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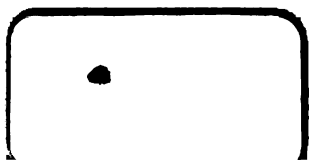
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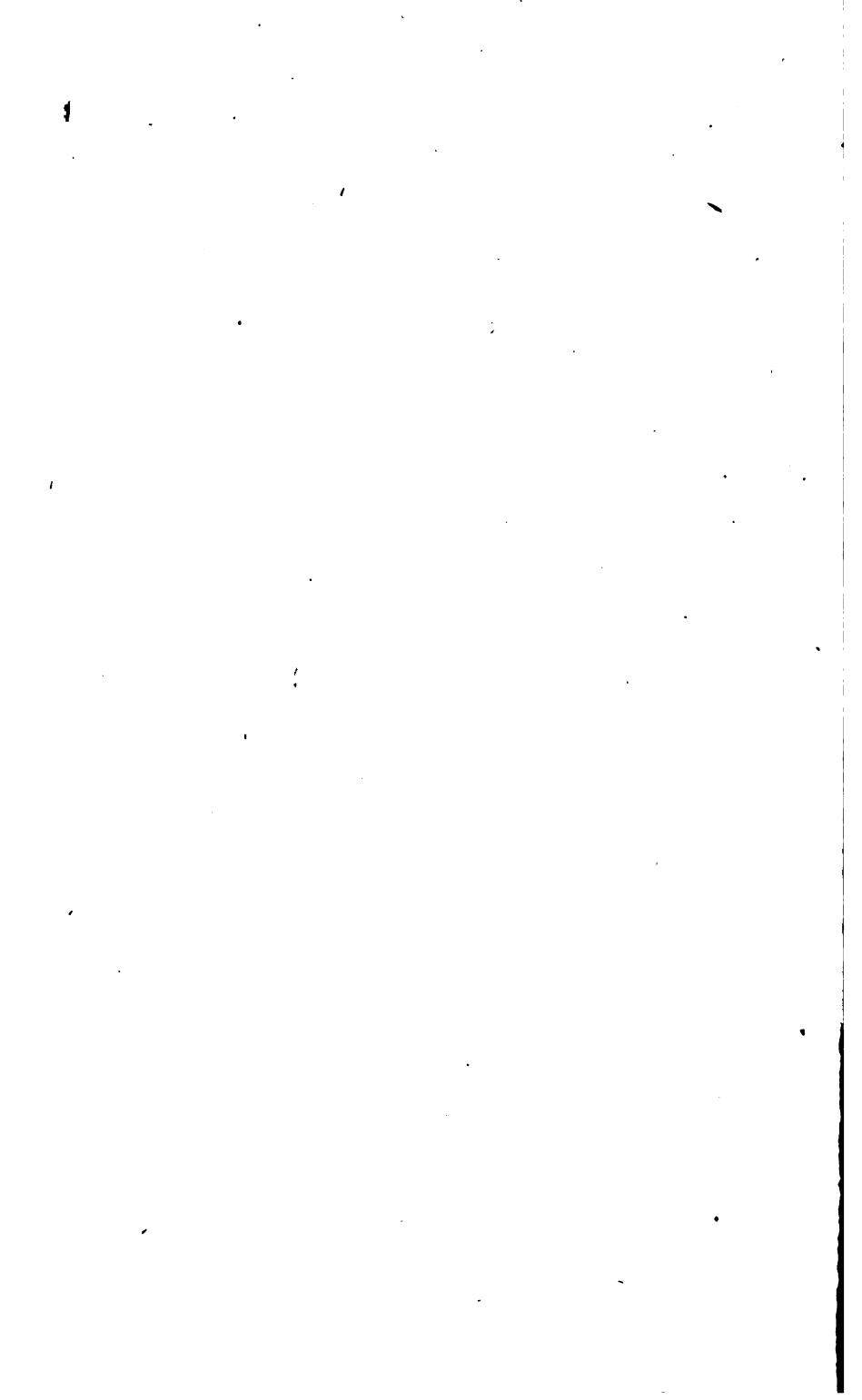
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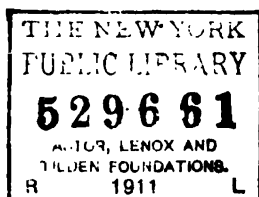
FOR
M DCCC XXIII.

CONTAINING THE
PRINCIPAL TRANSACTIONS
OF THE VARIOUS
INSTITUTIONS FOR PROPAGATING THE GOSPEL:
WITH
THE PROCEEDINGS, AT LARGE,
OF THE
CHURCH MISSIONARY SOCIETY.

NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS.
ZECH. IV. 6.

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JANUARY, 1823.

SURVEY

OF THE PROTESTANT

MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

THE CONVERSION OF THE WORLD DEPENDENT ON THE MORE ABUNDANT
INFLUENCE OF THE HOLY SPIRIT.

An increasing consciousness among the Servants of God, of the need of special assistance from on high in all their labours to promote the Kingdom of Christ, is a Sign of the Times which is truly animating to the intelligent Christian.

The Church, under its various forms of government and discipline, has now, for many years, been laying its plans and sending forth its labourers into the Heathen World. That the great object of these exertions has been the glory of God in the salvation of men, and that they have been conducted under a sense of human insufficiency, and in dependence on the Divine Blessing, there is no just reason to doubt; but it is equally plain to the watchful observer, that what might have been expected to follow under such circumstances from human infirmity has actually taken place—these high and holy principles have been greatly weakened and hindered in their operation. New undertakings raise disproportionate expectations in the mind: and the business and circumstances of preparatory measures, lead us to attach undue importance to our own agency in the work; while the desire of success for the sake of the reputation which it attaches to our particular community, leavens and alloys the simplicity of our motives. That there has been a large portion of good in the purposes and measures of Christians, and a degree of success which has indicated the favour and blessing of God, we acknowledge with thankfulness: while it is too obvious, that our preparatory labours have not been conducted under that deep impression of the absolute necessity of Divine Influence, in large and abundant measures, on every step of our plans, which would have called forth unwearied and fervent and humble prayer for that influence. Had our love to the Saviour and the souls of perishing men been so intense, as to destroy all the lower feelings which associate themselves with our labours, the grief and pity for the millions which still perish, year by year, would have been more prominent in the records of Missionary Proceedings.

We have frequently called the attention of our Readers to this important subject; and shall not fail to take future opportunities of urging on them importunate and persevering prayer, for the more abundant influence of the Holy Spirit on the Church and its labourers.

It gives us great pleasure to remark, that attention is beginning to be very generally awakened to this duty. The subject is attaining somewhat of that prominence, in the Pulpit, in Prayer, in Addresses and Resolutions at Public Meetings, in Instructions delivered to Missionaries, in

Reports of Societies, and in the Communications of the Labourers themselves, which gives ground to hope, that, the Servants of God being stirred up to pray for the blessing, that blessing will not be delayed.

Many Clergymen and Ministers of different denominations, throughout Great Britain and Ireland, have taken it up as a serious part of their duty, to instruct and rouse their Congregations more largely and habitually on this subject : and Courses of Lectures have been preached, in several large towns and cities, on the Deity, Offices, and Gracious Operations of the Holy Ghost, with especial reference to the conversion of the world. Friendly Meetings are statedly held, of those persons who take the most active share in the direction of the different Missionary Societies ; in which they not only profit by the experience of one another in their respective bodies, but unite in calling down the Guidance and Blessing of the Holy Spirit on all the endeavours of Christians to make their Saviour known to the perishing world.

This feeling is widely diffusing itself among Christians on the Continent and in the American States. Prayer Meetings have been established, and the subject is pressed on general attention in various religious publications. At Paris itself, where so little of this kind has been known for many years, a Meeting of pious persons is held on the First Monday in the Month, with a special view to this object. In the United States, Meetings for Prayer, on that day, have been for some time very generally adopted among different denominations of Christians, and by their Missionaries sent forth to the Heathen ; and a degree of heavenly influence has attended the Means of Grace in various places throughout the States, by which many thousands have been converted to God, and maintained in a consistent and steady profession of the Gospel.

Very beneficial effects among ourselves already attend the exertions of which we have spoken. Many Ministers have felt a great increase of personal comfort in their labours—a growing seriousness of mind has been manifested in their congregations—the Ministry has been more blessed to the conversion of the careless and the wicked—many individuals and families have openly united themselves to the Lord at His Table—established Christians have been strengthened and edified—and a warm zeal for the extension of Christ's kingdom, and more tender compassion for Heathens and Jews, have been manifested. Missionaries have been animated in their labours and trials, by hearing of this state of things at home ; and have gone forth to their work with renewed encouragement and zeal.

Let us then make this a personal duty ; and let the Closet and the Family witness daily and fervent wrestlings with God, in believing prayer, for the abundant out-pouring of that influence of the Holy Ghost, by which alone the world can be subdued to the obedience of the Faith.

(Western Africa.)

THE visit of Sir Charles MacCarthy to England, has greatly strengthened the interest before taken in the concerns of his Government, which now extends over the British Possessions through 40 Degrees of Latitude on this coast. His arrival, affectionate reception, and subsequent proceedings, on his return to Sierra Leone, were stated at large at pp. 235—238 of our last Volume.

That all the exertions of benevolent men in behalf of Africa are urgently required, will appear from the statements of Sir George Collier. His

remarks on the rapid improvement of the Settlements on the coast, will have led the Reader to feel more deeply his representations of the increase and aggravated cruelty of the Slave Trade: see pp. 319—323 of the last Volume.

We quote a passage on this subject from the Twenty-second Report of the Church Missionary Society:—

“It is an affecting consideration, that some of the European Nations, in ungrateful forgetfulness of their own deliverance from the hands of the Oppressor, and reckless of the awful consequences of provoking the retributive justice of Heaven, continue to countenance those who act the part of ruthless barbarians on these devoted shores; and your Committee, while they bless God that he has been pleased to make the Society an instrument of abundantly rewarding with the Gospel the poor victims of this barbarity, and perhaps of preparing some of them to be future enlighteners of their country, cannot but deprecate this horrid traffic as the bane of Africa: they feel, however, high satisfaction in the persuasion that His Majesty's Government is determined never to cease its exertions till this pest is destroyed, and in the assurance that the able and philanthropic men who conduct the African Institution will persevere in their patriotic efforts until they attain that success which undoubtedly awaits them.”

Gambia.

SOCIETY OF FRIENDS.

THE attention of the Society of Friends has been turned toward the inhabitants of this river, with the view of cultivating a knowledge of the chief languages, in order to the introduction of Schools and the Scriptures among them. The visit of Mr. Singleton, one of that body, to the coast, and the measures adopted by the Friends, were stated at pp. 131—134 of the last Volume.

BATHURST.

A Settlement on the Island of St. Mary, at the Mouth of the Gambia—Inhabitants, upward of 2000; almost entirely Jaloofs and Mandingoes.

MANDANAREE.

A Native Town, on the Gambia, a few miles from Bathurst, in the dominions of the King of Combo.

WESLEYAN MISSIONARY SOCIETY.

1821.

John Morgan, G. Lane, *Missionaries.*

The Report, just published, states—

At St. Mary's, a place has been erected for Public Worship; and though several serious interruptions to the labours of the Brethren have occurred through the sicknesses peculiar to the climate, some encouraging instances of conversion have taken place. Great difficulties and discouragements have also occurred. Mr. Baker, who was an invalid on his arrival from Sierra Leone, was, after some time, obliged to remove to the West Indies, and from thence to Nova Scotia. Mr. Morgan has had several attacks of fever; and Mr. Bell, who was last sent out, was removed by death in a short time after he had entered on his Mission. At present, Mr. Lane, from Sierra Leone, is with Mr. Morgan at St. Mary's; and both are in tolerable health. They are employed in acquiring Jaloof and Mandingo.

It is doubtful whether Mandanaree can be retained, from the excessive badness of the water and its prejudicial effect on the health.

Mr. Bell arrived on the 28th of January;

and died on the 16th of March, in joyful confidence on Christ. Mr. Lane arrived on the 11th of May.

The Missionaries state, in August, that they preach twice on the Sunday and once in the week, both in Jaloof Town and at Soldiers' Town.

Sierra Leone.

By a return of the Population of this Colony, dated January 1, 1822, it appears to have increased in about two years, from 12,509 to 15,081. Sir Robert Mends arrived in February, to take the command on this Station: His Majesty's Squadron had, under his vigorous direction, increased this population, by the beginning of August, by the addition of 1590 Liberated Africans: these were distributed among the different Settlements. The number of inhabitants stated in the following List, under the head of each Town, is from the Return of the 1st of January, that being the last received.

Mr. Johnson and Mr. Düring visited the Bullom Shore, in the early part of the year, and found the people eager to have John Johnson, a Native Youth in the Christian Institution at Regent's Town, settled among them. Mr. Johnson twice went round the Colony, and saw the wants of the different places. He sends a List of Stations which require a supply of 16 Missionaries and 11 Schoolmasters; and makes this strong appeal—

Oh, may the Holy Spirit separate more Souls from the Church, for the work of the Ministry among the Gentiles!—especially for Africa, which has the greatest of all claims on the Christian World—none has been so much injured as Africa and none is more degraded.

Of the progress of the Colony in culti-

vation, some judgment may be formed by the following extract from Mr. Düring's Journal :—

Jan. 31, 1832.—Attended the Meeting of the Agricultural Society, in Freetown, and was much delighted with the different Reports. They shewed how extensively industry prevailed among the Liberated Africans in the different Villages, and I could not help exclaiming, *What hath God wrought!* when I compared their present state with that in which they were on their arrival. A man, who candidly confesses that he ate human flesh in his own country, but who now adores the blessed Saviour, and in every respect adorns His Gospel, received the principal reward of industry—a silver cup, value 3*l.* 3*s.* 0*d.* When Christianity thus vindicates itself, and the Gospel becomes the power of God unto salvation to every one that believeth, no wonder that scepticism and infidelity, like Dagon of the Philistines, fall prostrate before it, and lose both head and hands!

Feb. 1, 1832.—The whole of my people continued to rejoice in the "palaver" of yesterday. Indeed it became difficult to keep them to their customary work, as every one wanted to be a farmer.

The rains of last year set in with great severity, but afterward abated. Many were affected with fever, but most recovered.

The painful disease of Ophthalmia was brought into the Colony by some of the Slave Vessels captured last year. It broke out in the Schools. Above half the Girls' School, of 130 Scholars, at Regent's Town, were affected. Mr. Johnson suffered much from the disease.

Every year adds to the importance of this Colony, and to the prospect of its becoming an efficient means of intercourse with the Interior of the Continent. In addition to the evidence in proof of this point given in the last Survey, various details were printed at pp. 154—161 of the Number for April.

The State and Progress of the Colony was further illustrated, from authentic documents, at pp. 235—244, 323, 367—369, and 506—508 of our last Volume.

BIBLE SOCIETY.

In reference to this Auxiliary, it is stated in the last Report of the British and Foreign Bible Society :—

The impression made on the Western Coast of Africa by the Christian Labourers in the Settlement of Sierra Leone, is truly gratifying; and the account of the Auxiliary Bible Society at Freetown is as encouraging, as, from the circumstances of the country, it was reasonable to expect. Copies of the Scriptures, which at first were received gratuitously, are now readily purchased at a reduced price; and there is ground for believing, that they have proved a real blessing to many, by whom they have been seriously and diligently perused.

The proceedings at the Fifth Anniversary were stated at pp. 243 and 244 of the last Volume.

CHURCH MISSIONARY SOCIETY.

The Governor, on his visit to England,

had assured the Members, at their Annual Meeting in 1821, that he felt himself under great obligation to the Society, as he could have made but little progress without its assistance, in the improvement of the Liberated Negroes. On his return to the Colony, His Excellency forwarded to the Government at home a strong testimony to their progress, during his absence, under the assiduous care of the Chief Superintendent Mr. Baffell, and the Local Superintendants at the respective Settlements.

There is, indeed, a growing regard manifested by the Colonists to the labours of the Missionaries. Mr. Johnson writes on this subject :—

The Gentlemen in Freetown are now so fully convinced of the success produced by the preaching of the Gospel, that they publicly confess, that, above all other institutions, ours has proved the most beneficial to the children of Africa. They have inspected the Settlements in the mountains; and have been surprised on witnessing the order, industry, and piety of our people; and acknowledge that the Gospel is the only efficient means of civilizing the Heathen. Several have desired me to call on them for their contributions to the Society. At the head of these is His Excellency the Governor.

Since our last Survey, no deaths have occurred, in the Colony, among the Missionaries. Several were obliged to return home on account of ill health. Mrs. Link embarked, accompanied by Mr. Link; but was so reduced that her friends did not expect her to survive the voyage: their fears were but too well founded, as she died the day before the ship anchored at Portsmouth, at the end of June. Mr. Johnson writes of her state of mind—

She is fully resigned to the will of her Saviour, and suffers with the greatest patience.

Mr. Düring's health requiring a temporary return, he was accompanied by Mrs. Johnson, whose state was such as to disable her from remaining longer in the Colony: it was a severe trial to Mr. and Mrs. Johnson to be separated, under very slight prospects of meeting again on this side the grave.

The increase of inhabitants in the Colony, and the wider field opened to Missionary Exertions by the extension of its Jurisdiction, with the effects of the climate on some of the Labourers, occasioned urgent demands for a fresh accession. Mr. Nylander writes :—

When you read, in the Minutes of our last Meeting, what regulations we were obliged to make, in removing from place to place such persons as are in the service of the Society, your heart must be moved once more with compassion for Western Africa; especially when you consider that there are but seven of us now living in Africa, to attend to the spiritual demands of Fourteen Stations.

The difficulty here referred to was much increased by the return of Mr. Düring and

Mr. Lisk; and by the necessity of a supply for Wilberforce, it having been found requisite to remove the Superintendent of that Settlement from his charge, as he had suffered designing men to bring him into pecuniary embarrassment.

The Native Teachers were the only resource. W. Tamba had acted with such propriety while in care of Bathurst, that it was the wish of both Mr. Düring and of the Chief Superintendent Mr. Raffell, that he should, under Mr. Johnson's direction, take charge of *Gloucester* during Mr. Düring's absence. It was further arranged, that W. Davis, who had removed from Hastings to Wilberforce, should leave that Settlement for the present, and succeed Tamba at *Bathurst*, and another of the Communicants be placed at *Wilberforce*: James Thomson was accordingly fixed there. On W. Davis's removal from Hastings, John Sandy, another of the Communicants at Regent's Town, took his place at *Hastings*: he continued there for some time; but the Governor having placed Mr. Coker, one of the American Settlers, at Hastings, John Sandy was to remove to York, but his attachment to Mr. Johnson and the religious ordinances at Regent's Town was such, that he could not be brought to remove so far as York: he supplied Mr. Davey's place at *Leopold*, when incapacitated by sickness.

We have great pleasure in recording these facts, as they not only shew the increase of this body of men, but the confidence which they conciliate by their usefulness and good conduct. In all parts, indeed, of the Heathen World, and especially in the more ungenial climates, the increase of Native Labourers is an object of main importance to the extension of Christianity.

In compliance with the pressing calls for fresh Labourers, Seven Missionaries and Schoolmasters, six of whom were married, embarked in the Autumn for the Society's Mission. The Rev. G. E. W. Metzger, Mr. Lisk, and Mr. Philip Vaughan, with their wives (Mr. Lisk having married again) embarked on the 3d of October, but did not leave Spithead till the 23d. The Rev. John Gerber, the Rev. W. H. Schemel, and Mr. James Bunyer, with their wives, and the Rev. C. W. Beckauer, sailed from Deal on the 8th of November; but were detained by contrary winds, till the 11th of December, when the ship sailed from Cowes.

In connection with the School Fund opened by the Society, it appears that 444 Children had been named and subscribed for by Benefactors. We quote,

on this subject, the statements of the last Report:—

This Fund, so far as Sierra Leone is concerned, no longer exists on its original plan; the maintenance and education of all the Children of the Colony being otherwise secured: but, on the plan mentioned in former Reports, of receiving from Benefactors who may wish to name an African Child the sum of 30*l*. to be appropriated to its future benefit, various Young Persons have been named at their baptism. Mr. Johnson, after enumerating Five Children whom he had thus named and taken under his care, adds—

"I hope my friends will give me many more similar duties. I need not observe that the Children whom I have named are the most promising."

It will be a pleasing task to Mr. Johnson or his fellow-labourers, to appropriate to the benefit of Young Persons so circumstanced, the respective sums of 30*l*. assigned to them by their Benefactors; and the Committee cannot but hope that this plan of benefiting Young Africans, and of cherishing an interest in their improvement, will commend itself to many benevolent persons.

FREETOWN.

The Chief Town in the Colony—in the Parish of St. George—Inhabitants, exclusive of the Military, 5443.

The population of Freetown and its suburbs is now upward of one-third of that of the whole Colony. Of the field of labour which it affords, Mr. Nylander thus writes—

There is so much work in Freetown, that three or four Missionaries—besides the Chaplains, Wesleyan Missionaries, and half-a-dozen Black Preachers of this Colony—would find full employment, and have nothing else than their Ministry to attend to.

The Chaplain, Mr. Flood, has felt, at times, somewhat discouraged by the weight of his labours. Mr. Palmer, the Second Chaplain, is about to embark for the Colony.

In the Fifth Appendix to the Twenty-second Report of the Church Missionary Society will be found Extracts from an interesting communication by the Chief Justice of the Colony, relative to the Public Observances of Religion in Freetown.

CHURCH MISSIONARY SOCIETY.

G. Fox and Mrs. Fox, Native Assistants.

At Christmas 1821, there were 497 Scholars on the books; consisting of 219 Boys, 164 Girls, and 114 Men and Youths, Mr. Lisk reported at that time—

Sixty-five promising Youths have left the Schools since the commencement of the present year. Some are employed in Offices, others in Merchants' Shops, and the rest are learning trades, and engaged with their Parents. I regret to state that the Females are not so forward. Mrs. Lisk, being again afflicted with a lingering sickness, has not been able to attend the School for the last five months: the Girls have, in consequence, been left to the care of Mrs. Fox, and a few Assistant Teachers.

Mr. and Mrs. Lisk having left, on their return home, George Fox reported at Lady Day nearly the same numbers, about

as many having been admitted as had left during the Quarter.

WESLEYAN MISSIONARY SOCIETY.

John Huddleston, *Missionary.*

The Report gives the following view of this Mission:—

This Mission, from various circumstances, has been in an unsettled state, principally owing to some misunderstandings in the Society at Freetown; but the prospect, at present, is more favourable. In the country places, the Brethren have been prosecuting their labours with success. The Chapel built by the Maroons at Freetown has also, during the year, been opened to them; and will, in future, be supplied by the Society's Missionaries: this is a new and important field of usefulness. Besides this, the Chapels at West End, Congo Town, and Portuguese Town, are regularly supplied: the Chapel at the last town was lately destroyed by the fire, which consumed almost the whole place; but a stone Chapel is in the course of erection: toward this work, and the re-building of the town, many of the Europeans have very handsomely subscribed; among whom were His Excellency the Governor, and the Chief Justice.

The number in society is 226, composed almost entirely of Maroons and Re-captured Negroes.

The same simple and lively expressions, descriptive of their feelings, are heard among the Africans here, as fall from their countrymen in the mountains. A Christian Native called, one day, on Mr. Lane, while stationed here—

I said to him as soon as he came in, "Well, Joseph, any news?" He replied, "No: I call for see you, because you call for see me: one hand no wash himself good—two hand wash one another."

Of the harmony which prevails, Mr. Lane says—

Respecting all the Church Missionaries and us, it may be said, we *love as brethren.*

AMERICAN BAPTIST MISSION.

Collin Teage, Lott Carey, *Missionaries.*

The Seventh Report of the Society states, that, in January, these two Missionaries, who are men of colour, sailed for Africa, and arrived in safety at Freetown, rejoicing to find themselves in the country of their forefathers. They were eager to testify, in this land of their ancestors, the Gospel of the Grace of God.

KISSEY.

A Town of Liberated Africans, in the Parish of St. Patrick—Inhabitants in the Town and its vicinity, 1009, at the Return of Jan. 1822, but since much increased.

CHURCH MISSIONARY SOCIETY.

1816.

Gustavus Reinhold Nylander, *Minister.*

Mrs. Wenzel, *Schoolmistress.*

George Thomas, *Native Usher.*

Mr. Beckley being removed to Kent on the death of Mr. Renner, Mr. Nylander paid every attention to the Schools which his strength allowed; but, after Mr. Beckley

left, George Thomas, a very attentive and deserving Young Man, was appointed Teacher: he is in the employ of Government, and receives a small monthly stipend from the Society. Mrs. Wenzel continues to be usefully employed among the Females.

Mr. Nylander reports—

Church and Schools are attended as usual. The number of Boys is fifty, of Girls forty-five. Evening Schools are attended by all the Day-Scholars; and by an average number of fifty Mechanic Youths and about half-a-dozen Men.

Of the state of the people, he wrote at the close of 1821:—

A Meeting for prayer and private instruction is attended by more than twenty persons, on Wednesday and Saturday Evenings after public prayers; where my soul is refreshed by the simple, but I believe, sincere expressions of my people: I believe that the Lord is with us at these meetings in particular, and trust that He will complete His work in the souls of His people.

Communicants, 8.

WATERLOO.

A Town of Africans, in the Parish of St. Michael—Inhabitants, 519; consisting of 80 Discharged Soldiers, and the rest Liberated Slaves: considerably increased, since the above return.

CHURCH MISSIONARY SOCIETY.

1820.

John Godfrey Wilhelm, *Minister.*

Mrs. Wilhelm, *Schoolmistress.*

W. Neville, *Native Schoolmaster.*

W. Lawrence, *Native Usher.*

Mr. and Mrs. Wilhelm continue to prosecute their useful labours here, with very encouraging prospects.

W. Neville is one of the Youths from Leicester Mountain: both he and W. Lawrence give much satisfaction.

At the date of the last advices, the Schools had 50 Boys and 76 Girls. Communicants, 15. Seven Adults had been baptized, six of whom had belonged to the Christian Institution: 49 couple had been married. The Disbanded Soldiers behave well. Of the body of the people, Mr. Wilhelm writes—

Though most of them are still very ignorant, yet they love us; and often express themselves thankful, that, by the good providence of God, they have been rescued from Slavery and brought into our hands.

The Missionary Association contributed, 3l. 10s. in the year.

This Settlement is forward in cultivation. It has an advantageous situation on a river navigable for boats, and its soil is productive.

KENT.

A Town of Africans, in the Parish of St. Edward, at Cape Shilling—Inhabitants, 418: of these, 318 are Liberated Slaves, 52 Discharged Soldiers, and the rest other Natives.

CHURCH MISSIONARY SOCIETY.

1819.

Robert Beckley, *Schoolmaster*.Mrs. Renner, *Schoolmistress*.

The Girls' School, under Mrs. Renner, had 49 in regular attendance. The Boys' School had 12, there being few Boys in the Settlement. In the Evening Adult School, there were but 25, many Young Men having been sent to York and the Bananas to assist in building houses for the Superintendents.

Mr. Johnson visited this Settlement, in March, and administered the Sacrament: on this first occasion of its celebration at Kent, there were 10 Native Communicants. They have since increased to 16, and walk consistently. A Meeting is held with them, for religious edification, every Saturday Evening.

Mr. Beckley found his situation at first difficult and discouraging; but was animated by the prospect of increasing usefulness. Daily Morning and Evening Prayer is better attended than ever: a great desire is manifested among the people to hear the Word of God: on Sundays the Place of Worship is full.)

CHARLOTTE.

A Town of Liberated Africans in the Parish of St. John—Inhabitants, 460, at the Return of Jan. 1, 1822; but since increased.

CHURCH MISSIONARY SOCIETY.

1819.

Christopher Taylor, *Schoolmaster*.Mrs. Taylor, *Schoolmistress*.John Jackson, *Native Usher*.

At Christmas 1821, the Scholars were 240; but, at Lady Day, they were reduced to 139, consisting of 33 Boys and 49 Girls in the Day Schools, and 35 Men and 22 Youths in the Evening Schools. On this reduction in the numbers, the Committee remark—

A part of the Scholars in the Men and Youths' Evening School, disliking the restraint and the labour of learning, and understanding that their attendances would not be enforced by authority, about half the number withdrew, though some of them would soon have been able to read. It may be hoped that they have, before this time, obtained a better sense of their interest and their duty.

The Scholars make considerable progress: many can read the New Testament. John Jackson, a Young Man educated in England, has assisted very usefully, since the beginning of last year: a Sunday School has been opened, since his arrival.

The Religious Meetings continue to be the means of great good. Their influence is obvious in raising the tone of feeling and piety among the people.

Of the first convert from among the Natives, a very satisfactory and instructive

account was given, with various instances of the power of Divine Grace in the reformation of open and daring offenders, at pp. 299—301 of our last Volume, and at pp. 325—325 the Addresses of several Natives at the Anniversary of the Missionary Association.

The Association contributed 7l. 3s. 0d.) in the year.

A considerable accession has been made to the inhabitants from newly-liberated Slaves; but many of these soon died, in consequence of the hard usage which they had received on board. The sickly and emaciated state, especially of the poor females, was truly pitiable and distressing.

Mr. Taylor writes respecting the people under him—

Although I have had occasion to lament over two that have fallen, and have not repented of their wicked deeds, yet I still hope that the work is going forward: for those, who have been kept standing-fast, are growing in grace, and experience the blessing of the Gospel; and others are inquiring what they must do to be saved.

(Communicants, 12.)

LEOPOLD.

A Town of Liberated Africans, in the Parish of St. Peter—Inhabitants 460.

CHURCH MISSIONARY SOCIETY.

1818.

Thomas Davey, *Schoolmaster*.Mrs. Davey, *Schoolmistress*.

At the last Returns, there were 37 Boys and 33 Girls in the Day Schools, and about 50 Men and Youths in the Evening Schools; the number in the evening had been 90, but had been reduced by the same cause which had operated at Charlotte: some appear in earnest to learn. The Girls' School is very promising: many can read the Scriptures.

Increasing attention is manifested to the Means of Grace. Frequently, on Sundays, many have to stand outside. The power of religion is manifest in some.

(Communicants, 8.)

Mrs. Davey was safely delivered, on the 7th of March, of twin sons: one was born dead, and the other survived but a few hours. This event gave occasion to a manifestation of strong attachment on the part of the people.

The Missionary Association contributed 4l. 9s. 3d. in the year.

BATHURST.

A Town of Liberated Africans, in the Parish of St. James—Inhabitants, 303.

CHURCH MISSIONARY SOCIETY.

W. Davis, *Native Teacher*.

REGENT'S TOWN.

A Town of Liberated Africans, in the Parish of St. Charles—Inhabitants 1531, at the Return of Jan. 1, 1822; but since much increased.

CHURCH MISSIONARY SOCIETY.

1816.

W. A. B. Johnson, *Minister*.James Norman, *Schoolmaster*.Mrs. Norman and Hannah Johnson,
Schoolmistresses.David Noah, *Native Teacher*.

This whole community presents the singular and delightful appearance of one large family. Kindly feelings are cherished among them, not only in their sacred assemblies for spiritual edification and worship, but in the common and social intercourse of life.

A striking illustration of this is given, in the last Report of the Society; in a narrative of the manner of spending the season of Christmas, which was worthy of a Christian Community.

The population, as it stood at the last Return, was settled on 406 lots. None reside on their farms, but all in the town. More ground had been cleared than in any preceding year; and such had been the industry of the people, that 4050 bushels of Cocoa and 9721 of Cassada had been sold to the Government during the year.

In our last Volume, pp. 161—163, various instances were given of the Influence of Religion on the people; and, at pp. 284—292, a general view of their state, both in their temporal and spiritual concerns, which cannot fail to have strengthened the conviction of every intelligent Reader that this is indeed the work of God.

The Missionary Association contributed, in the year, 72*l.* 8*s.* 1*d.* The Benefit Society for the relief of the sick distributed 22*l.* 10*s.* There are many, however, to whom some benevolent assistance, especially in sickness and in child-birth, will continue to be acceptable. Mr. Johnson acknowledges, therefore, with great thankfulness, a reasonable supply furnished to the Society by the Association of Ladies, mentioned at p. 460 of our last Volume.

Of the Schools, Mr. Johnson writes, in one of his last communications—

They are well and regularly attended. The Male Schools, Day and Evening, are conducted by David Noah; and the Female by my Sister.

About 500 Scholars regularly attended, and others occasionally.

At the end of April, the number of Communicants was 340; and of Baptized, in preparation, 58. There had been 21 suspended from the Communion, who still attended Church—2 Communicants had left Regent's Town—and 13 had departed in the Faith.

More than 100 Adults had been baptised, in the year; and 25 were under preparation.

The attachment of the Native Teachers

to the place, and the means which have been rendered a blessing to them, is strongly evinced on Sacrament Days; when they have early Service at the places where they labour, that they may, themselves, communicate at Regent's Town—on which occasions, one has come in from Gloucester, a second from Bathurst, a third from Leopold, and a fourth (five miles through the bush) from Wilberforce.

The painful separation of Mr. and Mrs. Johnson, on her return home, was an occasion of drawing forth such manifestations of tender regard to them both from the people, that, though it could not but be consolatory to Mr. Johnson, it wounded his heart afresh.

The testimonies of Mr. Ephraim Bacon and Mr. W. Singleton to the state of Regent's Town, were quoted at pp. 244—246 of our last Volume. Captain Tanney, of the Merchant Service, who visited this Settlement, first in 1817, and afterward in 1821, adds the following strong testimony:—

Regent's Town, under the direction of the Rev. Mr. Johnson, was then (1817) but thinly inhabited, I received the Sacrament from his hands, with, about twelve Communicants, the first seals to his Ministry. Very few attended Divine Service.

In contrasting its then condition with the present, I must confess a just description cannot be given without the appearance of exaggeration. The change is so visible, that no sceptic, however hardened, but must confess it is the hand of the Lord that hath done it: the lives of the Recaptured Negroes are so opposed to their own, that they are astonished and confounded.

Regent's Town now wears the aspect of a well-peopled village in our happy land—its inhabitants (civilised, industrious, honest, and neatly clothed. The ground allotted to each family is cultivated, each lot being distinctly marked out. I have frequently ascended an eminence near the town, to behold the pleasing scene on the Sabbath-Day—hundreds pressing on to the House of God, at the sound of the bell, hungering after the bread of life. Nothing but sickness prevents their attendance now.

On the state of the people, Mr. Johnson says—

Family Prayer, besides Morning and Evening Service in the Church, is observed by all the Communicants, and by some who have not yet been admitted to the Lord's Table, in their respective houses. Nine in the morning and nine in the evening, are generally the hours when that solemn duty is performed.

I am happy to observe that many now, of the first that were converted, have become established in the faith. Nothing seems to move them. They say little—perhaps will work a whole day, and speak not ten words; but the few words which they speak will have great weight. These, I may truly say, are my *crumbs of rejoicing*, and encourage me to persevere. When they were first brought to the knowledge of Christ, they staggered and fell; but, by degrees, learned to walk. Wild fanatical emotions have entirely ceased, as well among old as young.

The new converts will sometimes be much distressed, which arises from not having a sufficient knowledge of the ability of the Saviour to save them; but, with all these I have learned, from experience, to have patience, and to treat them as children. They will incautiously run into error, when they think they have acted right; and when

convinced of their mistake, will get into great distress of mind. This was the case with the first who were converted, and have since become established; and it is the same with the young who remain unsettled. I must confess that I was sometimes much staggered, before the first became settled Christians; but now I am convinced that our gracious God has begun a great work, against which the gates of Hell shall not prevail.

With the following striking scene and fervent prayer, we shall conclude. Mr. Johnson writes—

After Evening School, I walked in the pama. The moon shone very brightly, and the night was beautiful. But I was chiefly animated by hearing the people at their Family Worship, in every direction. At my right, were the Boys in the Seminary—before me, and in every other quarter, some were reading, others praying, and others singing.

O Almighty and Gracious Saviour, may Thy Name, which is an ornament poured forth, and which I now hear from these sheep whom Thou hast sought in the wilderness, be precious to them and to all whom Thou hast redeemed with Thy blood! May Thy love constrain them to love one another! May they live a life of faith, and lead a holy life to Thy praise! May the unworthy Minister and the People be always found at the Throne of Grace, and the Holy Spirit enable them continually to enjoy fellowship with the Father and with His Son Jesus Christ! Oh keep Thou the flame of love alive, by causing this blessed communion to be constant and unceasing. Send down refreshing manifestations of Thy love; so that while prayers go up from Thy people and Thy Minister, blessings may come down like rain upon the mown grass, yea as showers that water the earth!

THE CHRISTIAN INSTITUTION.

The Youths under instruction continue to conduct themselves well.) Mr. Norman has been frequently indisposed, which has impeded their progress.

At pp. 292 and 293 of our last Volume, some Letters were printed, which had been addressed to the Secretaries by several of the Youths now in the Seminary, which indicate, it may be hoped, a state of mind under preparation to become a future blessing to their countrymen: and at p. 305 were given a few particulars of the Death of Miles Atkinson, a Youth mentioned in the last Survey.

Captain Tanney, before quoted, says of the Institution—

I rejoice that your Society has established a Seminary for Pious Youths, to prepare them for the work of the Ministry: it now contains eighteen, who will, in a few years, under the tuition of Mr. Norman, should his life be spared, be ably qualified. (They express an ardent desire to be sent to their Countrymen. Much good may be expected from this Institution.

GLOUCESTER.

A Town of Liberated Africans, in the Parish of St. Andrew—inhabitants, 697.

CHURCH MISSIONARY SOCIETY.

1816.

Henry Düring, Minister.

Mrs. Düring, Schoolmistress.

The testimony of the Governor to the improved condition of this Settlement, with that of Mr. W. Singleton, was quoted at pp. 246 and 247 of our last Volume; Jan. 1823.

and, at pp. 296—299, were given many particulars relative to the state and progress of religion among the people.

The Communicants had increased to 62. The work of Grace was manifest, not only in this augmentation of numbers, but in the fruits of the Spirit among them. Mr. Düring says of the Communicants—

It gives me great encouragement to say of them at large, that there exists a blessed union among them; such as becometh the Gospel of our Lord Jesus Christ. This I have often witnessed, with much satisfaction, in case of any one being sick among them: they will then manifest the utmost care one of another, by administering every kind of relief in their power.

Calumnies had been heaped upon many of them, and personal injuries attempted; in reference to which, Mr. Düring writes—

Under these trials, they prosper greatly; they are brought by means of them nearer to the Throne of Grace, and are made more watchful over themselves and more sincere and affectionate one toward another; while this effect creates in others a desire to unite themselves with them.

Divine Worship continued to be regularly observed, morning and evening every day; and was well attended, though not so numerously as on Sundays.

The Schools had, at the last dates, suffered loss from sickness; but were recovering.

The Missionary Association of the Settlement contributed £2. 11s. 9d. in the year.

The Anniversary of the Church Missionary Association of the Colony, was held at Gloucester, Dec. 26, 1821; His Excellency the Governor in the Chair. Mr. Düring had preached a Sermon preparatory to the Meeting. Of this Anniversary we gave an account at pp. 241—243 of our last Volume.

Industry is here also the fruit of religion, and is manifested in the increase of produce and live-stock, the amount of which in the year Mr. Düring estimates at double that of the year preceding.

In this promising state of things, it became a cause of great inquietude to Mr. Düring, that he was compelled to leave the people for a season, and to seek a renovation of health by returning to Europe. He would gladly have retired to the Isles de Loss or the Gambia, for a few months; but a visit to Europe was become indispensable. The spiritual interests of the people pressed heavily on his mind: he had been among them several years, and warm affection was mutual; while he was aware that their state was such as daily to need seasonable counsel. The best practicable arrangements having, however, been made for the supply of his absence, as we have already stated, he embarked in the Fletcher, on the 3d of May, and reached Liverpool, on the 16th of July. After spending a few months in England,

and visiting with much advantage various Associations of the Society, he left Falmouth, with his family, on his return in the *Betsy* and Ann, on the 3d of December, greatly restored.

WILBERFORCE.

A Town of Africans in the Parish of St. Paul—Inhabitants, 595; of whom, 365 are Liberated Slaves, 115 Kroonten, and the rest other Natives,

CHURCH MISSIONARY SOCIETY.
1817.

James Thomson, *Native Teacher.*

Till the appointment of a European Superintendent, James Thomson, from Regent's Town, as we have before stated, is in charge of this Settlement. William Davis, who preceded him in this charge, complained much of the dark state of his countrymen.

The Missionary Association produced
6l. 19s. 2d. in the year.

PLANTAINS.

Several Islands, belonging to the Family of the Caulkers, Native Chiefs in the Sherbro—about 40 miles south-east of Sierra Leone, and three miles west of the main land.

CHURCH MISSIONARY SOCIETY.

Stephen Caulker, *Schoolmaster.*

The Rev. G. E. W. Metzger, whose departure with his Wife for Africa has been already mentioned, was appointed to enter on this Mission. In the meantime, Stephen Caulker is proceeding much to the satisfaction of the Society: Daily Prayer is kept, morning and evening, in a small Place of Worship; and the Scholars have made such progress, that several of them can read fluently.

The Journal of W. Tamba's Second Journey, mentioned in the preceding Survey, was printed at pp. 325—329 of our last Volume; with some Remarks on the Journal.

CAPE MESURADO.

AMERICAN COLONIZATION SOCIETY.

It will have appeared, from pp. 416—419 of our last Volume, that the land purchased at Grand Bassa, for a Settlement, as stated in the Survey, had been relinquished; and that other land, at Cape Mesurado, north-west of Grand Bassa, had been purchased by Dr. Ayres, the last Agent of the Society.

Dr. Ayres arrived at Cape Mesurado, with part of the Settlers from Sierra Leone, on the 7th of January. He found the Chiefs disposed to recede from their bargain; but, after much altercation, harmony was restored. In February, sickness, though not of a serious nature, attacked most of the Settlers. In March, Dr. Ayres went to Sierra Leone; and, having finally adjusted the Society's concerns there, arrived again at the Cape on the 2d of April, with the remainder of the Settlers and the stores. A dispute had arisen, during his absence, between the Natives and the Colonists, which led to a Palaver on the 24th of April: here Dr. Ayres assumed a bold tone, and insisted on the fulfilment of the bargain, which the Chiefs were disposed to delay, in the hope of more contributions. The business was, at length, adjusted, and possession taken of the Cape on the 25th of April, by hoisting the American Colours and firing a salute, in the presence of the Chiefs and people. Dr. Ayres then left, on his return to America, to lay before the Society an account of the situation and prospects of the Settlement.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

Mr. Ephraim Bacon, with whose name, in connection with this coast, our Readers are acquainted, has been appointed by the Society a Catechist on this Station, with a view to his organizing a permanent Mission.

(South Africa.)

THE distress of this quarter of our Survey, from the failure of the late harvests, is well known. Some judgment may be formed of the degree of this calamity from the following extracts of Letters from Mr. Hallbeck, one of the Brethren's Missionaries at Gnadenthal:—

“The same quantity of corn, which, 18 months ago, we bought for 45 rix-dollars, is now sold for 230, and in some parts of the Colony for 300. Hence there is no help for the poorer Hottentots: they must either suffer hunger, or incur debts; which prolongs their sufferings for years, by being obliged to work off arrears with the farmers, instead of earning money for their families' subsistence. I have seen two years of scarcity in Africa, but never was the general distress so great as at present; not only because the people are impoverished by the sufferings of former years, but because the real want of eatables is much greater. There are hundreds of Colonists who

must contrive to live on animal food alone, as in some places bread is not to be had."

In a subsequent Letter, Mr. Hallbeck says—

"There is every appearance of another failure of the crop. In several parts of the Colony the hopes of the husbandman are already destroyed by the "rust," or mildew. May this chastisement be sanctified for the good of this unhappy Colony; and may its inhabitants turn to the Lord with their whole hearts."

This anticipation proved but too well founded. Dr. Philip writes, on the 3d of August—

"We have no rice, but what we receive from India—no wheat, but what comes from New Holland or from England. Your hearts would bleed to see the present condition of this Colony. We have had no crops for two years, and fears are generally entertained for the one approaching. While the western coast of Africa has been deluged with rain for four months past, in such a degree that the seed is rotting in the ground, and houses and even villages are falling down, the eastern coast has had scarcely any rain for a twelvemonth past, and the grass is parched up as if it had been burnt in an oven. The desolations occasioned by the late storms amount, in many instances, to the almost total ruin of a great part of the inhabitants in the wealthiest districts of the Colony. The expences of Missionaries are necessarily higher than usual. Every thing in the Colony is at an extravagant price."

The Government afforded every possible relief, under these afflicting circumstances.

We have exchanged the former division of the Stations, as "within the Colony" and "beyond the Colony," for the more appropriate arrangement of them under the Native Tribes, for whose benefit, chiefly, they are respectively appointed.

CAPE TOWN.

The Capital of the Colony—Inhabitants, at the end of 1818, were 18,173: consisting of 7460 Whites, 1906 Free Blacks, 810 Apprentices, 536 Hottentots, and 7462 Slaves.

Of the improved state of Cape Town, Dr. Philip thus writes—

"When we look at the mass of the population in Cape Town, we question whether we have effected any change at all among the people; but when we look at the Public Institutions of the place—the Congregations which have been collected—the Churches which have been formed—the persons here, and in other parts of the world, who have been brought to the knowledge of the truth—and the individuals who have been raised up to assist in the Missions, by the preaching of the Gospel in Cape Town—we have great reason for thankfulness.

SOUTH-AFRICAN BIBLE SOCIETY.

The progress of the Society within its first year, has amply justified all the expectations entertained at its formation. The Scriptures have been distributed among the Colonists, and Missionaries have been supplied. The Society has declined a Grant of 200*l.* from the Parent Institution, in consequence of the present sufficiency of its pecuniary resources.

SOUTH-AFRICAN MISSIONARY SOCIETY.

J. H. Beck, *Missionary*.

About 500 Slaves are under Mr. Beck's instruction, from among whom a Christian

Church has been formed. The evidence of decided piety afforded by some of the Slaves is of the most satisfactory kind.

We have received no information respecting the Society's Stations at *Clanwilliam* and *Zoar*.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

1821.

William Wright, *Missionary*.

Mr. Wright has restored the National School to a state of efficiency. Scholars, 200.

LONDON MISSIONARY SOCIETY.

John Philip, D. D.

Superintendent of the Missions.

Dr. Philip spent the last three months of 1821 in visiting the Stations within the Colony. Valuable regulations were adopted, on his suggestion, at some of the Settlements.

The Rev. A. Faure, Dutch Minister at Graaff Reynet, has been associated, on his own offer of service, as a Coadjutor with Dr. Philip.

The contributions received, from various parts of the United Kingdom, toward the Establishment described in the last Survey amounted to about 600*l.*

Dr. Philip has encouraging evidences of the success of his Ministry.

WESLEYAN MISSIONARY SOCIETY.

Thomas L. Hodgson, *Missionary.*

Mr. Shaw, of the Namaqua Mission, has continued to assist Mr. Hodgson.

The Place of Worship and School for the Heathen Population have been completed.) The building was opened, by Dr. Philip, on the 16th of June last. Nearly the whole cost, of 5400 rix-dollars, has been contributed.

Scholars, 108; of whom about 50 are adults.

At Stellenbosch, Mr. Bakker, who has laboured there usefully for 20 years, has been compelled, by increasing age and infirmities, to discontinue his services. Caledon Institution has been, for the present, relinquished. From Mobatez, Bethany, and Steinkopff, no reports have been received by the Directors.

(Hottentots.)

The Stations under this division are all within the Colony. There may be other persons under the care of some of the Missionaries, but the Colonial Hottentots are their principal charge.

GROENEKLOOF.

About 40 miles north of Cape Town.

UNITED BRETHREN.

1808.

Leitner, Tietze, Schulz, *Missionaries.*

Br. Bonatz is returned to Europe. The Brethren Tietze and Schulz lately arrived.

Of the recent distresses of this Settlement, we quoted an afflicting account in a Postscript to our last Volume.

No report of the state of the Congregation has lately appeared.

PAARL.

About 45 Miles north-east of Cape Town.

LONDON MISSIONARY SOCIETY.

1819.

Evatt Evans, *Missionary.*

The labours of Mr. Evans continue to be attended with success. A larger Place of Worship is become requisite; and ground has been granted by Government. The number of hearers, at the Paarl and in the neighbouring districts, is about 1100 whites and 1200 coloured people.) There are about 5000 Heathens in these places.

On the School List there are 175, adults and children, slaves and free: the average attendance is but from 40 to 80, chiefly on account of distance. Many are indefatigable.

The Missionary Society continues to prosper. The Slaves contribute cheerfully.

Of the influence of religion on the Slaves, Mr. Evans says—

It is exceedingly gratifying to hear the excellent character which their Masters and Mistresses give of the Slaves who have been baptized. One Gentleman, five of whose Slaves I have baptized, said that he wished the Society had been established many years before; for since his Slaves have been instructed, he has not had the least trouble with them. Many others have given a similar testimony; even some who were formerly inimical to the instruction of their Slaves.

TULBAGH.

About 100 miles north-east of Cape Town.

LONDON MISSIONARY SOCIETY.

Ariel Vos, *Missionary.*

The attendance on Public Worship is good; and the number of the Heathen who embrace Christianity is encouraging. Those who have been baptized continue steadfast: many, who have not yet been baptized, manifest serious concern as to their salvation; while others resist oft-repeated exhortations and entreaties, and continue in sin.

From unavoidable causes, the attendance in the School is far from regular. (A Sunday School has been opened.)

GNADENTHAL.

About 150 miles eastward-by-north of Cape Town.

UNITED BRETHREN.

1736—renewed 1792.

Beimbrech, Clemens, Fritsch, Hallbeck, Stein, Thomsen, and Voigt,

Missionaries.

It has pleased God, to take into eternal rest the venerable Brother Marsveld, at the age of 76; after labouring indefatigably in this Mission, from its recommencement in 1799. Br. Veight lately joined the Mission.

A distressing account of the sufferings of this Settlement, as well as that of Groenekloof, was given in the Postscript to our last Volume. The Government made a benevolent grant to this Settlement of rice and wheat, to the value of 1000 rix-dollars. Some alleviating circumstances are mentioned, with gratitude, by the Missionaries; and they especially rejoiced in the spiritual benefit which the people derived through their sufferings. On this subject, Mr. Hallbeck writes—

In externals, our poor Hottentots have to struggle with great difficulties; but they put their trust in God, in a manner truly edifying, and will therefore not be put to shame. A sick man, with whom I lately conversed, speaking of the scarcity, said, "God formed our eyes in such a manner, that we cannot see what happens on the other side of yonder hill; and I never heard any one complain of it. Our mind's eye is formed in the same manner; for we cannot look into futurity. Why should we then be dissatisfied? No: let us but put our confidence in Him, who surveys all, and will help us through every difficulty." This spirit of childlike confidence in God pervades our whole Congregation, and is a great source of consolation to us.

On another occasion, he says—

Hitherto the internal course of our Congregation has not been disturbed by these outward calamities. On the contrary, I have reason to believe that many an one, by these trials, has been induced, with more than common earnestness, to consider his ways and turn with full purpose of heart to the only helper in every time of need. These are delightful and encouraging facts in the midst of much outward misery.

Of the spiritual state of the Settlement, he writes, in October 1821—

We have just finished speaking with all the individuals, not yet Communicants; and found abundant cause to thank the Lord, for the blessing and encouragement which this employment has afforded us. In the hearts of most of them, the Holy Spirit has begun a good work; by far the greater number prove that they are truly in earnest. We stand astonished at the mercy shown unto them by Him, who is indeed no respecter of persons. His work is truly marvellous in our eyes.

He adds, in July of last year—

Though some unpleasant things have lately occurred with a few individuals, in consequence of the distress, we may say, with truth, that, in general, this trying season has been a time of much blessing. We also notice, with peculiar gratitude, more traces of the divine life in the hearts of the children than in former years.

The state of the Settlement, for the year 1820, is thus reported—

Fifty-four children have been baptised, 54 persons become inhabitants of the place, 9 removed hither from Ron and Groenekoof; in all 117. Forty-nine have departed this life, 15 have removed to the other settlements, 30 have left us, or been struck off our list on account of their continued absence from the place; in all, 94. The Congregation has consequently had an increase of 23; it consists of 512 communicants, 236 baptised not yet communicants, 410 baptised children, 105 candidates for baptism, 260 new people and unbaptised children. Total, 1413. The Settlement consists of 228 houses, 90 of which are built of unburnt brick.

The Report for 1821 is as follows—

Born, 42; baptised, children and adults, 98; obtained leave to live in the place, 29; departed this life, 46; excluded or withdrawn, 21. The Congregation at Gnadenthal consists, at the close of the year, of 537 communicants; 250 baptised, not yet communicants; 417 baptised children; 94 candidates for baptism; and 125 new people—in all, 1424.

Repeated presents of clothing, particularly for the children, sent by friends in England, have been most thankfully received.

PACALTS DORP.

About 300 miles east of Cape Town, three miles from the Town of George, and two from the sea.

LONDON MISSIONARY SOCIETY.

1813.

W. Anderson, *Missionary*.

Mr. Anderson arrived here on the 18th of January from Caledon Institution.

The Directors state—

Efforts have been made to carry into execution more fully the plans of Mr. Pacalt for the improvement of this Institution; but the distress which has prevailed among the Hottentots crippled their exertions. Amidst their deep poverty, however, they had commendably exemplified the influence of Christianity, by resignation to the will of God.

Summary for the year 1821:—

Inhabitants, 277; admitted, 27; excluded, 1; Births, 9; Deaths, none; Marriages 28—Communicants, 93; admitted, 10; excluded, 23; re-admitted, 8.

Cattle, 360—Horses, 21—Sheep, 150—She Goats, 74—Wagons, 6.

The School flourishes. A Mission House has been begun. Most of the Gardens are in a good state.

BETHELSDORP.

About 600 miles east of Cape Town, in the District of Uitenhage, and near Algoe Bay.

LONDON MISSIONARY SOCIETY.

1802.

James Kitchingman, *Missionary*; with *Native Teachers*.

The labours of Mr. Kitchingman are very acceptable to the people; whose confidence he has acquired, by combining firmness with gentleness in his conduct and proceedings. His Ministry is well attended.

It is stated, in the last Report—

Measures were on the point of being concerted with a view to the long-projected removal of this Institution to a more eligible spot, when unforeseen and apparently insurmountable obstacles presented themselves; which left no alternative, but either to commence an entirely new Institution; or to supply, as far as possible, the external defects of the existing Settlement.

Bethelsdorp includes an excellent grazing-farm, but no grain can be sown therein; another farm, near the Gamtoos River, has been therefore purchased on account of the Society, which is reputed to be one of the best corn-farms in that part of the Colony.

Dr. Philip, who was at this time at Bethelsdorp, on his late tour, prudently refused to give his consent to the purchase, unless the people first engaged to exert themselves in the improvement of the town, by the erection of better dwelling-houses, &c. in which proposal they cheerfully acquiesced. A plan was subsequently agreed upon, at a General Meeting of the inhabitants, in conformity to which the projected improvements were to be made. These measures, together with some judicious regulations suggested by Dr. Philip, seem to have awakened among the people a spirit of exertion, and in other respects to have been attended with good effect. Preparations for rebuilding the town were immediately commenced, in which every class of the population actively engaged.

Dr. Philip says, in a late Letter—

I can now meet the calumniators of Missions and the enemies of the Hottentots on their own ground; and challenge them to show me, in any part of the world, a people more capable of being improved than the abused Hottentots of South Africa, or attempts at civilisation more complete in their success than what may now be seen at Bethelsdorp.

GAMTOOS RIVER.

LONDON MISSIONARY SOCIETY.

1822.

J. Monro, *Missionary*.

To this place, mentioned under the last head, Mr. Monro, who had newly arrived, was appointed. He left Bethelsdorp, with his family, on the 5th of April. In the night of the 6th, they were attacked by robbers; and escaped, with difficulty to a

neighbouring farm: but their wagon was burnt, and their property all stolen or destroyed. Mr. Monro writes from Gamtoos River, April the 8th—

I had thoughts, at first, of returning to Bethelsdorp, but that would be like yielding to the enemy: so I have come hither, in the strength of the Lord my God. The poor Hottentots, who reside here, visit us, and every meeting is a Bochim. They weep, and we cannot comfort them. But I hope, that, after all, God will yet be glorified at Gamtoos River.

ENON.

On the Witte River, near Algoa Bay.

UNITED BRETHREN.

1818.

Schmitt, Hoffman, Hornig, Lemmer, and Halter, *Missionaries*.

Br. Halter arrived at the Cape in July.

Br. Hallbeck and his Wife, from Gnadenthal, spent a month here in the close of the year 1821. He was greatly struck with the change which had taken place, since he witnessed the first beginnings of the Settlement.

Of the difficulties which were felt here, in common with other parts of the Colony, though not so severely as in the western parts from the additional calamity of storms and floods, Mr. Schmitt writes, in January last—

In our own family, we find it difficult to come through; but as to the poor Hottentots, they can get neither money nor food. It is, however, edifying to perceive, with what resignation and firm trust in the help of the Lord they bear every privation. Not only has the harvest failed, but the drought is so great, that the garden-crops have been almost wholly destroyed for want of moisture.

Of the progress of the Settlement, we collect the following notices:—

During the year 1820, ten children were born, three persons died, and 23 came to live on our land. Our numbers, at the close of the year 1820, are as follows: 20 communicants, 56 baptized and candidates for baptism, 43 baptized children, 84 new people—in all, 203.

During the year 1821, there were baptized 19 adults and 12 children, and 13 persons obtained leave to live here: the inhabitants are 197: 54 children attend School.

From the beginning of the Mission, 42 adults and 33 children have been baptized.

Of the first half of 1822, Mrs. Schmitt writes—

The state of the young people is remarkably pleasing. Our congregation has this year had an increase of 19 persons: 10 children were born; three children and one adult departed this life; 11 adults and 10 children were baptized; 7 admitted to the Lord's Supper. The number of inhabitants is 220.

Mr. Hallbeck thus speaks of the state of the people:—

When I was there, 15 of the Scholars could read their Bibles, and all were very diligent and attentive. The internal state of the Congregation was truly pleasing; and the conversations which my Wife and I had with the adult inhabitants, were highly edifying to us. The outward deportment of the Hottentots proved an honour to the Gospel.

THEOPOLIS.

In the District of Albany—about 60 miles north-east of Bethelsdorp—Inhabitants, 500.

LONDON MISSIONARY SOCIETY.

1814.

G. Barker, *Missionary*.

Jan Tzatzoe (*Caffre*), *Native Teacher*.

The Directors state—

During the protracted illness of the late Mr. Ullbright, the affairs of this Institution rather retrograded than advanced. Since the return of Mr. Barker they have begun to assume a more promising aspect.

The local situation of Theopolis having been attended with serious inconveniences, it was determined, during Dr. Philip's late visit there, that the Institution should be immediately removed to a more eligible spot. The site and plan of the new village were accordingly fixed upon; and the people have since exerted themselves in carrying the design into execution.

SALEM.

A Settlement of New Colonists, in the District of Albany, 16 miles from Graham's Town, about 30 from Bathurst, and 100 from Algoa Bay.

WESLEYAN MISSIONARY SOCIETY.

1820.

W. Shaw, W. Threlfall, *Missionaries*.

Mr. Shaw writes—

Albany is of importance, because of the destitute state of the settlers, Dutch and English; but also because Missionaries in Albany may have regular access to more than 3000 Heathen, who are connected with no Missionary Station. Above all, it is at the very gates of Caffreland; and a Mission in Albany cannot fail, sooner or later, to extend itself into that important field.

The Committee observe—

An immense tract of unexplored and unoccupied country lies to the north-east of this Station, many parts of which are known to be exceedingly populous, and where the light of the Gospel has not yet penetrated.

Mr. Shaw's labours have been successful. The attendance of the Settlers is large; and many have become truly religious. On this subject, he says—

The means which have been particularly instrumental in the hands of God, in effecting the good which we have witnessed, are a steady attention to all our usual means of grace, and a systematic and weekly distribution of tracts and other books. The painful dispensations of Providence have been sanctified. Want of bread has humbled many hearts, and disposed them to listen to the consolations of the Gospel.

The English Congregation at Graham's Town is large and attentive. The Hottentot Congregation at that place increases and improves: the Communicants are 10. Chapels were building at Salem and at Graham's Town.

GRAAFF REYNET.

On the Zondags River.

AUXILIARY MISSIONARY SOCIETY.

The Rev. A. Faure, Dutch Minister at this place, of whom we have before spoken, was formerly a Student at Gosport, and is

zealous in promoting Missions, and the instruction of the Slaves. He has lately established a Mission among the Bosjesmans, to be supplied by Native Teachers.

Mr. Shaw, of Salem, states that the Heathen Population of Graaff Reynet is, according to Official Returns, 6000, none of whom are under the care of Missionaries, and to the greater part of whom access might be had if Missionaries could be supplied.

Caffres.

J. Brownlee, W. R. Thomson, *Missionaries*.
John Bennie, *Assistant*.

The Missionaries are supported by Government, and the Assistant by the Glasgow Missionary Society. Mr. Brownlee writes, under date of Jan. 28, 1822—

We have no reason to be discouraged. We have had a considerable addition to the Institution. The members exceed 200. Some of them have made considerable increase in knowledge; and from what I can learn from close observation, it appears there is a sort of general desire for Teachers expressed by many of the distant Caffres. I believe we are Missionaries to go to any part of Caffreland, if not too near to Gaika, they would be able, in a very short time, to collect a congregation.

All the people who came here lately belonged to a kral, that was formerly near the Institution on the Cat River. The head of the kral died in May last; and his conduct ever since the death of Mr. Williams was like that of one, who had *lost the Lord is gracious*. It was his constant practice, after he had gained a little knowledge, to communicate the same; and, for this purpose, they met in a large hut, built on purpose, twice a day for worship; and in all the vicissitudes which they experienced since the above mentioned period, wherever they wandered they erected a hut for the worship of God, amidst the reproach and persecution of the surrounding Caffres.

On the day in which Sicana died, all the people of the kral met as usual for worship in the morning. He was present; and addressed his audience, in a very solemn and affecting manner, to the following effect—"I now speak to you for the last time, from a conviction that this day I shall die. It has pleased God to afflict me with sickness; but to this I have been resigned, knowing that God can both give health or disease as He sees fit: my soul and body are both in His hands. You are in the midst of wolves: therefore, as quickly as possible remove to the Teacher, as he is the only friend you have in this land; and, rather than give up the service of God, suffer death; as the situation of all without Christ is wretched. They are dead, and without God. On my decease, go and say to all the Chiefs among the Caffres, that God's Word is sent among them, and they will do well to listen to it; otherwise they may expect the most serious consequences."

He died at the time which he signified: his last injunction has been complied with, and the whole of the people that belonged to his kral came here in June; and I am happy to say that their conduct, for the most part, is superior to that of the other people who have been much longer at the Institution.

Dr. Philip, to whom this communication was addressed, says—

I hope Mr. Brownlee, with his associates, will, by the blessing of God, be enabled to carry on this great work among the Caffres, happily begun by our late

excellent Missionary, Mr. Williams. Considering the short time that Mr. Williams was engaged in that interesting Mission, the good which he appears to have been the instrument of doing is truly great.

Griquas.

Bosjesmans and Corannas also are taught in various parts of this Mission.

GRIQUA TOWN.

North of the Orange River—about 700 miles north-east of Cape Town.

LONDON MISSIONARY SOCIETY.

1802.

Henry Helm, *Missionary*.

Andrew Waterboer, *Native Teacher*.

The Congregation is increased. Great indifference, however, still prevails among the people as to the concerns of religion; but there are many individuals who walk worthy of the Christian Profession. (Scholars, about 100.)

A weekly meeting, for the benefit of the Bosjesmans in the neighbourhood, has been kept up for two or three years at Griqua Town. From 20 to 40 attend; and, in some of them, the benefit is manifest.

The external circumstances of the Settlement are improving. Agriculture, in particular, is on the increase.

The total population of the district is computed at 5000.

In the last Report, the following view is given of the Mission:—

The Griquas, when the Society's Missionaries, Anderson and Kramer, first joined them, were a horde of savages, almost as destitute of knowledge as they were of clothing. After travelling about with them for several years, the Missionaries at length induced them to settle on the spot where Griqua Town now stands. Here they have acquired fixed, though not as yet sufficiently regulated, habits—many of them much useful knowledge—and some of them respectable property. They have uniformly manifested a disposition to cultivate a friendly intercourse with the Colony; and the rapid increase of their numbers, their incipient advances in civilization, and their active and enterprising character, have, of late years, given them a consequence in the eyes of the Colonists, and even of the Colonial Government, which has not only led to the establishment, by order of the Government, of a public market near the borders of the Colony to which the Griquas resort for the purposes of traffic; but, more recently, to the appointment, by the same authority, of a stated Resident at Griqua Town—a measure, which, it is to be hoped, will contribute not a little to aid the efforts of the Missionary, by repressing those occasional irregularities among the people, to which all communities, in the earlier stages of society, are more or less exposed; and also by promoting the general improvement of their civil and social condition.

From the Gentleman appointed to this office, John Melville, Esq. every benefit to the Griquas and the Mission may be expected.

The Directors have received no information, during the year, relative to the Out-Stations at Hardcastle, Konnah, and Ramah.

CAMPBELL.

About 40 miles eastward of Griqua Town.
LONDON MISSIONARY SOCIETY.

Christopher Sass, *Missionary.*

The Directors give the following melancholy view of Mr. Sass's labours:—

Since the removal of Mr. Sass to Campbell, his health has improved, but his encouragements have diminished. Few of the people attend his ministry; and those who do, show much unconcern. He occasionally visits the Corannas on the Great River, but neither does any fruit appear among them. He also preaches to the Bosjesmans, by means of an Interpreter; but of these few attend, and of those few some are so bold as to deny the truth of his statements. He has likewise encountered many trials and mortifications, connected with the external affairs of the Mission.

But they add what cannot fail to animate a truly pious and laborious Missionary, under such circumstances:—

In the midst, however, of all his sufferings, he has been supported by faith in the promises of God; and if this brief enumeration of his discouragements should lead the friends of the Society to give him a distinct remembrance in their prayers, the darkness of his circumstances may soon be exchanged for light, and his complaints converted into praise. Even the hope that he will be thus remembered at the Throne of Mercy, which his perusal of this part of our Report may inspire, cannot fail to cheer his mind, and to impart new vigour to his exertions.

Bootsuannas.

It is the intention of the London Missionary Society, in consequence of Mr. Campbell's favourable representations, to send out Missionaries for Mashow and Kurrcechane, principal towns of the Bootsuannas. Mr. Peter Wright, an artisan, with his Wife, embarked, in August, for this destination.

WESLEYAN MISSIONARY SOCIETY.

The following extract from the Report, just issued, will explain the state of the Society's measures with respect to the Bootsuannas:—

In the last Report it was stated that Messrs. Kay and Broadbent had set out on a journey to the Bootsuannas, for the purpose of fixing upon a suitable place in which to commence a Mission among some of the numerous tribes who spread over a vast portion of the continent to the North and East. Mr. Broadbent, we regret to state, was taken extremely ill, and obliged to be conducted to Graaff Reynet; and Mr. Kay, leaving him there, proceeded to join Mr. W. Shaw, at Albany, until he should receive direction from the Committee. Mr. Hodgson, from the Cape, is on a visit to the Bootsuanna Country, and will be joined by Mr. Broadbent upon his recovery.

Some particulars of the Journey here referred to were given at p. 25 of the last Survey.

NEW LATTAKOO.

About 900 miles north-east of Cape Town, near the Krooman River—among the Matshappes, one of the principal tribes of the Bootsuannas—Inhabitants, about 4000.

LONDON MISSIONARY SOCIETY.

1817.

Robert Hamilton, Robert Moffat,
Missionaries.

Jan Goeyman, Jan Hendrick,
Native Teachers.

Mr. and Mrs. Moffat, who had laboured for some time at Griqua Town, returned to Lattakoo in May 1821; and were received by the King and Chiefs with cordiality.

It is stated in the last Report:—

Mr. Hamilton continues his usual labours, and devotes a considerable portion of his attention to the care of the School.

Public Worship is kept up for the benefit of the Bootsuannas; of whom, however, few attend. The Brethren alternately visit the neighbouring villages, in which they meet with no better encouragement. Indifference continues to prevail among the people, while the Brethren prosecute their labours in faith and hope.

Mr. Moffat, soon after his return to Lattakoo, had applied himself to the study of Bootsuanna; and hoped, at no remote period, to acquire such a knowledge of it, as would enable him to address the people without the intervention of an Interpreter.

The Directors very justly add:—

Indeed, until the Natives of any country are addressed by a Christian Preacher in their own language, it is unreasonable to expect that their attention to the subject of religion should be properly awakened or kept up, or that an extensive harvest should crown the Missionary's labour.

Damaquas.**GAMMAP.**

The Village of a Chief of that name, in Great Namaqualand, about 18 days' journey northward of the Orange River.

WESLEYAN MISSIONARY SOCIETY.

1821.

James Archbell, *Missionary.*

Jacob Links (*Hottentot*), *Assistant.*

Mr. Archbell arrived at this Station, in October 1821. He and his family have endured many hardships; but he began to see some fruit of his labours.

In relation to their difficulties, we select the following paragraphs:—

An alarm was at first raised by some of the Natives, that I had come to make peace for the purpose of enabling their enemies to gain advantage over them: they sought therefore to destroy my life; which, I thank God, has hitherto been preserved.

The clothes which I used to wear while I was yet with you, hang now upon me like rags.

It is no small trial to have our two little children crying for something to eat or drink, when we have often nothing to give them but dried flesh, which, whenever I eat myself, makes me ill the whole of the next day. Pray for us. But you do: we feel the benefit thereof in our own hearts, as well as in giving our lives to Him who hath loved us, and washed us from our sins in his own blood.

Means have been adopted to supply food and clothing, by means of the Whalers which frequent the neighbouring Bay of Angra Pequena.

Of his encouragements, Mr. Archbell thus speaks—

I found every thing in confusion, on account of the various wars existing among the Boesmans and Namaquas. It is impossible for me to state my feelings on the occasion, as my forming a station here seemed to depend entirely upon the blessing of God on my endeavouring to make peace. My endeavours seemed to have the desired effect; and, in less than a week, I was surrounded with Boesmans and Namaquas, all desirous to hear the Word of Life.

Since my arrival the preaching of Christ Crucified has been the power of God to the conversion of four; and many others appear to be earnestly seeking an acquaintance with the Gospel.

Our beginning, it is true, is feeble; but, when once we are established, the land is so thickly peopled, that this place, by the Divine blessing, will become a station of importance.

I request that another Missionary may be sent to join me in so perilous a situation. I would have been content to remain alone, had I not seen the probability of great success.

Tsummap, my head Chieftain, has more than once said, "Should any body take away my all, and I lie upon a dunghill, like that man in the Bible you tell us of (Job), it would give me no such pain as that which would tear my heart should the Gospel be taken from me."

AFRICANER'S KRAAL.

A little north of the Orange River.

LONDON MISSIONARY SOCIETY.

The Directors give the following satisfactory information respecting this singular man:—

Africaner remains steadfast in his Christian Profession, and constantly observes the worship of God in his family. On the Sabbath, he regularly meets the people of his kraal for Public Worship: on which occasion he expounds the Scriptures to them.

Africaner had been several times at Pella, to inquire whether a Missionary for his kraal were coming; and to obtain instructions, as to the manner in which he should conduct himself toward certain tribes, who steal his cattle, so as to avoid infringing on the obligations of his Christian Profession.

The Directors lament, that this Station, from various causes, has so long remained destitute of a Missionary; yet cannot but rejoice, that the place of a Missionary has been so efficiently supplied by Africaner himself. A man, let it be remembered, who was not long since the terror and scourge of the whole country!

PELLA.

A little to the south of the Orange River.

LONDON MISSIONARY SOCIETY.

Native Catechist.

The Directors report—

This Settlement was, some time since, extremely promising. The Namaquas amounted to about 350 of whom between 60 and 70 made an open profession of Christianity: in the school were nearly 100 children: the people possessed from 500 to 600 head of cattle, 15 waggons, and about 30 good gardens; and were advancing in knowledge, industry, and civilisation. In this promising state of affairs, they were compelled, by excessive droughts, to disperse in separate companies, in order to find pasture for their cattle; and attendance both at the Chapel and the School had been, in consequence, suspended.

Notwithstanding these disadvantages, several Namaquas have been led to think seriously of religion, which has been followed by a manifest improvement in conduct. One of them is the Captain of the Settlement; and the change which has appeared in him has had a very favourable influence on others. They were all under instruction, as candidates for baptism.

LILY FOUNTAIN.

In Little Namaqualand, near the Khamies Berg.

WESLEYAN MISSIONARY SOCIETY.

Barnabas Shaw, Edward Edwards,

Missionaries.

Circumstances have required Mr. Shaw's residence, the last year, chiefly at Cape Town. He spent a week at Lily Fountain in the beginning of February, to assist Mr. Edwards in the arrangement of affairs with the Namaquas; and was much rejoiced, on contrasting the state of the people with their condition when he first entered among them.

The testimony of a South-African Traveller, who staid some time at the Settlement, addressed to his friend, under date of Nov. 6, 1821, is decisive of the beneficial effect of the Mission:—

You know I was formerly averse to Missionaries, thinking that they came out to get a living; but I have now learned to correct my opinion. I do assure you, that theirs is a most laborious life; and I should prefer being a Slave to the being obliged to teach the Namaquas: yet the good done among them is astonishing. They are now, for the most part, in a state of civilisation, of which you can form no adequate idea. They have learned to reason most acutely; and put the most pertinent questions. A considerable number of them reside at this place the greater part of the year, and they have cattle in abundance, so much so, that the place is not large enough to feed them.

African Islands.

Governor FARQUHAR, of Mauritius, continues to exert himself with zeal in the suppression of the Slave Trade in these seas. The Directors of the African Institution remark, in the last Report—"At the time that the Board was engaged, during the last year, in a correspondence with the Court of Directors of the East-India Company, to induce them to employ their influence with the Imam of Muscat, to put an end to the Slave Trade so extensively carried on at Zanzibar, and had the satisfaction of obtaining the prompt and cordial concurrence of that distinguished body in their application, Governor Farquhar, by a singular and gratifying coincidence, was

occupied in addressing the Governor-General of India and the Imam of Muscat for the same purpose. The Directors trust, that those unconcerted but simultaneous efforts will be crowned with success; and that the time is not far distant, when that beautiful island, and the adjacent coasts, will be delivered from the merciless scourge which now desolates them." His Excellency was prompted to this measure, by information that 20,000 Slaves were collected at Zanzibar for exportation; and that a Company was established at Nantes, to carry on the trade on a large scale. A plan is now acting upon by the French Government, for colonizing the Island of St. Marie, close to the eastern shores of Madagascar—avowedly, with the same views as those which led to the establishment of Sierra Leone; but several suspicious circumstances have awakened just apprehensions, that this is but a pretext to cover the real design.

MAURITIUS.

Or, Isle of France—east of Madagascar—Inhabitants 70,000; chiefly French Colonists and Blacks, but belonging to Great Britain.

The operations of the *Bible Society* of this Island have been unremitted and progressive.

By the *British and Foreign School Society*, a Young Man, Mr. Jenkins, has been sent out with the view of establishing a Model School.

LONDON MISSIONARY SOCIETY.

1814.

John Le Brun, *Missionary*.

The labours of Mr. Le Brun increase in usefulness, and in extent. The Communicants are 43. The Boys' School contains 112; the Girls' 80; the Governor allows 30 dollars per month in support of the Boys' School.

Mr. Telfair's School at Bellé Ombre continues to prosper. Many of his Slaves read well.

Respectable individuals at Port Louis manifest liberal zeal in behalf of the Mission.

On the arrival of Mr. Griffiths at Madagascar in the Spring of 1821, Mr. Jones re-visited Mauritius. Having spent about ten weeks there, and married during his stay, he embarked again, on the 23d of September, with Mrs. Jones—Mrs. Griffiths accompanying them, to join her husband. The Governor ordered them a free passage; relieving the Society thereby of an expenditure of about 1000 dollars.

MADAGASCAR.

A very large Island, off the Eastern Coast of Africa, in the Indian Ocean, about 800 miles by 120 to 200; in a partial state of civilization, and said to contain 4,000,000 of inhabitants.

LONDON MISSIONARY SOCIETY.

1818—renewed 1820.

David Jones, David Griffiths, John Jeffreys, *Missionaries*.

T. Brookes, John Canham, G. Chick, T. Rowlands, *Artisans*.

Mr. Jones reached the capital, on his

return from Mauritius, on the 16th of October. While in that Island, Governor Farquhar had furnished him with various articles for the Schools; and had assigned 30 dollars per month to each of the Society's Missionaries, subject to the approbation of His Majesty's Ministers.

Mr. Jones re-opened his School, which is called the "Royal School," as it contains the Children of the Royal Family, on the 29th of October. He was happy to find that they had not forgotten what they had learned previously to the vacation.

The School under the care of Mr. Griffiths contained 16 Boys and 6 Girls; children belonging to the principal families in the town. Mr. Griffiths describes their desire for learning as rising to impatience; and observes, that, before it is yet day-light, they are assembled about the School-House, waiting for admittance.

The "Colombo" reached Mauritius on the 27th of November 1821. Prince Rataffe immediately proceeded to Madagascar: Mr. and Mrs. Jeffreys, with the Artisans, after spending the unhealthy season at Port Louis, arrived at Tamatave on the 6th of May.

The names and ages of eight of the Nine Madagascar Youths sent to England for education, with the death of one of them, were stated at pp. 229 and 261 of our last Volume: Shermishe, the eldest, being 22 years of age, and having a family in Madagascar, soon manifested a reluctance to remain in England, and returned with Prince Rataffe. The behaviour and progress of the Seven now in England have been highly satisfactory.

JOHANNA.

One of the four Comoro Islands, in the northern part of the Mozambique Channel.

LONDON MISSIONARY SOCIETY.

1821.

William Elliott, *Missionary*,

Mr. Elliott, who sailed with one of the Princes of Johanna and his suite, on the 18th of May 1821, from the Cape, arrived at this island on the 12th of June. His

first reception by the King was not flattering; but, in subsequent interviews, he became more friendly.

Prince Abdallah, the heir to the crown, treated Mr. Elliott with the utmost kindness. The confidence of this Prince had been conciliated, a short time before, at Mauritius, where he had, in the month of March preceding, met with Mr. Griffiths, of Madagascar, and had expressed his willingness to receive instructors. On this subject, the Directors remark—

It must be regarded as a concurrence of circumstances not a little remarkable, that, at the time the Prince of Johanna and his companions were arriving from Dr. Philip and others, at Cape Town, instructions relative to the superiority of the religion of Jesus Christ to that of Mohammed, Mr. David Griffiths, one of the Society's Missionaries, was employed in communicating similar instructions to another Prince of Johanna and his companions, at the Isle of France; and that, in both instances, it was proposed that instructors should be sent to Johanna, and the proposal acceded to by each Prince respectively.

A house was provided for Mr. Elliott by the King. Many of the Johannese had expressed a desire to be instructed in English. He was himself making progress in Arabic and Johannese; this last is a poor and indefinite language; and gives place, in correspondence and accounts,

to the Sawahil, which partakes largely of Arabic.

Mr. Elliott thus speaks of the Mufsi and the people:—

The Mufsi here, a man of high character and diligent study, is assiduously employed in reading the Bible in Arabic. He first asked for a sight of it, then, for the loan of it four days but, being wonderfully pleased with it, he desired me to allow him to read it through. I am sure you will join me in the prayer, that the Spirit of the Word may dispose his heart to receive it in the love of it.

The uniform kindness of the Johannese has encouraged me to throw off all restraint, with regard to my profession of Christianity, in my conversation with them. Of course I am happy to embrace every opportunity of unfolding and recommending the Gospel. But I am disposed to think, that the most efficacious means of doing good here, would be the establishment of a small community, which might be done without any alarming expense, as the King would sanction and assist it; and from the richness of the island, and the neighbourhood of an adequate market for the surplus produce in Madagascar, Mozambique, and Zanzibar, industrious men might support themselves independently of any foreign supply.

A number of Arabic Testaments might be distributed to advantage, Mr. Elliott thinks, at Johanna and in the neighbouring islands.

The average height of the Thermometer, in the month of June, was 84 in the shade.

Abyssinia.

In speaking of the Four Gospels, in Amharic, which are proceeding at press, the Committee of the British and Foreign Bible Society thus refer to this quarter of our Survey:—"Abyssinia will enjoy, it is hoped, at no distant period, the privilege of being admitted to a participation in the benefits of Scriptural Light. The late residence of the Rev. Mr. Jowett for some time in England, and his purchases of Ethiopic Manuscripts at Paris, will afford your Committee opportunities of maturing various important measures in regard to the publication of those and other Versions, in the languages of the Mediterranean."

Mediterranean and Black Seas.

THE Volume of "Christian Researches" by the Rev. William Jowett, to which we have before called the attention of our Readers (see, in particular, pp. 163—165 of our last Volume), supplies the most complete view of this field of Christian Labour which has been yet made public. Such of its facts and statements as have appeared in our pages, are incorporated with a mass of additional information and remarks, and all are arranged in luminous order.

But some parts of the scene described by Mr. Jowett have since suffered an awful change. At Scio, for example, the fine city which he witnessed in 1818 is become a heap of ruins—the learned Professors and Bishop, with whom he took instructive counsel, are driven into corners—and the acute and eager Students murdered or scattered to the winds. But Mr. Leeves, who visited Scio in September last, shall draw its present picture. He thus writes to the British and Foreign Bible Society:—

Melancholy and utter desolation has befallen this beautiful and once flourishing island. I could not have conceived, without being an eye-witness, that destruction could have been rendered so complete. We walked through the town, which was handsome, and

built entirely of stone; and found the Houses, the Churches, the Hospitals, the extensive College, where a few months ago 600 or 700 Youths were receiving their education, one mass of ruins. On every side were strewed fragments of half-burnt books, manuscripts, clothes, and furniture; and, what was most shocking to the feelings, numerous human bodies mouldering in the spots where they fell. Nothing that had life was to be seen, but a few miserable half-starved dogs and cats. The villages have shared the same fate; and of a population of 130,000 Greeks, there remain, perhaps, 800 or 1000 individuals scattered through the most distant villages. In the town nothing has escaped but the Consuls' houses, and a very few immediately adjoining them, which could not be burnt without burning the Consulates.

From the painful sight of these dreadful effects of unbridled human passions, we were a little refreshed by visiting, in the afternoon, the country house of the British Vice-Consul, Signior Giudice; who, during the sack of Scio, humanely received all the unfortunate creatures who fled to him for protection, and has redeemed many others from slavery. He has a little colony of 207 Scioots, chiefly women and children, huddled in his garden and premises, whom he feeds at his own expense; and who, under the British flag, have found protection amidst the wreck of their country. There are similar establishments in some of the other European Consulates. Their food, at present, consists chiefly of the figs and grapes, which are now common property, there being no hands to gather in the fruits of the soil: but, as this supply will soon fail, we have, since our return, commenced a subscription among the English residents at Constantinople, who have been ever ready to meet similar calls upon their charity during this calamitous period, in order to send them a supply of biscuit and flour for the winter months. I mean to add, on the part of the Bible Society, a donation of Greek Testaments; and have written to Smyrna, to desire that a sufficient number of copies may be sent to furnish the refugees both at the British and other Consulates.

The Divine Visitations are, indeed, signally manifest in this Quarter of our Survey. The Turkish Empire, the strong-hold of the Mahomedan Antichrist, is shaken to its foundations. The bold and persevering resistance of its oppressed subjects, which led to the desolation just described, and the fierce conflicts of party and faction in the capital, indicate the rapid growth of internal disorganization: while the successes of its enemies on its eastern border, the equivocal allegiance of the Pacha of Egypt, and the watchful though smothered indignation of the Great Powers on its northern and western frontier—are all additional symptoms of the approach of that Ruin, which has long been preparing for this main support of the Delusions of the False Prophet—Delusions, by which the God of this World has, for twelve hundred years, blinded the eyes and besotted the hearts of countless millions of mankind.

But the finger of God has been still more immediately manifest, in one of those desolating judgments, which all History shews, in entire conformity with the intimations of Scripture, to have not unfrequently accompanied and promoted the great acts of His moral government of the world, and in which His overruling and direction of Second Causes is most awfully displayed. We allude to that dreadful Earthquake, which, in a few seconds, laid in ruins an entire district of the Asiatic Provinces of this Empire. "On the night of the 13th of August," writes one of the sufferers, "about half-past nine o'clock, Aleppo, the third city of the Ottoman Empire, built entirely of stone, was, in the space of a few seconds, brought down to its foundations. Antioch has likewise been destroyed, as well as Latakia, Gisser Shogre, Idlib, Mendun Killis, Scanderoon, and all the rest of the towns and villages in the Pachalic of Aleppo."

The British Consul, John Barker, Esq. has transmitted home, from "near the ruins of Antioch," under date of Sept. 13th, an Official Report, part of which we shall extract:—

Every village and every detached cottage in this Pachalic, and some towns in the adjoining ones, were, in ten or twelve seconds, entirely ruined by an earthquake, and are become heaps of stones and rubbish; in which, at the lowest computation, twenty thousand human beings, about a tenth of the population, were destroyed, and an equal number maimed or wounded.

It is impossible to convey an adequate idea of the scenes of horror, that were simultaneously passing in the dreadful night of the 13th of August. Here, hundreds of decrepid parents, half buried in the ruins, were imploring the succour of their sons, not always willing to risk their own lives by giving their assistance. There, distracted mothers were frantically lifting heavy stones, from heaps that covered the bodies of their lifeless infants. The awful darkness of the night, the continuance of the most violent shocks, at short intervals, the crash of falling walls, the shrieks, the groans, the accents of agony and despair of that long night, cannot be described.

When at length the morning dawned, and the return of light permitted the people to quit the spot on which they had been providentially saved, a most affecting scene ensued. You might have seen many, unaccustomed to pray, some prostrate, some on their knees, adoring their Maker. Others there were running into one another's arms, rejoicing in their existence! An air of cheerfulness and brotherly love animated every countenance.

In a public calamity, in which the Turk, the Jew, the Christian, the Idolator, were indiscriminate victims or objects of the care of an impartial Providence, every one forgot, for a time, his religious animosities; and, what was a still more universal feeling, in that joyful moment every one looked upon the heaviest losses with the greatest indifference. But as the sun's rays increased in intensity, they were gradually reminded of the natural wants of shelter and of food; and became, at length, alive to the full extent of the dreary prospect before them: for a greater mass of human misery has not been often produced by any of the awful convulsions of nature. A month has now elapsed, and the shocks continue to be felt, and to strike terror into every breast, night and day.

The Consul wrote, on the 18th of October, that the shocks continued to be felt till the 9th of that month, but had ceased from that day: on the 19th, however, he adds these affecting words:—

At half-past five, P. M. a violent shock of earthquake has destroyed all our hopes of its being terminated.

These impressive representations will, we trust, not only awaken liberal efforts to relieve the temporal wants of the sufferers; but will call forth many prayers in behalf of all the survivors, that, while the judgments of God are thus so awfully displayed in the land, its inhabitants may learn righteousness.

It may be hoped that numbers are, at this moment, deriving instruction and consolation from those copies of the Sacred Scriptures, which had providentially been put into their hands but a few days before this overwhelming calamity. The following statement, transmitted by Mr. Benjamin Barker, the Consul's Brother, and Agent at Aleppo of the Bible Society, on the 3d of August, only TEN DAYS before the Earthquake, cannot be read without emotion. May the Holy Spirit bless the reading of the Word to those, whose hearts thus seem to have been under a gracious preparation for its consolations, at a time when they little conceived how soon those consolations would be so peculiarly needed!

A few days ago, I received 499 Arabic New Testaments, and 640 Arabic Psalters. The Christians crowded in great numbers to the Society's Depot to become purchasers. Being most of them of the lowest class of the people, we gave them at very low prices. In three days all were distributed. Purchasers have not ceased since to come to us for books, and we had the painful task to send them away without the Word of God, but we promised that they should be soon supplied.

It was a pleasing sight to see with what eagerness they sought the possession of those holy books; and to hear their invocations of blessings "on the English and on the Bible Society, who did not forget the poor Christians of countries so distant from their own." They were even clamorous in the expression of their feelings. I only regret how inadequate I am to paint, in a proper manner, the natural sensations of those poor people, who by the liberality of the Bible Society, have been supplied with a real comfort, the possession of the Word of their God and Saviour.

On the especial duty of Christians toward these countries, we quote a passage from the Twenty-second Report of the Church Missionary Society:—

Recent and passing events have awakened in every humane heart warm sympathy with our suffering Fellow-Christians, within the sphere of this Mission; and the Committee feel, that, while it is the duty of the Members to pray that Almighty God would direct the interests and affairs of nations to the promotion of His own Glory, it is equally their duty to seize every opportunity which His Providence may afford, by humbling the Members of fallen Churches through their sufferings, to pour in the instructions and consolations of the Divine Word: they now mark His over-ruling hand, in opening ways for its diffusion under apparent impossibilities; nor can they doubt but that a peculiar blessing will attend the patient and redoubled exertions of Christians, favoured as we are with light and security, to lead the Members of suffering and fallen Churches to *hear the rod, and Him that hath appointed it.*

BIBLE SOCIETIES.

The efforts of the *British and Foreign Bible Society* have been checked, as might be expected, by the paralyzing influence of those intestine commotions which distract the Turkish Empire. Under these

difficulties, however, Mr. Leves and Mr. Barker, the Society's Agents, have, in their respective spheres, vigilantly availed themselves of every opportunity to promote its designs.

Circumstances allowing of Mr. Leves's

return from Odessa to Constantinople, he gave up his purpose of proceeding to Paris. At Constantinople, he pursued the Society's plans. The revision of Hilarion's Modern Greek Testament was nearly finished by the Archbishop of Mount Sinai, and measures taking for a first edition. The Albanian Testament had been finished by Dr. Mexico, and a copy forwarded to Malta, which had safely arrived: Hilarion had invited an Ecclesiastic of Salonica, well qualified for the undertaking, to reside with him at his See of Ternoza, in order to translate the Old Testament into Albanian. Eugenius, who succeeded Gregory in the Greek Patriarchate, died on the 8th of August; and was succeeded by Anthimus, Archbishop of Chalcedon, greatly beloved by the people, and a friend to the objects of the Society. In the Armenian Patriarch of Constantinople, Mr. Leeves finds also a warm supporter of the Society: he gives his zealous aid to the circulation of the Turkish Testament, printed by the Russian Bible Society in Armenian characters, a great demand for which has been excited. Mr. Leeves was putting to press 4000 Turkish Psalters in Greek characters and 2000 in Armenian, with 1000 Armenian Psalters. Of the Turkish Testament, it is stated in the Report—

The Turkish New Testament, the circulation of which had been stopped on account of some errors detected in the version of Hali Bey, has undergone a revision by Professor Kieffer, of Paris, who has prepared a list of the minor errors, and cancelled leaves where defects of importance had been discovered. At the same time the revision and printing of the whole of this version of the Bible, is in progress at Paris; and your Committee hope that its speedy completion will prepare them for stepping forth, on the first appearance of returning tranquillity, to administer with impartial hand to the spiritual necessities of the contending nations.

Mr. Barker's proceedings at Aleppo and in Syria, in 1821, were stated at pp. 165 and 166 of the last Volume. His late seasonable distribution of the Scriptures has just been mentioned.

The Committee of the British and Foreign Bible Society, in reference to the recent obstructions to its exertions, state—

Meanwhile the *Malta Society* has not been inactive, in its peculiar and extensive sphere; having distributed the Italian, Greek, Armenian, Syriac, and Arabic Scriptures, and the Ethiopic Psalters, besides various European Versions, to the shipping in its harbour.

They add—

Your Committee must again express their sense of the obligations due to the Rev. Mr. Jowett, for the eminent services conferred by him on your Institution. They regard, with joyful anticipation, his intended return to his important station at Malta; and confide fully in the exertion of those talents and of that industry, which have been already found so competent to embrace its various and extensive relations.

The same Committee quote from the Rev. Isaac Lowndes, the following statement—

The *Ionian Society* goes on with spirit. The Committee have distributed many copies of the Scriptures, both in Corfu and other Islands. The internal arrangement of the Society's affairs is very pleasing, as it respects regularity, and judicious plans of operation. They have engaged Priests to read the New Testament, in the different villages, on Sundays and other particular days, and also in the prisons in the town of Corfu.

Of the Bibles and Testaments entrusted to the American Missionaries, at *Smyrna*, a considerable number were circulated by them, with the assistance of the Chaplain of the Dutch Factory, partly by sale and partly by gratuitous distribution. Many demands had arisen for Arabic Bibles and Testaments.

JEW'S SOCIETIES.

Mr. Joseph Wolff, whose departure from Malta, on a visit to Egypt and Syria, was stated in the last Survey, has sent home copious Journals, which occupy about 100 pages of close printing in the *Jewish Expositor*. The following is an abstract of his route:—

Reached Alexandria, Sep. 4, 1821—Calro, on the 24th—left, for Mount Sinai, Oct. 29th; and reached Calro again Nov. 27th: having been, for some days, held in captivity by the Arabs—left Calro, Dec. 13th, for the land of his Fathers—at Gaza, the 26th—at Jaffa, the 28th—at Acre, Jan. 1, 1822—at Tyre, the 8th—at Sidon, the 9th—at Beyrout, the 10th—thence visited Mount Lebanon, and spent upward of a month among the Convents—returned to Beyrout, Feb. 23d—left on the 27th—reached Jerusalem, by way of Sidon, Acre, and Jaffa, March 8th.

After spending three months in the Holy City, in continual discussions with his Brethren on the Christian Faith, Mr. Wolff proceeded to Aleppo, from which place he wrote on the 2d of August. The dire calamity, which so soon afterward befel that city and territory, naturally occasioned anxiety for further intelligence respecting him. This has just been received. He was at Latakia at the time of the Earthquake, and has sent home a most affecting account of that tremendous scene.

Mr. Wolff has projected the establishment of a College, in a vacant Convent on Mount Lebanon, for the education of the Children of Europeans on the coast. The plan has been approved by the principal Europeans.

The Committee of the Jews' Society remark on Mr. Wolff's proceedings—

It is truly gratifying to find, that his zealous endeavours have, in general, met with a kind and encouraging reception from Jews of all ranks, with whom he has freely and fully conversed, and among whom he has circulated numerous copies of the Hebrew New Testament, and of other Christian Publications.

MALTA.

A celebrated Island in the Mediterranean, under British Authority—Inhabitants, with those of the neighbouring Island of Gozo, 110,000—Religion, Roman Catholic.

CHURCH MISSIONARY SOCIETY.

1815.

W. Jowett, T. C. Deininger,
Representatives of the Society.

Dr. Cleardo Naudi, *Compiler of Tracts.*

Mr. Jowett arrived at Malta, with his family, on their return from England, by way of France, on the 27th of April, having left London on the 11th of March.

With what views and feelings the Committee and Mr. Jowett separated, on his return to his Station, will be seen in the Instructions given to him on that occasion, and in the very affectionate and able Address delivered at their request by the Rev. William Dealtry; together with the Reply returned by Mr. Jowett. These documents are printed in the Third Appendix to the Twenty-second Report.

Authority has been given to Mr. Jowett to establish a Press in Malta, under regulations rendered necessary by local circumstances, and to which he will strictly conform. On this point, we quote his own words, from a Letter of Nov. 26th—

I feel most truly thankful to God, that a measure, tending to results of incalculable utility, has obtained the approbation of our Government. It shall be my constant endeavour, to act in such a manner as not to impede that good understanding, which subsists between your servants and their superiors in this Island. Government has allowed us liberty to do more good than we are at present able to do.

Two founts of Roman Types have been selected at Paris, which have been since forwarded. A Printing Press had arrived from England. A Periodical Work, in Italian, will be, of all early measures, one of the most promising.

Dr. Naudi had been employed on the translation into Italian of an English Commentary on the Scriptures; and Giuseppe Cannòlo, the translator of the Scriptures into Maltese, had proceeded in the Old Testament as far as the end of the First Book of Chronicles.

The Gospel of St. John, in Maltese and English, in parallel columns, has been printed in this country; and copies sent to Malta for distribution, at present chiefly among persons capable of forming a judgment of the Maltese, in order to the rendering of the translation as perfect as practicable.

Mr. Jowett was resuming his correspondence with various quarters; and was diligently improving his knowledge of Arabic, with a view to his Journeys among those to whom that language is vernacular; being fully aware, from experience, that

confidence cannot be established between parties who can communicate only through an interpreter.

The Rev. T. C. Deininger, appointed to labour in this Mission, sailed from Falmouth on the 10th of November.

At the latest dates, Mr. Jowett's health had much improved, and his family were all well.

AMERICAN BOARD OF MISSIONS.

Pliny Fisk, Daniel Temple, Jonas King,
Missionaries.

To the countries of Western Asia, this Mission is more particularly directed. Its establishment at Smyrna by Mr. Fisk and the late Mr. Parsons in 1820, and their early proceedings, were stated in the last two Surveys, and the parts of our Volume for 1821, referred to in the last Survey. Their subsequent measures, with the death of Mr. Parsons, are noticed at pp. 166, 167, and 370—382, of our last Volume.

Mr. and Mrs. Temple sailed from Boston, on the 2d of January, in the Brig Cyprus; and arrived at Malta on the 29th of February. The Rev. Isaac Bird had also been appointed to this Mission, but was to remain in America for another year. On the 12th of September, Mr. W. Goodell also was ordained for this Mission.

At p. 382 of our last Volume, we left Mr. Fisk and his late associate about to proceed, in the early part of January, from Smyrna to Alexandria. After the death of Mr. Parsons, at Alexandria, on the 10th of February, Mr. Fisk continued a few weeks in that city, and then proceeded to Cairo. At Cairo he heard from Dr. Naudi of Mr. Temple's arrival at Malta, when he left Egypt, and reached Malta on the 16th of April.

Intimation having been received that the Rev. Jonas King, from the United States, then pursuing the study of the Oriental Languages at Paris, might be induced to assist, for a time, in the Mission, Mr. Fisk made a proposal to him to that effect. Mr. King concurred in the proposal; and left Paris, in consequence, in October. Liberal contributions were made toward this object at Paris; and a Missionary Society was formed, with the express view of aiding in this Mission.

The Mission will have its head-quarters at Malta, until opportunity shall occur of establishing it in the Levant. Permission has been obtained to set up, in the mean while, a Printing Press in Malta, under the same limitations as that of the Church Missionary Society. It will be chiefly employed in publications in Modern Greek. Mr. Temple brought a Press from Boston; and Mr. King, who had arrived, had brought with him two founts of Greek Types from Paris. A Printer was coming from America;

but the Press had been already set up, and several places in Italian printed.

The views of the Board in reference to the Press will be seen in the following extract of their Instructions to Mr. Temple:—

The exertions of the British and Foreign Bible Society embrace so wide a range, that a press is not primarily demanded in Western Asia, for the publication of the Scriptures entire; though it may probably hereafter be usefully and profitably employed for this purpose. But, at present, and during the first stages of religious inquiry, Select Portions of the Scriptures, printed in such quantities as to be very extensively distributed, promise to answer a valuable end, by attracting notice, and preparing the way for complete copies of the Bible. Short Tracts, also, expressing the great truths of the Gospel in the words of Scripture, may be reckoned among the most effectual means of exciting attention, and leading to the demand for direct personal labours. School Books, formed on the principles of unadulterated Christianity, with the design of early imbuing the mind with heavenly truth; and introducing, at the same time, all the modern improvements in rudimentary learning, must be of inestimable value to such a people as we are contemplating.

The Directors of the London Missionary Society, considering it expedient, under present circumstances, not to continue their Station at Malta, Mr. and Mrs. Wilson left, on their return by way of Leghorn, on the 20th of July. The American Missionaries continue the Religious Services, which had been held by Mr. Wilson; and will probably avail themselves of some of the translations, which had been prepared by him in Modern Greek.

Mr. Fisk and Mr. King were on the eve of departure, at the end of November, for Egypt and Syria; designing, if God preserve their health, and circumstances should be favourable, to spend three years in those parts. They were furnished with a large supply of Scriptures by the Malta Bible Society.

EDUCATION SOCIETIES.

The following statement is extracted from the last Report of the British and Foreign School Society:—

In Malta, the School Society of Valetta continues zealously to promote the cause of education. The Schools in that city maintain their reputation; and the proficiency of the Children is well reported of. The worthy Catholic Priest, the Rev. Padre Luigi Camilleri, has recently added a School for Girls to his establishment at Casel-Zeitun; and other Schools are contemplated, in the country villages, and in the small island of Gosa.

Your Committee look with great interest to the proceedings of this isolated spot: the peculiar situation of Malta, and its connections with the neighbouring shores of the Mediterranean, induce them to indulge the hope, that, from this place, the means of enlightening many a desert land may go forth. The Schools at Valetta are reported to have been visited by many foreigners of distinction, who have expressed their admiration and delight at the effects of the System adopted in them.

ZANTE.

The most southern and most fertile of the Ionian Islands; and, for its size, the most populous. Inhabitants, 40,000, chiefly of the Greek Church: the town of Zante, which is the largest in the Seven Islands, contains 16,000 of this number.

LONDON MISSIONARY SOCIETY.

1819.

Isaac Towndes, *Missionary.*

The Directors have authorized Mr. Lowndes to remove to Corfu, that island being deemed preferable to Zante as the seat of the Mission.

His English and Modern Greek Lexicon is finished. Of his Modern Greek Translation of Mason on Self-Knowledge an edition of 500 copies has been printed.

Mr. Lowndes has continued to preach in the Garrison Chapel, and occasionally to the troops; and to distribute the Scriptures and Tracts.

ODESSA.

EDINBURGH JEWS SOCIETY.

Frederick Lewis Betsner, Bernhard Saltet, *Missionaries.*

The Missionaries proceeded, in the latter part of 1821, on the Journey up the Dnieper, which was mentioned in the last Survey. They visited some Settlements of Mennonites, and many Colonies of Germans, preaching with much acceptance. On the 7th of November, they reached Kiew.

At Bredithew, they estimate nearly 30,000 Jews, with few Christians. Many opportunities occurred here of making known the Gospel. Tracts were eagerly received. Many Jews visited them, chiefly young men: of eight they had good hopes. There was, however, in many, a spirit of bitterness: one said, "If I did but know all those who have desired Tracts of you, I would kill them instantly!"

On the 18th of January, they arrived at Dubno; from whence, after some stay, they were to proceed to Wilno.

CRIMEA.

A Peninsula, of European Russia, on the Black Sea—208 miles long, and 124 broad—the northern part, open pastures; and the southern, highly romantic—the Native Inhabitants are Tartars, who are Mahomedans—ceded to Russia at the peace of 1791.

SCOTTISH MISSIONARY SOCIETY.

1821.

Rev. Dr. Ross, Rev. J. J. Carruthers, *Missionaries.*

The Journeys of Investigation taken by the Missionaries, with the difficulties apprehended from the prejudices of the Natives, were stated in the former Survey. In reference to this, the Committee say, in their last Report—

Some delay will probably take place before a decisive trial of their views on this head can be made, at least on an extended scale; as the Committee find it necessary to have some farther communication with the Russian Government before the Seminary can be established. In the mean time, some

minor occurrences rather indicate a favourable result. The education of a few Female Tartar Children at Bakhteserai has been entrusted to Mrs. Carruthers by their parents.

Of the Sultan Katergeri, it is said—

The Sultan did not arrive in the Crimea till the 17th of November. After remaining for about a month with Mr. Carruthers, he removed to Sympheropol, where he is to remain for the present. Since his arrival at that place, one Tartar Youth of 14 years of age, the son of a respectable Tartar, has, without solicitation, been placed under his charge for education; and he understands that many other Tartars, some of whom are people of wealth, are also desirous of entrusting him with the education of their children, without any stipulation regarding religion. It is probable that a School will, in the mean time, be established in

this place, in which the New Testament will be introduced as a School-book.

The Committee add—

The Missionaries deemed either Bakhteserai or Sympheropol to be the most favourable situation for the establishment of the Seminary, and for the head-quarters of the Mission; and it is probable that one or other of these towns will be finally selected. Mr. Carruthers resides at Bakhteserai, at present; diligently engaged in the study of the language, and conciliating the good opinion of the Tartars, by whom, the Sultan informs the Committee, he is much esteemed.

The testimony of Drs. Paterson and Henderson to the Missionaries at this Station, was quoted at pp. 383 and 384 of our last Volume.

Caspian Sea.)

A new body of Labourers has, last year, entered into this field. The German Evangelical Missionary Society, at Basle, has sent Six Missionaries to the shores of the Caspian. Messrs. Dittrich and Zarembo, mentioned at p. 39 of the last Survey, having proceeded to Petersburg, were there joined, after some time, by Five other Students from Basle. One of these, Mr. Cufess, having caught cold on his journey, finished his mission and entered into rest ten days after his arrival at Petersburg: he was a man of great promise, and highly beloved: his funeral was an affecting scene—he was borne to the grave by his six brethren! A Ukase having been granted by the Emperor, allowing the establishment of Missionary Colonies and Schools with Printing Presses among the Heathen and Mahomedan Tribes beyond the Caucasus with the same privileges as are enjoyed by the Scottish Missionaries, the Six Missionaries set forward for their destination, in May, by way of Moscow and Astrachan: these were (*Augustus Dittrich, Felician Zarembo, Frederic Hohnaker, Henry Benz, Henry Dieterich, and Durs Boerlin.*) At Moscow, the last two, not having been ordained, were admitted, on the 26th of May, to the Ministry: Mr Boerlin being indisposed, he and Mr. Dieterich went forward more slowly to Astrachan. The other four Brethren visited Sarepta and the Christian Calmucs in their way, and arrived at Astrachan in June. After staying some time at this place, measures were to be taken for procuring a suitable spot for a Missionary Settlement on the borders of Persia.

In reference to this last mentioned country, we quoted, at p. 45 of the former Survey, a passage from Sir Robert Ker Porter in which he speaks of the late Henry Martyn as designated in Persia by the name of the “Man of God.” Sir Robert has stated the following circumstances:—He was asked by some Persians, when on his way to visit the King, if he was acquainted with the Man of God, and could tell them any thing about his religion. He inquired whom they meant—what man of God. They replied Henry Martyn, or so described him that Sir Robert knew that they meant him. He told them, that he had heard of him. Said they, “He came here into the midst of us—sat down encircled by our wise men—and made such remarks upon our Korân, as cannot be answered. Our King has called upon the wise men to answer them, but they cannot. The first thing the King will demand of you, will be with regard to this subject. We want to know more about his religion, and the book that he left among us.” A friend has told us, that the British Resident at Bushire assured him that Martyn’s Testament was held in high estimation by the noble and learned in Persia as a work of beauty, and, to use their own words, as a “master-piece of perfection:” the Resident had parted with all his copies, and intended, to procure more from Bombay.

The testimony of Drs. Paterson and Henderson to the Scottish Missionaries at Karass, Astrachan, and Nazran, whom they visited, was printed at pp. 382—384 of our last Volume. At Nazran, Mr. Blyth had gained the

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confidence of the Inguish, and was labouring hard at their language, when a sudden stop was put to his plans, by a direction of the Governor-General of the Province to quit Nazran and proceed to another Station of the Society: on what ground this order was issued, the Committee are not aware, as Mr. Blyth was living on the most friendly footing with the Russian Officers at Nazran, and had prosecuted the Society's objects in the most prudent manner. Mr. Blyth had retired to Astrachan, quitting his Station with the most painful feelings, but with reason to hope that he had not laboured in vain. He writes from Astrachan, under date of Feb. 16, 1822:—

The parting expressions of kindness and gratitude, and the good wishes which several families of the Inguish desired me to communicate to my father and mother, to my brothers and sisters, and all my relatives, and every individual of my acquaintance, quite overpowered my feelings, and sent me home to my lodgings with a sorrowing heart. As I withdrew from Nazran, and left the inhabitants to ignorance, perhaps for ages, I shed tears of pity over their spiritual desolation; and offered up the silent prayer, that God would conduct me to another Station, where similar encouragements may present themselves.

The Russian Empire occupies a portion of the last division of the Survey, and extends over the greater part of the present and the whole of the next divisions. The Missions established in this vast range of territory, are greatly assisted by the Russian Bible Society and its numerous Auxiliaries. The Petersburg Tract Society also renders valuable aid; and by the liberality of one individual, the Princess Mestchersky, they are supplied with Tracts in the Russ Language: the Princess has herself translated a number of English Tracts into that tongue, hundreds of thousands of which are in circulation.

SAREPTA.

A Settlement of the Brethren, on the River Sarpa, near Camriton on the Wolga, and close to the borders of Asiatic Russia.

UNITED BRETHERN.

1765.

Schill, Loos, Dehm, *Missionaries.*

The happy death of a Calmuc Woman, the Wife of Dschimba, Brother to Sodnom, one of the Chiefs of the Horde, and its influence on others, were mentioned in the last Survey. We extract, from the Brethren's Periodical Accounts, some further particulars:—

In consequence of the hostility of the Prince of the Horde, who would no longer permit Dschimba or the Missionaries to reside among them, Br. Schill had moved, with the small company of Calmucs who were disposed to attend his Ministry, to the opposite bank of the Wolga, about twenty-five wersts from Sarepta. Here, however, they could not remain long; and they have since, accordingly, moved on to the land belonging to that Settlement, with their camels, horses, cows, and sheep. They are 22 in number; and among them are two families of Derbets, who have accompanied them from attachment to the doctrine of Jesus, and who behave themselves in the most orderly and peaceable manner. The two single Missionaries, Loos and Dehm, were expected shortly to join their company; after which, we must be guided by the circumstances, which it may please the Lord to direct for the prosecution of this Mission.

An interesting narrative of the removal of these first-fruits from among the Calmucs to the Brethren's land, was given at pp. 508—511 of our last Volume.

The German Missionaries, in their way to Astrachan, having witnessed the difficulties which Mr. Rahmn has to encounter among the Calmucs, remark—

“We had seen the sowing of the seed of the Word under afflictive circumstances, and now, on the

same day, we had the pleasure of witnessing the delightful fruits of a seed, which had been scattered under like wanton insults and severe trials.

During the winter season, this small body of Christians inhabit a little island in the Wolga, near Sarepta: where they have built a wooden house for the Missionaries; they themselves living in their “kibitjes,” or mat-tents, both in winter and summer. During the summer season, they live a few miles from Sarepta, at the foot of some hills. Here we visited them; and reached their habitations in about an hour from Sarepta. They have six kibitjes; a seventh, distinguished by its size and neatness, is the dwelling of the Missionaries and the Place of Worship of the Congregation. We received a hearty welcome.

Sodnom is of strong stature. He is about 40 years of age. His features discover great intelligence, and an upright and decided character. His inward peace is legible in his countenance.

These Calmucs are of the Koshot Horde, under Prince Serdeschah, son and successor of Prince Tümen. They nomadise on the banks and islands of the Wolga, between Sarepta and Astrachan.

LONDON MISSIONARY SOCIETY.

Cornelius Rahmn, *Missionary.*

The report of Mr. Rahmn's proceedings was placed, in the last Survey, under the head of Astrachan: it should have appeared, as now, under that of Sarepta, as his head-quarters are here.

In June 1821 Mr. Rahmn, in pursuance of his intention, intimated in the last Survey, entered the Great Steppe, and resumed his labours among the Calmucs of the Dorbât Horde. Of his proceedings, the Directors say—

He met with a cool reception from Prince Serdeschah, and endured much scorn and opposition from others. In the true spirit of a Missionary, however, he calmly prosecuted his labours. Sometimes he met with attentive hearers; but this seems to have been rather a rare occurrence. He dis-

trifling copies of the Calmuc Gospels; and entered into frequent discussions with the Lamas concerning Christianity, who, notwithstanding they made no allusion to the Scriptures, had yet secretly obtained copies of the Gospels, through the medium of their disciples.

When the German Missionaries were at Serepta, in June of last year, they had much pleasant intercourse with Mr. Rahmn. He was waiting for a fellow-labourer, in order to proceed with more confidence among the Calmucs. He had opened a School for the instruction of their children in reading and writing, and had pitched his tent among them for that purpose. They were full of suspicion and fears with respect to this School, lest he should introduce the Christian Religion, or pursue some other sinister design. An extract from one of their communications will give a view of his difficulties:—

The love with which Mr. Rahmn treats the Calmucs is indisputable by them; and as they are themselves, in the highest degree, cunning and treacherous men, they suspect him as meditating to bring on them some great evil. After repeatedly assuring them, that, in his proposal of a School, he intended to teach the children, for the present, only reading and writing, they promised him 14 Scholars: but rarely more than six or eight attended; and more frequently, but two or three. As soon as these become weary of their lessons, they leave the School; and if Mr. Rahmn were to restrain them, they would never return. He constrains, however, patiently and courageously to bear up under all difficulties, with prayer and supplication, and in hope of the final fulfilment of the Divine promise.

His own words, at the close of his Journal, breathe a truly Christian Spirit:—

Here I will raise my Ebenezer. It is evident that the Steppe is the true field for a Missionary in these regions. I trust the Lord has a work for us, if we are able to go on with vigour. Strengthen ye my hands, and let us go forward to prepare a way for the Lord in this wilderness! (The conversion of Calmucs and Mongolians, under the Russian Government, will one day, I think, prove a means of carrying the Gospel into the very heart of Asia, where numerous tribes speak Mongolian, and may be a secondary means, at least, to rouse China itself.) May the Lord hasten it in His own time! and may great grace be upon us all!

BIBLE SOCIETY.

A Branch of the Russian Bible Society has been formed at Serepta, in consequence of the visit of Drs. Paterson and Henderson. They write, Sept. 4, 1821—

Although the Brethren in this Colony are the oldest correspondents of the British and Foreign Bible Society in Russia, no attempt had been made to establish a Branch among them. Their proximity to a number of Christian Colonies which have been planted on the banks of the Volga, and their connection with the different Calmuc Hordes who nomadise in the surrounding Steppes, rendered it highly desirable that such an Institution should exist among them; and we, accordingly, had several interviews with the Bishop and Elders of the Brethren's Congregation in this Settlement, in which we endeavoured to place the subject before them in as important a light as possible, and pointed out to them the steps it would be necessary to take, in order to effect the proposed association. They entered fully into our views.

KARASS.

A large Village in Asiatic Russia, between the Black and Caspian Seas, near Georgievsk.

SCOTTISH MISSIONARY SOCIETY.

1802.

Rev. John Jack,
Alexander Paterson, James Galloway.

The Committee thus notice the indications of a Divine Blessing at this Station:—

For a long time after the Missionaries began their work, they were held in abhorrence by the Mahomedans—now, they are generally treated with much kindness and regard: formerly, the devotion of the Tartars to their superstition was rigid in the extreme—now it is greatly relaxed. These are scarcely tokens for good.

They add—

From this Station, the Word of God has circulated very widely throughout Asia. Mr. Carruthers, the Missionary in the Crimea, states, in one of his last Letters, "A few days ago I conversed, in the market, with a young man, who showed me a copy of the first edition of the Karass Testament; and it may gratify you to know, that another copy was observed in the hands of a murderer, in a neighboring prison."

The Missionaries thus speak of their labour:—

We have almost daily intercourse with the Natives, either in their own villages, or when they call on us. We read and explain Chapters of the New Testament and Tracts. Their attention can seldom be kept alive to a long discourse. Their Effendis are apt to enter into disquisitions concerning the freedom of the human will, the origin of evil, &c. Against the Divinity of Christ, and his being called the Son of God, they frequently raise objections. *They however think that Islamism is a cause which is rising ground in this quarter:* the people are turning careless about it, in their esteem: prayers are not punctually performed: others do not keep the fast: some doubt whether prayers for the dead can be of benefit, and grudge to pay the fees required on these occasions. The power of the sword cannot now be exercised, and little attention is paid to exhortation.

Mrs. Galloway has been removed to her eternal rest. She died in holy joy, exclaiming, with St. Paul, *O death, where is thy sting! O grave, where is thy victory!*

In the Survey for 1821, p. 37, we mentioned a Journey of Mr. Glen from Astrachan to Karass, and another by him and Mr. Galloway among the Jambulak Tartars. A small Volume has just appeared, containing the Journals of these Tours, with remarks on the country and its inhabitants, and the substance of many conversations with Mahomedans. It may be read with great advantage.

ASTRACHAN.

A City in Asiatic Russia, and Capital of the Province—built on an Island in the Volga, about 52 miles from its mouth, on the north-west of the Caspian—inhabitants, 70,000; of many nations—a place of great trade.

SCOTTISH MISSIONARY SOCIETY.

1815.

Rev. William Glen,
Messrs. Dickson, Mitchell, M'Pherson,
and Selby.

The Committee divide the operations at

this Station into—the translating, printing, and circulating of the Scriptures and other religious books—the preaching of the Gospel to the Tartars—and the instruction of the Persians in the same Divine Truth.

In the department of the *razas*, Mr. Dickson is proceeding with the translation of the Old Testament into Tartar-Turkish and into plain Tartar: the edition of the Tartar-Turkish, mentioned in the last Survey, had proceeded as far as the middle of *Leviticus*: the main expense is borne by the Bible Societies of Britain and Russia. In 1821, there were printed 500 Persian Tracts, 8000 Tartar-Turkish and 2000 Genesis, 3000 Tartar, and 7000 Armenian. Of Books and Tracts, with copies of the Scriptures, 6252 copies have been circulated, independently of the 7000 Armenian Tracts which were printed for the Russian Bible Society.

The labours of the Missionaries among the 25,000 TARTARS of the vicinity have been continued. Some listen to the things spoken—others reject them with contempt: some receive the Scriptures—others will not touch the “infidel” publications. The Committee state—

The Missionaries do every thing in their power to avoid the disputatious turn, which their conversations with these bigoted Mahomedans are so apt to assume; and, by reading to them the Word of God, and avoiding as much as possible in conversation the subjects which are apt to excite their prejudices, endeavour to lead them to the knowledge of Divine Truth.

In respect of the PERSIANS, the Committee observe—

Until the present year, neither Mr. Glenn nor Mr. McPherson had acquired a sufficient knowledge of Persian to enable them to address the Persians in Astrachan, on the subject of religion. This difficulty being now removed, a portion of their time is devoted to this duty.

The mildness of the Persian character, and their readiness to enter into discussion, afford great facilities to labours among them: but, as yet, none acknowledge themselves convinced of the truth of the Gospel, though much interest respecting it has been excited among them.

In the School, there are 14 Children of Missionaries and 2 Ransomed Boys.

ORENBURG.

A town in Asiatic Russia, north-by-east of the Caspian, and about 600 miles from Astrachan—situated in a vast plain—contains 2000 houses—the great thoroughfare, by Caravans, between Siberia and European Russia.

SCOTTISH MISSIONARY SOCIETY. 1815.

C. Fraser, G. McAlpine, John Gray.
Walter Buchanan, a Cabardian.

The following extracts from the last Report will shew the state of this Mission:—

The Missionaries continue to visit the Kirghisians, and frequently meet with a kind reception and a somewhat attentive audience. The plan of following this tribe into the extensive Steppe occupied by them, which is beyond the precincts of the Russian territory, is thought to be dangerous.

There are, however, other tribes of Tartars to be found in the neighbourhood of Orenburg besides the Kirghisians. The permanent Tartar population, residing in the town, is likewise very considerable; while numbers take up their temporary residence in the place, from distant parts of the province, and even from the most remote districts of Tartary.

Besides the efforts which are making to impart a knowledge of Christianity to those Kirghisians who are within the reach of the Missionaries, an extensive circulation of the New Testament and of other suitable Books and Tracts is maintained at this station: and, in addition to the regular distribution which is made among the strangers who visit Orenburg, two extensive tours have been undertaken this year, with this object more immediately in view.

Mr. McAlpine took the first of these Journeys, accompanied by Walter Buchanan. Of this, it is said—

They proceeded as far as Kaman, a city upwards of 300 miles to the north-west of Orenburg, taking one road in going from home and returning by another. He stopped at all the different villages on the two routes; waiting on the Mollahs; conversing with them on the subject of religion: and distributing copies of the Scriptures and of Tracts, to those who by actual trial shewed that they could read them.

Mr. Gray, with the same companion, proceeded to Oufa, the seat of Government of the Province, which had been visited the preceding year, as stated in the last Survey.

On each Journey, about 600 Testaments, Books, and Tracts were distributed.

Siberia.

THE Emperor of Russia, in May of last year, granted land to the Missionaries at Selingsinsk, on the same terms as had been just before prescribed to the German Missionaries, and, some years since, to the Scottish. These terms, by which greater privileges are conceded to the Missionaries than to any other foreigners, are as follows:—

1. The land accorded to them must, under no pretence, pass from the Missionaries into other hands; not by selling nor by mortgaging it: as they have no right to dispose of it, for objects foreign to their views, i. e. their professed designs as Missionaries of Christ.
2. After the term of 30 years from the land being put into their possession, the Missionaries shall pay to the Government 15 copecks yearly for every “Desiatiwa” of it [about

two acres and two-thirds] that is proper to be cultivated, and fulfil the services required from all possessors of grounds by the police. But they shall be free from every other payment or charge, and from military and civil services; as also from the obligation to give lodgings in their houses to the Soldiers.

SELINGINSK.

A Military Station, south-east of Irkutsk and Lake Baikal—about 160 miles from Irkutsk—inhabited about 3000, exclusive of those of several villages—in the centre of all the Buriats, on the east side of the Baikal.

LONDON MISSIONARY SOCIETY.

1819.

Edw. Stallybrass, W. Swan, Rob. Yuille, Missionaries.

The Emperor has shewn much favour to the Mission. The Grant of Land, just-mentioned, amounting to 40 desiatinas, or about 112 acres, was accompanied by the Emperor's engagement to defray the expense of 7000 rubles incurred by the erection of the Missionary Buildings.

In the early part of 1821, Messrs. Stallybrass and Swan spent several weeks in the vicinity of the Gusina Lake, during the celebration of the "Festival of the White Month," when the Buriats assemble in great numbers. They were chiefly engaged in visiting their temples, in conversation, and in the distribution of Tracts. They state, at the close of their Journal of this Tour—

The view now given of Lamaism, as practised here, certainly exhibits it as comparatively of a harmless character. It has no features of cruelty: and presents none of those shocking spectacles, which are common among some idolaters. But the whole system is a delusion. The people believe a lie: they take pleasure in unrighteousness, and none more than the Lamas themselves. Their books teach them no morality, for they are in an unknown tongue. Their restraints from criminal indiscretions are confined to the short time which they spend in their temples; and, when they return home, it is to commit all wickedness with freedom. Their services are unmeaning forms: and they hesitate not to confess them to be irksome and disagreeable; but think the performance of them, on this very account, so much more meritorious.

In the Spring of last year, they undertook a journey of about 1000 versts, or

between 600 and 700 miles, among the Choriasky Buriats, eastward of Selinginsk. The two systems of Shamanism and Lamaism are making inroads on each other. A passage in Mr. Swan's Journal is striking:—

The Selinginsk Buriats amount only to about half the number of their brethren, the Choriasky Tribe; but they have ten temples and not less than two thousand Lamas, while the latter have only four temples and scarcely two hundred Lamas. Shamanism, however, is on the decline. Many have recently renounced it, and embraced Delsai-Lamaism; and many more are at present halting between these two opinions. What a pity these poor Heathen should be left thus to exchange one system of delusion for another, instead of being turned from darkness to light, and from the power of Satan to God! We desire to regard this as a loud call for exertion on our part; and we trust that the statement of it will excite our friends at home to earnest prayer for this people, and for as who have been sent among them.

The zeal of the Lamas has led them to send Missionaries beyond the Baikal to the unlettered tribes round Irkutsk, in order to overthrow Shamanism, and set up their own unintelligible mummerly in regions where it has hitherto been unknown: and Mr. Shaw met with one Buriat, who, out of 10,000 sheep left him by his Father, had disposed of seven thousand, and had devoted the produce, with other property, to the building of a temple! Well may these things provoke Christians to jealousy!

The Missionaries continue the study of Russ and Mongolian; and have in view a Version of the whole Bible into Mongolian. A Printing-Press is to be established, the authority of the Government having been obtained; it was to be forwarded with the requisite types from Petersburg; and will be immediately employed in printing the Gospels and Tracts in Mongolian; the whole expense of printing the Scriptures being undertaken by the Russian Bible Society.

China.

CANTON.

LONDON MISSIONARY SOCIETY.

1807.

Robert Morrison, D.D. Missionary.

An extract from the last Report will convey the sentiments of the Directors on this Mission:—

Dr. Morrison continues to view with deep concern the small effect produced by his labours among the few Chinese, to whom, from time to time, he has been enabled to impart religious instruction.

To persevere, for a period of fifteen years, in attempts to illuminate the dark minds of these people by the light of divine truth, and, with an exception of two, to behold all still dark, affords a fine exemplification of the patience and resolution of the Christian Missionary, and of the efficacy of the motives which his religion supplies. Those, however, who firmly believe in the fulfilment of the Scripture Prophecies, are not to be discouraged by the delays, which, on grounds as just as they are inscrutable, are permitted by Him, who rules in every heart and over every empire.

The Chinese Mission is, however, peculiar. The public preaching of the Gospel in any one spot of the Empire is impracticable. All, therefore, that;

can at present be done is, to disseminate the Scriptures and other religious publications, together with such useful knowledge, either literary or scientific, as shall be adapted to enlighten and expand the mind. It is through the medium of books, almost exclusively, that Missionaries can as yet speak to the myriads who people that immense territory: and this means of introducing Christianity among them has been, for some years, in extensive operation. Upward of 100,000 copies of various publications in Chinese, including portions of the Holy Scriptures, have been dispersed by the Brethren connected with the Ultra Ganges Mission: partly among the Chinese Settlers in Malacca and Penang, and in various islands of the Malayan Archipelago; and partly among the navigators and others on board Chinese trading vessels, by which means they have obtained a circulation even in the heart of the Empire.

To this way, the seed of the Gospel is scattering over the provinces of China—the hopes of a future age are sowing—the sacred leaven of Truth is diffusing itself: be it ours steadily to persevere in

these preparatory labours; patiently to wait and earnestly to pray, until the all-quickening Spirit shall descend, and spread moral life and fertility and beauty over this extensive portion of the globe.

In furtherance of the general design adverted to in the preceding remarks, Dr. Morrison has in contemplation rather an extensive treatise of an argumentative nature, "in support of the claims of Christianity, as opposed to the Polytheism and Hero-Worship of Chinese Religionists on the one hand, and of Chinese Atheistical Materialists on the other."

At pp. 419—421 of the last Volume, a Document was printed illustrative of the aversion of the Chinese to Christianity, with Dr. Morrison's remarks thereon; and also some account of the Roman-Catholic Missions in China. At pp. 611—615, proofs were adduced of the prevalence of Infanticide among the Chinese.

India beyond the Ganges.)

MALACCA.

The chief Town in the Peninsula of Malacca—re-
stored to the Dutch in 1818.

LONDON MISSIONARY SOCIETY.
1816.

Claudius H. Thomson, Robert Fleming,
James Humphreys, David Collie,
Missionaries.

G. H. Hutmanni, *Printer.*

It is with regret that we omit the name of Dr. Milne, as a Labourer in this Mission. His health had been long declining: with a view to its restoration, he took a voyage to Singapore and Penang; but, finding himself grow weaker, he returned to Malacca, and died there, of pulmonary consumption, on the 2d of June, about a week after his return, having a little before attained his 37th year. He had written to the Directors from Penang, April 17th, but a few weeks before his death—

As to my own case, I think a great and peculiar uncertainty hangs upon it. There is a complication in my disorder. I believe that a long sea-voyage would be useful; and yet, I am so tied at Malacca, that I cannot leave it: I must hang on, till I see persons able to carry on the work. Make haste and send them, or I shall be gone before they come. When heart and flesh fail, be thou, O God, the strength of my heart, and my portion for ever! Easy abundantly for me.

Mr. Beighton, who accompanied him from Penang to Malacca, writes—

On the Sabbath that we spent at sea, I was near his couch, and he appeared to be frequently in prayer. On one occasion, his petition was—"O God! prepare me for life, or for death"—adding, with peculiar emphasis, "but Death—Death—that is the thing!"

He thus describes the closing scene of the life of this distinguished Missionary—

About five o'clock on Saturday Afternoon, June 1, he was in extreme pain; and exclaimed, with

great earnestness, "My God, my God, help me!" He was afterward somewhat more easy, but became gradually weaker. He asked for little during the night; and, at half-past two o'clock on Sunday Morning, June 2, our highly respected friend and brother was released from all his sufferings, and his happy spirit fled to enjoy a glorious Sabbath in the paradise of God.

It was the intention of Dr. Morrison to return, this year, for a season, to Europe. The death of Dr. Milne may probably occasion some change in his plan.

Mr. and Mrs. Humphreys arrived Sept. 3, 1821; and Mr. Collie in June, of last year.

Mrs. Collie, after an illness of 14 days, died at Madras, in their way, on the 24th of May. Her end was triumphant. After quoting, in her last conflict, with a faltering tongue. *He is the chiefest among ten thousand, and altogether lovely. Whosoever believeth in me hath everlasting life, and I will raise him up at the last day*—her dying words were—

The battle's fought, the prize is won!
Now, O Lord, let trouble cease,
And let thy servant die in peace!

The labours of the Mission, in its various departments, were prosecuted with activity during the year.

In the Chinese Schools, there were about 90 Boys. A well-qualified person is to proceed to this Station, in order to organise Native Schools, as far as practicable on the British System, for the benefit of the Chinese and Malay population.

The usual daily exercises of Christian Worship, for the benefit of the Heathen, are continued. In a few of the Heathen, an increased attention to the Gospel is apparent.

The press has been actively employed, and has been well conducted by Mr.

Hettmann. The Chinese Magazine continues to be regularly published and circulated: a sixth volume of this work has been completed. The First Number of the "Malay Magazine," a quarterly publication, conducted by Mr. Thomsen, was issued, as proposed, in January 1821. An edition of a tract, by Dr. Milne, entitled, "San Pau," or the "Three Pearls," containing an account of the Missionary, Tract, and Bible Societies, treated according to the order of their establishment, has also been printed.

On the completion of the Chinese Translation of the Old Testament, Dr. Milne proceeded to compile, in that language, a "Practical Exposition of the Epistle to the Ephesians," considering this part of the New Testament as being peculiarly adapted to the condition of the Heathen. This work was brought to a conclusion before his death.

In reference to the circulation of books, the Report states—

The distribution of the Scriptures and Religious Tracts, in the native languages, is less extensive than formerly in the peninsula of Malacca; the people of the Colony being now, in a considerable degree, supplied. It however appears, that the distribution upon the whole, especially among the islands of the Malayan Archipelago, is much enlarged; and better conducted than it was, from the greater number of persons employed, and their local opportunities for promoting an effective circulation.

In the Anglo-Chinese College there were six Students; but they have since increased. On the subject of the College, the Directors say—

Considerable accretions had been made to the Library, and endeavours were making to collect useful Malay and Siamese Books. Chinese, Malay, and Siamese Teachers were employed in the Institution. The two latter were partly occupied in transcribing native books for the use of the College.

The contributions received in this country, in aid of the Anglo-Chinese College, during the past year, we are concerned to state, have not much exceeded the sum of 100*l*. The additional subscriptions received abroad for the same object, advices of which have been received by the Directors since the last Anniversary, amount to 400 dollars.

CHINESE-SAMARITAN SOCIETY.

1819.

The formation of this Society was noticed in the last Survey. It is under the direction of trust-worthy Chinese. The First Anniversary was held in the Anglo-Chinese College, Feb. 8, 1821; when a Report was read, from which it appeared that a number of aged and afflicted Chinese, some blind and lame, had been relieved by gratuitous monthly allowances. The name of the Secretary is Yaou-seen-sang. The following Notice has been circulated:—

Persons, disposed to afford pecuniary aid to this Society, are desired to remit their contributions to Ma-Lao, the President; or to Heu, He, or Heen, or other Members of the Committee at Malacca.

SINGAPORE.

A small Island, at the southern extremity of the Peninsula of Malacca—taken possession of by the English, in February 1819—rapidly increased since, both in commerce and population—Inhabitants, 10,000.

LONDON MISSIONARY SOCIETY.

1819.

Samuel Milton, *Missionary*.

The Chinese and English Services on the Sunday have been continued. The Chinese and Malay Schools prosper; the children improving, some of them in particular, with rapidity.

In the Spring of 1821 Mr. Milton visited Batavia, and married there. On his return, he opened an English School for the Settlers, and Mrs. Milton (daughter of the late General Wilson, of the Madras Service) who is well acquainted with Malabar, employed this knowledge to the benefit of the Mission. Mr. Milton was still studying Malay.

PULO PENANG.

Or, Prince of Wales Island, lying off the coast of the Malay Peninsula—contains about 160 square miles—Inhabitants, according to a census in 1818 were 30,200; but since increased to between 36 and 40,000; of whom about 1300 are Native Christians, 8000 Chinese, and the rest Malay and other Settlers—transferred, in 1786, to the East India Company, and has a regular Government, subordinate only to the Governor General.

LONDON MISSIONARY SOCIETY.

1819.

GEORGE TOWN.

T. Beighton, John Ince, *Missionaries*.

JAMES TOWN.

Walter H. Medhurst, *Missionary*.

Mrs. Ince died in peace, within a few days of Dr. Milne. She had spent, with Mr. Ince, several months at Malacca, in the latter half of 1821, in the hope of restoring her health.

An additional Chinese School now makes the number six—two Chinese, three Malay, and one Female Malay. In all, the Scriptures and Tracts are more or less used, even by the Chinese and Mahomedan Teachers. These indications of regard to the Scriptures may encourage favourable expectations respecting the future progress of the Mission. The Female School, of about 30 Girls, prospers. Several Malay Youths and Females read the New Testament with ease. From among the Malay Youths, the Missionaries hope to obtain Native Teachers. A few adults learn English and Malay, in an evening School. Mrs. Beighton and the late Mrs. Ince had opened a Boarding School in connection with the Mission.

On the increase of Schools, the Report states—

Many opportunities occur for opening additional

Native Schools, in which the Scriptures might be introduced. Mahomedan Schoolmasters also voluntarily apply to be taken into the service of the Mission.

The Brethren are solicitous to avail themselves of these facilities for the multiplication of Native Schools, but are checked by considerations of expense. They are desirous, however, that the British Public should know, that a Malay School, after the charges of its establishment, might be supported for 10 dollars per month (the Chinese Schools are more expensive); and hope that the plan which has been so happily adopted as to the maintenance of Native Teachers in Travancore, will be acted upon by some benevolent friends in Great Britain, for the support of Native Schools in Penang.

Mr. Medhurst, at James Town, is engaged in the education and religious instruction of Chinese and Malays. Many of the Chinese Settlers call daily to converse and read. Mr. Medhurst administers medicine to the people: we quoted at pp. 511 and 512 of the last Volume, a shocking instance of the cruel indifference of one of his patients on the murder of his female children.

Penang is divided by a chain of mountains running from north to south. The Europeans occupy the eastern side only. Mr. Medhurst having passed over the hills to the western side, found about 2000 Chinese, whom he purposes visiting occasionally, in order to preach to and converse with them.

In the Letter written by Dr. Milne from Penang, before quoted, he thus speaks of this Mission:—

The Mission here is doing well. There seems to be a good deal of Christian Truth communicated directly to the Heathen, weekly and daily—a thing of much importance in this stage of our Missions. We are already in possession of many books; but more preaching, catechising, &c. is wanted.

The Brethren have set up, what I may call “a Form of Public Worship,” by which I mean Sabbath Services, consisting of public prayer, reading the Scriptures, singing, preaching, &c. I consider this a high missionary attainment, and a good sign at a Mission.

RANGOON.

The chief Sea-port of the Burman Empire—about 670 miles south-east of Calcutta.

AMERICAN BAPTIST MISSIONS.

1815.

Adoniram Judson, Dr. Price, *Missionaries.*

The return of Mr. and Mrs. Judson from their visit to Bengal, and the subsequent arrival of Mrs. Judson in England on her way to America, were noticed at p. 258 of our last Volume; and the proposal of some friends in London to raise funds for the ransom and education of 25 Burman Girls, at pp. 315 and 316.

Dr. Price and Mrs. Price had reached Rangoon before Mrs. Judson left; and Mr. and Mrs. Hough, who had left that Station for Serampore, were about to return thither.

An American Publication has the following notice respecting Mr. Judson's proceedings:—

The Journal of Mr. Judson, up to the 11th of March 1821, has been received. On the 4th of January he arrived at Rangoon from Bengal, whither he had accompanied his wife for the benefit of her health. The converts, though so long deprived of his instructions and example, had maintained a consistent course. Some agitation resulted from the preparations for war with the Siamese; but there seemed to be no cause to apprehend an interruption of the Mission. On the contrary its concerns wore a brightening aspect. The Viceroy had given unequivocal evidences of his disposition not to interfere; and had defeated the efforts of some of the Native Priests to injure Moung Shwa Gngong, the most prominent of the converts. Moung Ing was baptized on the 4th of March.

Mr. Judson himself writes—

We had the most pleasant assembly yesterday at Worship, that I can recollect: ten disciples, five hopeful inquirers, (respectable people), and others to the amount of about twenty-five adults in all exhibited a spectacle, which would have seemed two years ago a perfect miracle.

I have engaged Moung Shwa Gngong to assist in revising Acts; but he is so particular and thorough, that we get on very slowly—not more than ten verses a day, though he is with me from nine in the morning till sunset.

India within the Ganges.

On the favourable prospect which opens for the diffusion of Christianity in India, we have much satisfaction in quoting the following passage of a Letter from Calcutta, addressed by the Rev. Principal of Bishops' College to the Society for Propagating the Gospel:—

The impulse given to the public mind here, with respect to the obligation of improving the state of the Native Population, is indeed remarkable; and the conviction among the more reflecting and religious part of the European Society seems to be gaining ground, that this improvement must involve in it the introduction of Christianity.

Apprehensions of danger from the native prejudices, are, in the judgment of almost every observer here, without foundation. The experience of the Diocesan Schools, and others, where the children of Pagans are instructed, proves that they will admit any thing, provided their errors be not the direct objects of attack; and that, while the indolence and sensuality of their native habits bind them most to their superstitions, the hopes of their children's advancement are sufficient to make them consent to the method, which, more effectually than any other, tends to undermine the same superstitions in them.

I can speak with confidence to the fact, that the Scriptures and other Christian Books, even in passages the most contradictory to the whole System of Idolatry, may be read in Heathen Schools, where Brahmin Pundits are the bearers and teachers, without exciting any alarm or offence whatever.

A passage in the Twenty-second Report of the Church Missionary Society gives an affecting picture of the condition of this large portion of mankind:—

On the awful state of the Native Population of these vast regions, the Committee have the afflicting testimony of the very highest authority. A passage from a Letter of the Most Noble the Governor-General to the Noble President of the Society, will very forcibly show the necessity which exists in India, for the utmost exertions of Christian Societies, and the good prospect under which these exertions are carried on. The Marquis of Hastings writes—

"It will be gratifying to your Lordship to learn, that the dissemination of Instruction in this country proceeds extensively and rapidly. As the Books prepared for the Schools are expositions of the simple principles of Morality, NO OTHER INCULCATION OF WHICH EXISTS THROUGHOUT INDIA, there is reason to hope that the diffusion of those Lessons may be of much advantage to the Native Community. Had I not been in a position to ascertain it, I could not have believed that an immense, and in some particulars cultivated, population, was to be found SO DESTITUTE OF LAUDABLE QUALITIES!"

The increase of Education and the diffusion of Scripture Knowledge must be the remedy for this flagrant evil: for what other state of morals can be expected among a people, who live under the dominion of such vain fancies and pernicious superstitions as were described at pp. 334—336, 385, and 386 of our last Volume? There is, indeed, a powerful and increasing body of Hindoos—the Esoteric Philosophers of India—who avow that their Sacred Books, if properly explained, declare One God, and Him to be the sole object of worship: of the manner in which they attempt to make out this explanation, our Readers had some specimens at pp. 370—375 of the Volume for 1816, and at pp. 518—523 of that for 1818. The indefatigable Reformer, Rammohun Roy, still labours; and other Natives are co-operating with him. They are now fairly committing their Creed to the test of public investigation; and openly impugn, on the grounds of reason and comparison with their own notions, the peculiar doctrines of the Gospel. Rammohun Roy, in particular, discovers in his publications an extensive knowledge of English Polemical Writings. A Periodical Work was begun in 1821, in Bengalee and English, with the express view of defending the Hindoo Religion: it is entitled the "Brahminical Magazine: the Missionary and the Brahmin": it is mild in its avowals, and acute in its sophistries; but its spirit is bitter, and its misrepresentations flagrant. But these Reformers are all preparing the way for the Gospel. One of them, lately deceased, left, in Bengalee, a masterly piece "Against the prevailing System of Hindoo Idolatry," a translation of which has been made by the Rev. Deocar Schmid, and revised by Rammohun Roy, at whose expense it has been published: a series of extracts from this Tract will be found in the Seventh Appendix to the Twenty-second Report of the Church Missionary Society.

Among the indications of the progress of Knowledge in India, we quoted, at p. 333 of the last Volume, the Address of Native Gentlemen to Sir Edward East on his quitting India. We add a testimony on the same subject from the Journal of the Rev. Pliny Fisk, American Missionary, when at Alexandria, in February of last year:—

Major-General Sir John Malcolm, who was going from India to England, was with us two Sabbaths. With him I had some interesting conversation respecting India and Persia, in which countries he has spent about 30 years of his life. He says the progress of knowledge and civilization in India is astonishing. Though he has some fears that young Missionaries who go to India will be too zealous, and endeavour to "go too fast" at first, yet he entertains no doubt of their ultimate success.

But one of the surest indications of the improving state of India, is the attention which is beginning to be paid to the just rights of Females: all the labour and kindness bestowed on this object will remunerate the friends of India a hundred fold, by the beneficial influence of all improvements in the Female Character on the great body of society.

Of the present wretched condition of Females in India, we have adduced frequent evidence; and particularly in the last Volume, pp. 422—425, from Mr. Ward: and it will be seen, from pp. 481—485 of the same Volume, that the attempts to introduce Education among Female Hindoos is assuming, with great promise, a more systematic form. By recent advices, we learn that Female Schools, in connection with different Societies, are rapidly

increasing; and that the Hindoos themselves begin to advocate this Cause; a highly respectable Brahmin having written a Treatise, in Bengalee, in support of this object, which is put into circulation among the Natives.

We are the more rejoiced at this growing attention to the state of Females among the Hindoos, because we fear that it is only to the prevalence of just views and feelings among the Natives, that we must look for the extinction of those cruel superstitions under which they suffer, so long as the Native Expounders of their Books can find any colourable pretext in support of them as a part of their religion. In a Government Order, issued in February last, we find it distinctly avowed—"that during the ceremony denominated Sutte (at which Hindoo Women burn themselves), certain acts have been occasionally committed; in direct opposition to the rules laid down in the religious institutes of the Hindoos, by which that practice is authorized and forbidden, in particular cases: as, for instance, at several places pregnant women, and girls not yet arrived at their full age, have been burnt alive; and people, after having intoxicated women by administering intoxicating substances, have burnt them without their assent whilst insensible; which conduct is contrary to the Shasters, and perfectly inconsistent with every principle of humanity." But what follows?—The Government Officers are "strictly enjoined to use the utmost care and to make every effort to prevent these forbidden practices"; but they are to let the people know, "that it is not the intention of the Government to check or forbid any act authorized by the tenets of the religion of the inhabitants of their dominions, or even to require any express leave or permission being obtained previously to the performance of the act of Sutte." This document is important, to adopt the words of another writer, "as it fully authenticates the facts, on the subject of these atrocities, which from time to time have been reported by Missionaries; and it will operate to prevent many of them, if the Order be faithfully executed. It is now established, beyond all power of palliation or contradiction, that pregnant women, girls under age, women made intoxicated for the purpose of rendering them victims, and women whose consent has not been obtained, have fed these detested fires!" We rejoice, with the same friend, "that the Indian Government has interposed to prevent such enormities; but we deeply regret that the Order is drawn up so as almost to imply a sanction of the practice, where the victim is consenting, and the above-mentioned circumstances do not occur:" and we cannot but feel, with him, "that some expression of horror that such practices should, in any case, be prescribed by the religion of the Natives, was surely demanded by humanity, as well as by religion, and ought to have found a place in a State Paper which will be read throughout India."

But whoever has duly weighed the mass of afflicting evidence, brought forward in the House of Commons on the Motion of Mr. Buxton, and since printed in a Folio Volume of 270 pages, on the base and cruel treatment of Women in India under pretext of religion, will be well satisfied, that, as now these atrocities are brought out before the eyes of just and humane men, the poor Females of India will not be much longer abandoned to Delusion and Oppression.

Two or Three of the first Stations met with at the south-east part of Bengal are not in point of fact "within the Ganges," but they fall naturally within this division of the Survey.

CHITTAGONG,

Is a district, 120 miles by an average of 25—the capital is Islamabad, but it is frequently called by the name of the district—it is 8 miles from the sea, and 317 miles travelling distance from Calcutta.

BAPTIST MISSIONS.

1812.

James Colman, *Missionary.*

John Johannes, *Schoolmaster.*

Mr. Colman, from Rangoon, of the

American Baptists, acts in concert with the Baptists of India.

Under various disadvantages there are said to be 150 Members. Nearly 100 Scholars are in daily attendance: of these it is said—

They all bear the Christian Name, and are the offspring of Roman Catholics; but being left by their Priests without any instruction, and without the Scriptures, they equal their Heathen neighbours in ignorance and depravity.

At the Annual Examination, the Collector bestowed Pocket Bibles on 20 Boys, and pecuniary rewards on upward of 80.

In Arracan, between Rangoon and Chittagong, there are Christians among

the Mugs, who are under the care of Mr. Fink and Five Native Preachers.

Mr. Colman was about to settle in Aracan, in the midst of a large population.

NOACOLLY.

In the District of Tipperah, north of that of Chittagong, and bordering on the Burman Dominions.

CHRISTIAN KNOWLEDGE SOCIETY.

1821.

The last Report states—

At Noacolly, a Missionary would be eminently useful. Although Schools are already formed with a special view to the improvement of the long-neglected Christians discovered at this place, but little removed from Paganism, an able Instructor is requisite to give effect to these establishments.

DACCA.

A large City in Bengal, the Capital of the Eastern Division of that Province—Inhabitants, 150,000 of whom more than half are Mahomedans—travelling distance north-east, from Calcutta, 170 miles.

BAPTIST MISSIONARY SOCIETY.

Revived in 1816.

Owen Leonard, *Missionary.*

Ramprasad, *Native.*

An Auxiliary School Society has now existed at Dacca for four years; and has received, not only the support of the European Gentlemen residing in the city, but that of many leading Natives. The following abstract is taken from the last Report of this Society:—

The attempt to create Native Schools in Dacca has been attended with the most pleasing effect.

Seventeen Bengalee Schools have been raised and kept up in such a manner, that they give 76 Scholars each as the average attendance, the whole number amounting to 1300. The examination of these, at different periods, has afforded the most lively satisfaction.

A Persian School is opened for respectable Musalmans.

A School for indigent Christian Children has been of the highest value to this city; and has rendered these Youth valuable Members of Society, who, without the instruction given, would have been wandering in the streets in vice and wretchedness: 37 Boys at a late Examination manifested great improvement.

In the greater number of the Schools, the Scriptures have been introduced without creating any alarm.

The gradual disappearance of opposition to the introduction of the Sacred Scriptures into the Native Schools, connected with the different Societies who promote this object, is among the most pleasing and animating features of improvement.

But the desire for information is not confined to the youth training in the Schools. At a Festival, where it was computed that nearly 200,000 persons were collected, such was their eagerness to receive Tracts, that thousands filled the garden and the house, and would not depart till each had received one. The distribution occupied five days; on the first of which, alone, more than 3000 individuals were supplied.

SAHEBGUNJ.

The principal Town in the District of Jessore—nearly 80 miles east-north-east of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1807.

William Thomas, *Portuguese;*
with Four Native Assistants.

Mr. Thomas and his Assistants are constantly engaged in travelling from village to village. The number of villages visited, in the course of two months only, is stated at upward of 150. In the last two years, more than 20 persons, chiefly Idolaters, have been baptized.

The following extract from the Periodical Accounts will shew the vexations to which the Native Christians are subject:—

For a considerable time back, the Native Christians have suffered great inconvenience, from the refusal of the native barbers to shave them. In India every man, however indigent, employs a barber. As the Native Christians have no barbers among them, an attempt has been made with too much success to distress them, on the part of some men of opulence in this district. The plea alleged for the refusal was, that to shave a Native Christian would be fatal to the caste of the heathen barber. After considerable altercation, it was proposed to limit the aid of the barbers to those among the Native Christians who had originally enjoyed distinction of rank; but these refused to take advantage of the offer, saying that among Christians there were no distinctions of caste. The plea of loss of caste, so plausibly advanced, was, however, totally void of truth; for an application being made to the authorized expounders of the Hindoo Law in Calcutta, they, in a couplet of Sanscrit Verse, delivered it as the law, that, as no loss of caste was incurred by shewing those of a different religion, so an equal latitude was to be allowed in favour of those Hindoos who had embraced a foreign religion.

BARRIPORE.

About 16 miles south-east of Calcutta.

CHRISTIAN KNOWLEDGE SOCIETY.

1807.

The Diocesan Committee have taken a large School under their care, and have erected a School House.

CALCUTTA.

The Chief of the British Presidencies in India—Inhabitants, including 20 miles round, calculated, in 1807, at 2,925,000: those of Calcutta itself very variously estimated.

AUXILIARY BIBLE SOCIETY.

The Society has proceeded diligently in the preparation of Versions and Editions of the Scriptures. The edition of the Malay Bible, in Arabic characters, under the care of the Rev. Mr. Hutchings, was about to issue from the press: that Gentleman has declined, in gratifying terms, the acceptance of a liberal gratuity offered to him. The Hindoostanee Version of the Old Testament was coming to a conclusion: the arrival from the Parent Society of 4000 copies of the Hindoostanee New Testament, printed in London, has been highly seasonable: various quantities of them were dispatched to different parts, the Pentateuch being in great request among Mahomedans, 2000 extra copies

were to be printed. *Portuguese Bibles*, forwarded from England, remained unsold.

In the circulation of the Scriptures the Society has been equally diligent. All persons engaged in the work of Missions, of whatever persuasion, were encouraged to make their wants known, and were liberally furnished according to the Society's means. The list of places, to which the Scriptures have been sent, comprehends all the most important places in the Presidency, besides the various Auxiliaries in India.

The contributions of the Tenth Year amounted to 14,141 rupees; exceeding those of the Ninth by 4000.

(SOCIETY FOR PROPAGATING THE GOSPEL.)

The lamented death of the Right Reverend Founder of the Society's College was stated at pp. 513—515 of our last Volume. Some notices of the progress of the College and its Statutes were given at pp. 301 and 302.

It was expected that the buildings would be finished by the present time. In July 1821, the contributions in India amounted to 1900 rupees, in addition to 4000 from the late Bishop toward fitting up the Chapel.

The Society has appropriated 1000*l.* per annum to the maintenance of Ten Divinity and Ten Lay Scholarships; and has it in contemplation to adopt measures, for rendering the Sons of Clergymen educated by the Clergy Orphan Society available for the purposes of the Society. On this subject, the Board remark—

Should any arrangement of this nature be carried into execution, it cannot fail to be productive of the most lively interest in all the supporters of that Establishment, when they see the Sons of their Brethren, whose forlorn situation at the death of their Parents has claimed for them the protection which they now enjoy, educated for the same rank in life, and for the same blessed purpose which their Fathers promoted in advancing the interests of Christianity, though in a far distant country.

An elegant view of the College is given with the last Report of the Board.

CHRISTIAN KNOWLEDGE SOCIETY.

Mr. Van Gricken,

Superintendent of Schools.

Of the advantages of an Ecclesiastical Establishment in India, the Board say—

They are well aware that the propagation of Christianity in the East is justly regarded with peculiar interest by the whole community. The formation of an Ecclesiastical Establishment in India, has not only restored to Religion her legitimate honours, where she had long been disregarded, forgotten, or despised; but has opened also a sublime and animating prospect. It has fixed a great centre of union, without which the real interests of Religion can never prosper; and it has given a fresh impulse and direction to every effort for the dissemination of the Gospel through the vast and populous territory of Hindoostan.

They add, in reference to the benefits derived to the Society by the same means—

By the powerful and zealous aid of the Bishop of Calcutta, the labours of the Society in India within the last year have been more extensive, and it is hoped more effectual, than at any former period. The exertions of the District Committees have also been materially increased. A larger number of books has been distributed; and the proceedings in every department have acquired a degree of order and consistency, which can hardly fail to contribute essentially both to present and ultimate success.

A Depot of Books at Cawnpore has been added to those before formed; 1967 have been issued from it. Individuals also, at Agra and elsewhere, zealously promote the Society's objects. Public Establishments continue to be supplied. The demand for Elementary Works is rapidly increasing. In 1821, the number of books received was 10,822; of these, 5885 had been put in circulation.

The Diocesan Committee had put to press 2000 copies each of the Discourses, the Miracles, and the Parables of our Lord, in Hindoostanee; and the same number both in Hindoo and Bengalee: making together 18,000 copies.

Of another useful design, it is said by the Board—

Lending Libraries have been partially established in this Presidency; and appear to have given great satisfaction to those, who take an interest in the moral and religious improvement of the country. It is determined that the Libraries shall consist of a complete set of the bound books, amounting to 45 Volumes, and of the works admitted on the Supplemental Catalogue.

Several New Schools have been added. On the state of the Bengal Schools, the Board remark—

The report is highly encouraging. The children make much greater proficiency than heretofore, and the value of instruction is now more duly estimated.

BAPTIST MISSIONARY SOCIETY.

1801.

John Lawson, Eustace Carey, W. Yates, James Penney, W. H. Pearce, J. Statham,

Missionaries:

with *Native Assistants.*

The English Chapel was opened in March 1821: the expense, found to amount to about 3000*l.*, was nearly defrayed by local contributions. There appear to be now Eight Places of Native Worship. Preaching is considered as the most indubitable means of awakening the Heathen. The attention of the Natives has been encouraging. Discussions often take place in public.

The Missionaries have had the pain to lose one of their number; Mr. Adam having fallen into dangerous errors, denying the Lord who bought him. His place has, however, been supplied by Mr. Statham, who has been united to the Mission: a Brahmin also, Anunda, has been baptized, and promises to be a very useful Teacher of his countrymen: Mr. Carapeit Aratoon, formerly at Surat, renders important and gratuitous assistance.

In the last two years, Tracts and School Books, in Bengalee, Hindoostanee, Hindoo, and Sanscrit, had been printed, to the number of 52,950; besides 14,600 miscellaneous Tracts, and various larger Works.

A "Female Juvenile Society" has been in operation for some time. It had, at first, great difficulties to encounter. In December 1821, there were 76 Girls, in three Schools; under Native Teachers: a fourth was added in January, and had soon twenty Scholars. The expense of each is about \$02. per annum.

At the Eleventh Annual Examination of the Benevolent Institution, established for indigent Christian Children, held December 21, 1821, nearly 800 Children were present, of whom 84 were Girls. Of this Institution, the state of which is highly satisfactory, it is said in the Periodical Accounts—

Twelve years have now elapsed since the formation of this Institution; during which period it has not only increased in Calcutta to four times the size first intended (the number of Children originally within contemplation having been only fifty) but branches of it have been extended to Serampore, Dacca and Chittagong and embrace nearly all the indigent Christian Children to be found in these towns. The generous support which this Institution has received from the Public has thus, with the Divine blessing, been the means of introducing into useful life, without interfering in the least with the Parents' right over them, more than a thousand Youths, who might otherwise have been a prey to ignorance and vice; the greater number of whom are now valuable, though humble, members of society.

CHURCH MISSIONARY SOCIETY.

1816.

Deocar Schmidt, J. A. Jetter, *Missionaries*.
Miss Cooke, *Superint. of Female Schools*.
Thomas Brown, *Printer*.

Native Schoolmasters and Schoolmistresses.
W. Sawyer, Jacob Maisch, Theoph. Reichardt, *sailed*.

Messrs. Sawyer, Maisch, and Reichardt left the Downs, in the *Agincourt*, April the 14th; and arrived at Madras, on their way, in the beginning of September, after a perilous passage. The ship was aground fifty hours, on a coral rock, in the Mozambique Channel, and had been struck, off the Cape, with a terrific poop-sea; besides having been in imminent danger, in a dark night, of being run down by a large vessel. But God graciously delivered those who sailed in her!

The commencement of a Christian Institution, in the Native Town, was stated in the last Survey. Mr. Corrie thus describes the Premises, which are situated at Mirzapore:—

The Christian Institution in Calcutta will cost 3000*l*. For this sum, our Society will possess in the heart of the Native Town, a space containing three acres of ground; with an upper roomed House, containing eight rooms below and five

above—an enclosed square, comprehending about half an acre, with a broad piazza all round and an open area in the middle, after the model of a College Square; with a pond of sweet water—and the situation such as we consider highly desirable for the purpose intended.

All the departments of a Christian Institution are now coming into action.

In the early part of October 1821, Mr. Jetter and Mr. Brown were settled in their new abode. Mr. Jetter, who had been perfecting his knowledge of Bengalee, and had much improved in health, established Divine Worship, in that tongue, every Sunday Morning. On Saturday Evenings, a meeting is held for Prayer. Accompanied by Mr. Brown, he pays regular visits to Kidderpore, for the performance of Divine Service. Surrounded, at Mirzapore, by native houses and huts, their compassion is moved, by witnessing the wretchedness and immorality of the Heathen. "I have found the people in the country," Mr. Jetter writes, "expert at every kind of wickedness: but they are much worse in Calcutta; and are led by their pretended Religious Guides as a beast is led by his owner!" He labours among them, in preaching and conversation, as he has opportunity.

The east side of the quadrangle at Mirzapore, and about half that of the north, are appropriated to the Society's Printing Office. The Presses were removed thither in March. For conducting this department of service, the Corresponding Committee report that a more suitable person than Mr. Brown could not have been selected. Mr. Schmid continues to labour actively and usefully in the supply of the Press, and receives assistance therein from Mr. Jetter.

The labours of the Society in the department of Education are rapidly increasing. In April, there were Five Schools, from half-a-mile to five miles distant from the Institution: they contained 425 Bengalee Boys, among whom were a considerable number of Brahmin Children. An English School had been opened, occupying the half of the north side of the quadrangle not occupied by the Printing Office: the room will hold, with ease, 150 Boys; and will serve, at present, for a Place of Worship: this School was opened with 18 Boys; and is intended as a Central School, like that at Burdwan, for the more promising and advanced Scholars of the Bengalee Schools. The fears and suspicions of the Parents were at first very powerful; but are gradually wearing away: the History of Joseph and Ellerton's Dialogues on Genesis are now used, and the way is opening for the admission of the Gospels. The noise and splendour of the Heathen Festivals prove, however, a great hindrance to the Children; as they

draw them away, in Calcutta, at least one part of the year out of four.

The Society has been enabled, in the course of the year, to enter, with unexpected success, on the new department of Female Native Education. The commencement and early progress of this undertaking were detailed at pp. 481—485 of our last Volume. The Schools rapidly increased; "After the ice was broken," to use Mr. Jetter's words in April, "very soon a second, a third, a fourth, and a fifth Girls' School were established; and we have, at present, three more in contemplation." These were, soon afterward, opened; and, in May, the Society had Eight Female Schools in Calcutta, containing about 200 Girls; and wherever a Boys' School is now established, one for Girls is happily beginning, as a matter of course, to be looked for. It had been under consideration to appropriate the west and part of the south sides of the quadrangle at Mirzapore to the purpose of a Female Central School; but the Committee were waiting for the advice of some Native Gentlemen, who favour the object, as to the most eligible situation for such a School. This undertaking has been honoured with the highest patronage which India affords: "and it is a subject," the Committee remark, "of yet higher gratification, that the measure is likely to become popular among the Natives themselves."

But the gracious guidance of Divine Providence may be still further traced in this opening prospect of good. The want of suitable Teachers for the Female Schools would have soon brought the Committee into difficulties; but this want is likely, in a great measure, to be supplied. Several of the Elder Girls at the Asylum for the Female Orphans of European Parents, have given good evidence of having become truly religious; and have entered, with gladness of heart, on the study of Bengalee, in order that under Miss Cooke's instructions they may be prepared to act as Teachers of the Female Schools. In Mr. Thomason's zealous exertions to establish that Asylum, he always hoped that it might be rendered subservient to the interests of Christianity in India; but he could scarcely look for such a gratifying fulfilment of his wishes. It is particularly satisfactory also to Mr. and Mrs. Schmid, that they have been led into a situation in which they are enabled so effectually to aid the objects of the Society. The number of Girls in the Asylum was 58, but it is to be greatly augmented. Our Readers will feel their hearts drawn out, we trust, to pray earnestly that the Holy Spirit would graciously render this, and all

similar establishments, permanent nurseries of Christian Teachers for the countless multitudes of the Females of India.

The Expenditure in the North-India Mission for the year ending June 30, 1821, was 46,153 rupees, or 5769*l.*: and consisted, in round numbers, of the particulars which follow:—

Calcutta and Kidderpore, 75*l.*.—Burdwan, 1750*l.*.—Benares, 1780*l.*.—Chunar, 602*l.*.—Lucknow, 75*l.*.—Meerut (for Kowabes), 123*l.*.—Agra, 156*l.*.—Hindostanee Youths, under the Rev. Daniel Corrie, 263*l.*.—Late Rev. Benedict La Roche's Salary and Passage to England, 329*l.*.—Printing Office Expenses, 619*l.*, deducting 157*l.* received for Printing, leaves Net Charge 462*l.*.—Books, Stationery, Writers, Pandits, and Incidentals, 47*l.*.

The Subscriptions and Benefactions at Calcutta, with the Collection at the Annual Sermon, amounted to about 807*l.*; which sum, added to a Donation from Government of 3031 rupees or 379*l.* forms a deduction of 1186*l.* from the charge on the Society.

There is every encouragement for redoubled exertions and increased liberality. Mr. Corrie writes—

We have now Five Boys' Schools in Calcutta; and might, if funds were forthcoming, have all the Youth of the Town under our Tuition. We have now Eight Female Schools; the erection of School Houses will leave us deep in our Treasurer's books; but we trust in the God whom we serve to help us through. Things are as progressive as we can well expect; we have only to pray for an increase of faith and patience.

Mr. Jetter says—

Our work is prospering.—The rapid progress in forming Female Schools will shew that the Saviour owns our feeble endeavours. With Boys there is now no more difficulty to get them to School: the great want now is, to obtain enlarged support to enable us to extend instruction farther and further. The little which has been hitherto done, can scarcely be called a beginning, when we consider the vast multitudes who are still perishing for lack of knowledge. These Schools are the means of introducing the Gospel among the Heathen: a Missionary may go to them every day, and preach the Saving Health to perishing sinners.

LONDON MISSIONARY SOCIETY.

1816.

Missionaries:

James Keith, S. Trawin, W. Hugh Bankhead, James Hill, Micaiah Hill, Joseph Bradley Warden.

Edward Ray, *Assistant Missionary.*

George Gogerly, *Printer.*

Mr. Bankhead arrived August 16th, 1821. Mr. James Hill, Mr. M. Hill, and Mr. Warden reached their destination early last year. Mr. Harle, late Assistant Missionary, has relinquished his connection with the Society.

The Sunday Congregation at the English Service of Union Chapel was, in September 1821, from 200 to 250. Bengalee Service is held in the afternoon; and also at Mirzapore, Manicktula, Kidderpore, and other places. In the highways of

various villages, from 50 to 200 persons are frequently collected. Messrs. Gogerly and Ray travelled as far as Jessore, preaching and distributing Tracts in a great number of villages.

At Kidderpore there is a promising School of from 60 to 70 Boys; and a Girls' School was opened, which had 11 Scholars.

There had been printed, within a year, 33,500 Tracts; and 30,000 had been issued: those printed had consisted of, 17,000 Bengalee 15,500 Bengalee and English, and 1000 Hindoo or Hinduwee. The 18,000 Tracts, mentioned under the head of the Christian Knowledge Society, were printing at this press for the Diocesan Committee.

The Mission had been aided by the Bengal Auxiliary, to the amount, within the year, of 5582 sicca rupees, or about 697l.

One Missionary writes—

The work of the Lord is evidently advancing—prejudice appears daily to decrease—large congregations assemble to hear the Word of Life—and a spirit of inquiry appears generally to prevail.

Another adds—

But we want the early and latter rain of Divine Influence upon this spiritually barren and parched desert.

And all unite in saying—

We close with our fervent prayers that the Great Head of the Church may afford unto all the Directors, with their Missionaries, the plentiful effusion of his Holy Spirit, that all their Stations may be richly watered with the precious dew of heaven.

SCHOOL-BOOK SOCIETY.

From the Fourth Report we collect the following statement of the number of Works printed or patronized by the Society, and of the copies printed, during its first four years:—

	Works.	Copies.
Printed	32	78,500
Patronized	12	47,946
In the Press . . .	10	24,525

Total . . . 54 150,971

The grant of 500 rupees monthly, made by the Government to the Society, with the testimonies of the Governor-General and of Natives to its value, was stated at pp. 336 and 337 of our last Volume. There being, however, at the time when the Fourth Report was delivered, in September 1821, a balance of 2365 rupees against the Society, the Committee remark—

Thus, notwithstanding the timely and munificent aid of Government, your Committee must observe, that the fulfilment of numerous engagements of long standing, for the preparation and printing of such a variety of School-Books, has not only absorbed all the receipts of the year, but left the finances of the Institution in a state which will demand the zealous exertions and continued support of its well-wishers.

It has been well remarked, in reference to labours of this nature—

The intellectual and moral influence, which the distribution of so many works—all excluding, ido-

latory, communicating useful knowledge, and enforcing moral principles—must produce on the minds of those who read them, independently of the ability communicated by them to read and understand books more decidedly of a Christian character, is too important not to be contemplated with interest and delight. And when we add to these works the School-Books published and distributed by other Associations, with the large number of Scripture and Religious Tracts issued by Bible and Missionary Associations, we cannot doubt that He, who seldom allows any means agreeable to His will to be tried in vain, is bringing on, though gradually, a revolution in the minds of many; the discovery of which, at a future period, shall excite the grateful thanksgiving of His servants.

CALCUTTA SCHOOL SOCIETY.

From the Second Report the following statements are collected:—

In the first department—the encouragement of Indigenous School—80 of these Schools, containing nearly 2800 Children, both receive books and undergo examination three or four times a year. In the department of Regular Schools, of the five which the Society had opened, two only remain; three having been given up, on account of the expense, as stated in the last Survey, to the Church Missionary Society. In the third department, that of leading on Native Pupils to a knowledge of English and the higher branches of Science, the Society supports 30 Youths at the School of the Hindoo College, at a monthly charge of 150 rupees: on this subject, it is stated—

The time, it is hoped, will soon come, when Scholars will turn their acquirements to some use among their own countrymen: for the expectations to be derived from such instruction, as furnishing them with claims to situations under Europeans, must gradually die away as the competition increases, and give place to exertions of other kinds to be useful in their own circle of society.

On the state of the funds, it is said—

Notwithstanding the reduction of the Regular Schools, the annual income of the Society is barely adequate to the due support of the Indigenous Schools, and the capital of the Society is fast diminishing to answer the expenditure necessary for the education of the Boys at the Hindoo College.

The Annual Examination for last year took place on the 4th of January, and gave great satisfaction to the Europeans and Natives assembled. About 40 Girls, belonging to the Schools of the Female Juvenile Society, mentioned under the head of the Baptist Missionary Society, were examined.

HINDOO COLLEGE.

The Fourth Report of the Calcutta School-Book Society gives the following information:—

The supreme Government have resolved to establish a Hindoo College in Calcutta, for the encouragement of the study of the Sanscrit; and, through the medium of that language, of general literature.

The College will be liberally endowed, and placed under the superintendence of a Committee of European Gentlemen, with a duly qualified Secretary; and the most extensive advantages may

be anticipated from this measure, and from the reformed system of education recently introduced into the Hindoo College at Benares.

SERAMPORE.

A Danish Settlement—about 15 miles north of Calcutta, on the western bank of the Hooghly—the chief Station of the Baptist Mission.

BAPTIST MISSIONARY SOCIETY.

1799.

William Carey, D.D., Joshua Marshman, D.D.,

William Ward, *Missionaries.*

John Mack, *Professor in the College.*

J. Marshman, *Superintendent of Schools.*

J. Fountain, J.R. Douglas, *Assistants.*
with *Natives.*

Mr. Ward and Mr. Mack, arrived in October 1821, after an absence, on the part of Mr. Ward, of nearly three years. We collect from several communications, his view of the Mission, on his return:—

At the Mission Chapel and at the Danish Church, at Krishna's Chapel, and across the Ganges at the Barrackpore Chapel, during the Sabbath, there are seven Services; and parties of Native Converts visit and preach in the streets of the neighbouring villages. At Serampore there have lately been frequent baptizings: the Native Sisters have begun to hold Prayer-Meetings from house to house; and a happy revival is visible among the Native Members, who amount to about 60. The increase of Native Christians since I left has been great; and a number appear to be added, every month, in one part of India or another: several Native Brethren and Sisters, have died full of Christian hope and joy.

Besides Serampore and Calcutta we have eight Missionary Stations supported by our own private funds; that is, by the proceeds of our own labours. In the country around us, we are cheered by a spirit of inquiry—a disposition to read, to think, to doubt—and this, in many cases, has taken place among higher orders.

In some of the Schools the Scriptures are read without hesitation; and the difficulties in this department are melting down rapidly.

Of the Schools, Mr. Douglas says—

The Natives enter with more spirit into the New System of Education; and the frequent petitions which I receive for establishing New Schools have, I think, originated in a considerable degree in the superiority of the plan, which the Natives begin to appreciate.

Mr. Fountain adds—

The Boys have often been cross-questioned on the Scientific Copy-Books (one of which each Boy writes out and commits to memory during the month), to ascertain whether they enter into the spirit of the exercises; and have made very significant answers. The little books given as rewards create much satisfaction: these books they carry home; and, as we learn, read them to their parents and relatives. There is every reason to expect that the continuance of this plan will create a love for reading and knowledge among the rising generation.

The visit home of Mr. John Marshman, the General Superintendent of the Schools, was stated at p. 399 of our last Volume: at pp. 515—519, we extracted, from the Second Report of the College, which had 45 Students, an account of its state and progress; and, at pp. 519—521, gave the substance of the Eighth Memoir on the Translations.

Mrs. Carey, the second Wife of Dr. Carey, died early in the morning of May 50th, 1821. We extract part of her venerable Husband's view of her character, which may serve as a model to other Missionary Females:—

She was about two months above sixty years old. We had been married thirteen years and three weeks; during all which season, I believe, we had as great a share of conjugal happiness as was ever enjoyed by mortals. She was eminently pious, and lived very near to God. The Bible was her daily delight. It was her constant habit to compare every verse that she read in the various German, French, Italian, and English Versions; and never to pass by a difficulty till it was cleared up: in this respect, she was of eminent use to me in the translation of the Word of God. She was full of compassion for the poor and needy; and entered most heartily into all the concerns of the Mission, and into the support of Schools, particularly those for Female Native Children.

CHINSURAH.

A Dutch Settlement, 22 miles north of Calcutta.

LONDON MISSIONARY SOCIETY.

1813.

H. Townley, J. D. Pearson, G. Mundy, *Missionaries.*

Mr. Townley's health has improved since his removal from Calcutta.

Divine Service in Dutch and English, with catechising, continues to be regularly conducted in the Settlement Church, and with increasing success. An additional Bungalow Chapel has been erected within the town; this, as well as that without the gates, is opened every evening for Worship in Bengalee: the congregations on these occasions are numerous and attentive. (As opportunity offers, the Missionaries preach in the market-places and by the way-side. Numbers of Natives have been induced to receive Books and Tracts, and to inquire respecting the doctrine of the Gospel.

In April, Mr. Mundy writes—

Mr. Townley, in company with Mr. Harle, spent a month in preaching and distributing Tracts at all the towns and villages up the river, to the distance of 200 miles. Since their return, Mr. Townley and I have generally been companions in labour; visiting, while the cold continued, all the villages for many miles around us, and preaching, frequently the greater part of the day.

In July 1821, there were twenty-three Schools, containing about 2450 Scholars.

The Directors state—

Mr. Pearson laments that the Schools, under present circumstances, cannot be rendered more efficient in promoting the dissemination of Christian Knowledge. It is true, the Gospels, together with Scripture Selections, have been introduced into several of them; but this has been done simply as a Class-Book, without any verbal explanation or personal application of their contents.

But this state of things, it appears, has recently improved:—

It is an evidence of the decline of prejudice, that, in addition to the books which are read at the Schools, both Teachers and Scholars frequently solicit from the Missionaries copies of the Sacred Scriptures, or books treating on Christianity.

Several New Schools have, moreover, been formed, in which the education is Christian. Mr. Mundy thus writes, in April—

We have taken under our care Four Native Schools, containing about 300 Children. The Catechism and Scriptures are learnt, and read by them daily. On Sabbath morning they are all assembled in our large Bengalee Chapel (where we every evening exhibit a crucified Saviour to the people), when we catechise and expound to them. This commenced about ten weeks ago, and has hitherto gone on with great success: we are indeed constrained to say *What hath God wrought!* Five years ago, on Br. Pearson's arrival, the Name of Christ could scarcely be mentioned to a Boy; or a printed book put into his hand, though its contents were nothing but a few fables; so great were their prejudices: but now what a door is opening for the communication of that knowledge, which shall cause them utterly to forsake the dumb idols of their forefathers!

NETHERLANDS' MISSIONARY SOCIETY.
1821.

— Lacroix, *Missionary.*

Mr. Lacroix arrived at the beginning of 1821. He resided, for some time, with his Fellow-Missionaries; but afterward removed to apartments in the Governor's house. Since his arrival, a Society has been formed among the Dutch Inhabitants, in aid of the Parent Society at Rotterdam.

BURDWAN.

A large Town, about 50 miles northward of Calcutta, in a very populous district.

CHURCH MISSIONARY SOCIETY.
1815.

John Perowne, W. J. Deerr, *Missionaries.*
C. D'Anselme, *Assistant.*
With *Native Schoolmasters.*

The house mentioned in the last Survey has 20 acres of land connected with it: the cost of the whole was 4400 rupees, or 550l. Mr. Jetter's continuance in Calcutta having been determined on; the house which had been occupied by Mr. and Mrs. Perowne was sold; and they were settled, with Mr. Deerr, on the new premises.

A subscription having been set on foot for a Place of Worship, Government granted land, on the application of the Local Authorities, and the sum requisite to complete the building: in April, it was nearly finished. There is English Service twice on Sundays. An Adult Native and a Youth of 13 were baptised on Sunday, the 5th of May, by the names of Daniel and John—the first-fruits of the Mission.

The 13 Bengalee Schools had 958 Boys: the smallest had 58; the largest, 90. The Central School contained about 30: the desire to learn English does not prevail among the Bengalee Scholars to the extent which was expected: very many applications are made, however, by Youths who have not gone through the Bengalee

Jan. 1823.

Schools; but none of these had been admitted. Mrs. Perowne was pursuing Bengalee, with a view to Female Schools: after several unsuccessful attempts, she had established one.

The Gospels are now read in all the Schools; and interesting conversations often arise thereon. The Missionaries are delighted with the intelligent answers, which they sometimes obtain to their questions.

In February, the Schools were examined by Mr. Corrie and Major Phipps, with the assistance of Mr. Ellerton. They were much gratified, and particularly with the habit of attention which the Boys displayed, so foreign to the native character. (The Schools are decidedly advancing in point of efficiency.) That spathy among the people which is so distressing to the Missionary is very much conquered in the Scholars.

Mr. Deerr disinterestedly maintains Five Youths out of his stipend; and daily instructs them, in the hope of their becoming instruments of advancing the Gospel.

Mr. Corrie writes—

The favour shown to the Schools by the British residents, and the growing popularity of the subject among the Natives, are encouraging; a gradual melioration of the state of the people cannot fail to crown the persevering efforts of the Society.

Mr. Deerr says—

Not one generation will pass away, but quite other ideas than those which have hitherto been received will be in circulation. With what success will the labours of the faithful Missionary then begin to be crowned!

Mr. Perowne adds, in April—

The remarks and questions of the children in the Schools evince that a foundation is laying for much future good. There is abundant reason to bless God for what has been done. Who would have expected, a year ago, to see a thousand Hindoo Children reading the Gospel? Nay, so greatly are their prejudices removed, that those very Boys, who, a few months since, disliked or refused to read any book which contained the Name of Jesus, are now willing to read a professed History of His Life and Doctrine; and what is more, in some instances they have solicited the Gospel in preference to every other book! May the Lord the Spirit bless to them His own Word!

In the Eighth Appendix to the Twenty-second Report, Extracts are given from the Communications of Messrs. Jetter and Deerr, in which will be found various particulars relative to the Schools, and the difficulties opposed to the propagation of Christianity by the character and superstition of the Natives.

CUTWA.

A Town in Bengal, on the western bank of the Hooghly, about 75 miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1804.

William Carey, jun. *Missionary*; with *Native Assistants.*

No account has been published of the proceedings at this Station.

G

MOORSBEDABAD.

A large Town, extending eight miles along both sides of the most sacred branch of the Ganges—formerly the Capital of Bengal—50 miles north-west of Calcutta—population said to be nearly equal to that of Calcutta.

BAPTIST MISSIONARY SOCIETY.
1816.

Stephen Sutton, *Missionary.*
Kureem and Bhovudgur, *Native Assistants.*

Little progress has been made, during the year, among the Natives. Of Mr. Sutton's proceedings, under these afflicting circumstances, the Committee say—

He writes under a deep impression of the awful depravity, the inveterate prejudice, and the cold and heartless inattention of which he has continual evidence; but perseveres, notwithstanding, in his zealous endeavours to make known the Gospel of Christ. Aware of the importance of itinerating, he has undertaken several journeys to a considerable distance from Moorsbedabad; and, while at home, he embraces every opportunity of bearing his testimony for God in the streets and markets of that populous city. Large quantities of Tracts have been distributed by him, and about 200 children are receiving instruction in the Schools under his direction. The Native Preachers associated with him continue steadfast, and afford him much assistance in their various labours.

At Berhampore, which Mr. Sutton supplies, a New Chapel has been erected for the increasing Congregation, at the expense of 200*l.*, defrayed by contributions on the spot.

MALDA.

A large Town in Bengal, about 170 miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.
1818.

Krishnoo, *Native.*

Intelligence is yet wanting from this Station. It appears, however, to be still occupied by Krishnoo; who has been engaged, for more than 20 years, in teaching his countrymen the way of Salvation.

DINAGEPORE.

A City in Bengal, 240 miles north of Calcutta—Inhabitants, 40,000.

BAPTIST MISSIONARY SOCIETY.
1804.

Ignatius Fernandez, *Portuguese.*
Nidheram, *Native.*

Mr. Fernandez gives the following view of the state of this Mission, under date of Dec. 8, 1821:—

There are now about 170 persons, young and old, living at this place and Saddamah, completely weaned from idolatry, and worshipping the only living and true God. Of them, 66 are in full communion; and, from their uniform good walk and conversation, I have reason to think, that a work of Divine grace has been wrought in their minds. There are 18 candidates for baptism. Nidheram is truly a good man, and very zealous: he left me yesterday morning, in company with two of the Native Brethren, for Rungpore, with a large number of Religious Tracts and Books. Every Chris-

tian Family, whether the members are baptised or not, have daily worship in their house; and a Prayer Meeting is held on Thursday Evenings in rotation at their own dwellings.

Mr. Fernandez thinks that idolatry is visibly declining among the Natives in this district; and states, in support of his opinion, that many large temples, built by the former Rajahs, are hastening to ruin; and that the pecuniary allowance allotted for their support by the Native Government, has been materially reduced, and is still annually decreasing.

MONGHYR.

A large City, about 250 miles north-west of Calcutta—a Station for Invalids of the British Army.

BAPTIST MISSIONARY SOCIETY.
1816.

Hingham Misser, *Native.*

This Station has been deprived of its laborious Missionary, Mr. Chamberlain; and of the aged Native Teacher, Brindabund. Mr. Chamberlain had been long declining; and died, at sea, on the 5th of December, 1821, twenty days after his embarkation on board the Princess Charlotte, on a visit home: Mrs. Chamberlain, at his entreaty, consented to remain at Monghyr, for the benefit of the Native Christians. Brindabund, after much zealous labour among his countrymen, departed in peace on the 6th of September.

The Committee thus speak of Mr. Chamberlain:—

The Society has lost a zealous and disinterested Missionary; who, for nearly twenty years, has made full proof of his ministry. He was eminent for decision of character—for an inflexible adherence to what he considered to be truth—and for such a warm attachment to Missionary Labours, as led him often to exert himself beyond what his frame could well sustain. As a Preacher to the Natives, he was, probably, the most impressive ever heard in India; and his translation of the New Testament into the Brij Basha dialect, which is now printing at Serampore, is understood to exhibit ample proof of his superior proficiency as an Oriental Scholar. In the different Stations which he successively occupied, not a few appear to have derived eternal benefit from his labours.

GUYAH.

A large City, 265 miles west-north-west of Calcutta: and a place of great idolatrous resort.

BAPTIST MISSIONARY SOCIETY.
1802.

Rughoo, *Native.*

No accounts have been received.

DIGAH.

Near the extensive Cantonments at Dinapore—320 miles north-west of Calcutta.

BAPTIST MISSIONARY SOCIETY.
1809.

Joshua Rowe, W. Moore, *Missionaries.*
with *Native Teachers.*

The Communicants at Dinapore are

about 50.) A considerable Congregation assembled. Roopdas, one of the Native Teachers, had, once a week, visited Patna, about ten miles distant, and addressed a number of his countrymen. Native Education is making progress at Digah : the Report states—

The number of Schools is now seven; containing 178 Boys and 46 Female Pupils.) Serious obstacles, however, exist to the order and improvement of these Schools, arising from the ignorance and mercenary character of the parents. In one instance, a Female School was completely deserted, from a report that all the pupils were to be sent to England: another was broken up, because, after attending for a time, it was discovered that no money was given them for their trouble!

From a late communication it appears that the Female Scholars had increased to 61.

BUXAR.

A Town on the Ganges, about 70 miles below Benares, on a beautiful plain.

CHURCH MISSIONARY SOCIETY.

1819.

No report has been received.

(BENARES.)

The antient seat of Brahminical Learning; and denominated the "Holy City"—460 miles north-west of Calcutta by way of Birbhoom; but, by that of Moorshedabad, 566—contains 12,000 stone and brick houses, from one to six stories high; and more than 16,000 mud houses—of the houses, 8000 are occupied, it is said, by Brahmans, who receive religious contributions—Inhabitants, in 1803, were 325,000: during the Festivals, the concourse is beyond all calculation.

BAPTIST MISSIONARY SOCIETY.

1816.

W. Smith, Country-born, and Native Assistants.

Mr. Smith thus speaks of the Mission:—

I have nine Members and four candidates for baptism.) Several, who have received copies of the Scriptures, call on me, from time to time, to inquire more particularly into the meaning of what they read. I have one Native Itinerant baptised at the Station, of the name of Ramdas. Every Lord's Day, I preach at Secrole, in Hindoostanee; and, on week-days, go among the Natives of Benares both morning and evening. The state of religion, in the minds of the members, is very pleasing: they have worship regularly in their families.

CHURCH MISSIONARY SOCIETY.

1817.

Thomas Morris, Missionary.

John Adlington,

Superintendent of Jay Narain's Charity School:

With Assistants and Native Teachers.

Joseph Dutton,

Schoolmaster at Secrole.

Amanut Meeseeh,

Native Schoolmaster at Secrole.

Mr. and Mrs. Morris reached Benares Jan. 10, 1821. On their arrival, Mr. Adlington, whose health had suffered from close at-

tention to the Schools, visited Calcutta: having married there, with the concurrence of the Corresponding Committee, he returned to his Station: he hoped to be able to establish Schools in the Villages round the City; after the manner of those in connection with Burdwan, which he greatly admired. Serjeant Stewart, discharged from H. M. 17th Foot on the application of the Committee, was to proceed to Benares to assist in the Mission.

A suitable situation nearer the city than that occupied by the Missionaries had not been obtained; which was to be regretted, as the operations were less efficient than they otherwise would be. Mr. Morris reports, however, in the latest communications, that the number of Scholars was greater than it had been since the opening of the Schools, and that a thirst for knowledge was evidently increasing among them.

Jay Narain, the Founder of the Charity School, died in November 1821, in his 69th year: he had appeared, at times, to have some serious impressions of religion; but from his absence of mind on the approach of death, Mr. Morris could not ascertain his views in the prospect of eternity. (The legal transfer of the property, assigned by him as the endowment of the School, was never effected: but his Son, Kally Shunker Ghossaul, has, very honourably, secured to the Society the monthly payment of 200 sicca rupees assigned by his Father.

LONDON MISSIONARY SOCIETY.

1820.

Matthew Thomson Adam, Missionary.

Mr. Adam, besides the study of Hindoostanee, had been occupied in the compilation of Tracts in Hindoo, and in the distribution of Tracts. He had opened a Native School; and, on Sunday and Wednesday evenings, preached to a few Europeans.

Mr. Adam gives an affecting account of the degraded and immoral condition of the Natives in this, so called, "Holy City"; which opposes peculiar obstacles to Missionary Labours among them.

HINDOO COLLEGE.

The Second Annual Examination was held Dec. 22, 1821. The growing credit of the College was manifest, in the increase of the Students who receive no pecuniary support from the funds: they now exceed 100; being an addition, within the year, of 82. The whole number of Students is 172. Disputations were held, on Seven Questions; each by a Respondent, with two Opponents, under a Moderator: and prizes were distributed, to

the amount of 1000 rupees, among 25 Foundation Students and 39 Free Scholars. The sum of 4378 rupees was contributed: the Merchants gave 712 rupees, the Rajah of Benares 1000, and 15 other Natives the remainder.

CHUNAR.

A Town on the Ganges, a few miles above Benares; and a station of Invalids of the British Army.

CHURCH MISSIONARY SOCIETY.

1814.

W. Greenwood, W. Bowley,
Missionaries.

Nicholas Joachim, *Native Catechist.*

W. Cross, *Clerk and Schoolmaster.*

Several Assistants and Native Teachers.

Mr. Greenwood preaches three times a week: his Pupils occupy the rest of his time.

Mr. Bowley pursues his course, on preaching, conversing, and travelling: he visits various places, where the people are in the habit of assembling, in order to preach to them, converse with them, and distribute the Gospels and Tracts; as few will attend to hear at any fixed place, from fear of the loss of caste or the reproaches of friends. Mr. Bowley says, of those more immediately around him:—

They have, notwithstanding, in a great measure, the witness within themselves, that Christians are right, and possess the only Religion that will stand the test of close investigation.

He thus strongly urges the increase of Labourers:—

I long for that blessed day, when a body of Missionaries shall be stationed at Buxar, Ghazepore, Benares, Chunar, Mirzapore—all on the banks of the Ganges, within a day's journey from one another; and also at Jhonpore, which is a most populous Mahomedan City. Were each of these Stations, or two or three of them, occupied by two Missionaries, a circuit could be formed, for the distribution of books and public preaching, in all the Towns and Villages on both banks of the river, which might successively be kept up; or a Missionary might set out every two months, at the same time visiting the Fairs which take place. In this manner, Schools might also be established, and regularly visited.

More might be done, I think, with the Divine Blessing, in One year, on this or some such plan, than can be effected otherwise in Five. A hearing is required, and this I long to obtain: I could, in that case, proceed with faith and confidence; being assured that the Word would not return void. I could almost weep in the dust for want of a hearing: alas! it is hard living without it, when thousands are perhaps for want of it annually dropping into torments!

The thought of our want of more Missionaries, burning with zeal and flying with the Everlasting Gospel, torments my soul. But I must not dwell upon it—God will, in His own good and gracious time, send out to us such men.

Extracts from Mr. Bowley's Journal are printed in the Ninth Appendix to the Twenty-second Report.

ALLAHABAD.

An ancient City, situated at the junction of the Jumna with the Ganges, about 400 miles west-north-west of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1814.

L. Mackintosh, *Country-born.*

Missul Sing, *Native Assistant.*

The Members are few in number: some have removed to other parts. A Place of Worship was erecting, for which purpose 2000 rupees had been given by an individual.

CAWNPORE.

A large and important Military Station, on the west bank of the Ganges—49 miles south-west of Lucknow.

BAPTIST MISSIONARY SOCIETY.

1817.

Nripata, *Native.*

LUCKNOW.

A large City, to the west of Agra—population, including the vicinity, 500,000.

CHURCH MISSIONARY SOCIETY.

1817.

Mr. Hare, *Superintendent.*

FUTTYGHUR.

A Town, 90 miles west-north-west of Lucknow and close to Furruckabad.

BAPTIST MISSIONARY SOCIETY.

1821.

—Richards, *Missionary.*

This Station has been recently formed, under the superintendence of Mr. Richards. He speaks Hindoostanee fluently. Several have been baptized here and in the neighbouring towns.

BAREILLY.

A large and populous City—156 miles north-west of Lucknow, and 142 east of Delhi.

CHURCH MISSIONARY SOCIETY.

1818.

Fueez Messoech, *Native Reader and Catechist.*

MEERUT.

A large Town, about 22 miles south-east of Delhi.

CHURCH MISSIONARY SOCIETY.

1819.

Moonef Messoech, *Native Reader and Catechist.*

No intelligence has been recently received from Cawnpore, Lucknow, Bareilly, or Meerut.

KOWABEE.

A Saadh Village, about 40 miles north-west of Delhi.

CHURCH MISSIONARY SOCIETY.

Anund Messoech, *Native Reader & Catechist.*
David Jyningh, *Native Schoolmaster.*

Particulars of Mr. Fisher's Visit to the Saadhs, mentioned in the former Survey, were printed at pp. 339 and 340 of our last Volume. Among these, is a beautiful and striking scene of the grateful acknowledgments of the Saadhs to Mr. Fisher.

DELHI.

Nominally an Imperial City, under its own Emperor—716 miles north-west of Calcutta, by way of Birthoom.

BAPTIST MISSIONARY SOCIETY.

1817.

J. T. Thompson, *Country-born.*

Mr. Thompson has been on a visit to Serampore, carrying through the press some pieces in Hindoostanee, the fruit of his own labour.

He has continued his journeys into the adjacent provinces, and has distributed the Scriptures in six or seven dialects, with a number of Tracts. The Sikhs, in particular, have continued to receive the Scriptures with avidity; and have manifested a more than usual degree of freedom and liberality in examining them. A fact, mentioned in a late communication, deserves attention:—

I found, that, of all who came to hear me, such as were most remote from the British Provinces, were the readiest and most unreserved in receiving our Scriptures. I know not how it is, but the western nations certainly possess a thirst for knowledge above those in Hindoostan.

He thinks the Nepalese in a favourable state for improvement.

AGRA

A large City, 800 miles north-west of Calcutta.

CHURCH MISSIONARY SOCIETY.

1813.

Abdool Messeeh, *Native Missionary.*

John Lyons, *Superintendent of Schools.*

John Crowley, *Schoolmaster.*

Abdool Messeeh appears to have arrived at Agra, in the beginning of March of last year, after his Ordination at Calcutta. Particulars of his voyage up the Ganges are given in the Fourth Appendix to the Twenty-second Report: extracts of the Journal, highly characteristic of this faithful Christian, were printed at pp. 340—342 of our last Volume.

Of Abdool's resumption of his labours, Mr. Crowley thus writes:—

His returning an Ordained Minister of the Gospel of Christ, I hope will have the happiest effects: indeed this is already manifest.

Many Nominal Christians, who I have reason to believe have never entered a Place of Worship for many years past, have, since his arrival, become regular attendants on Sabbath Days. Blessed be God, for this mercy! The Church here, is now, on Sundays, very decently and comparatively speaking, numerously attended.

AGIMEER.

The Capital of the Province of that name, lately added to the British Territory—travelling distance from Delhi 230 miles, from Bombay 660, and from Calcutta 1030.

BAPTIST MISSIONARY SOCIETY.

1819.

Jabez Carey, *Missionary.*

Of the liberality of Government in reference to the Schools in this remote District, it is stated in the Periodical Accounts—

On the establishment of these Schools, the Most Noble the Marquis of Hastings was pleased to grant the sum of 6000 rupees toward the expense of organizing them, and to meet the expenses of Mr. Carey's journey to Agimeer. The money, thus munificently bestowed, was in the course of time exhausted; and a further sum of 4000 rupees was advanced by the Serampore Missionaries. But the pressure on their funds, from the erection of the buildings of the College, having rendered it embarrassing for them to continue these advances, they submitted the state of the case to his Lordship, in whose benevolent suggestions the measure of imparting instruction to these provinces, so long desolated by predatory excursions, had originated; and his Lordship was pleased to direct the sum expended above his original donation to be refunded to them, and to grant 300 rupees monthly toward the support of the Schools, with a view to their being augmented.

No report of the state of the Schools or the Mission has been recently received.

SURAT.

A large City, on the western coast of the Peninsula—177 miles north of Bombay—Inhabitants said to be 500,000; of whom a considerable part are Moors, professing Mahomedanism, but retaining some Pagan Rites.

LONDON MISSIONARY SOCIETY.

1815.

W. Fyvie, Alex. Fyvie, *Missionaries:*
with a *Native Assistant.*

The Society has sustained great loss, in the death of Mr. Skinner; who was not only diligently co-operating in the translation of the Scriptures into Guzerattee, but had qualified himself to superintend the Printing Establishment: he died Oct. 30, 1821. Mr. Alexander Fyvie, with his Wife, having sailed, on the same day, to join his Brother, arrived at Bombay on the 25th of April.

From 20 to 40 persons attend the Native Services. English Worship is held on Sunday Mornings. Mr. Fyvie continues his visits to the neighbouring villages: the Native Assistant spends most of his time in the instruction of his countrymen, both in the city and the villages.

Impediments stood in the way of Native Schools. These have been, at length, surmounted: in February, there were three Schools, containing 150 Boys. In the English School, which had been established about five years, were about 30 Boys.

Of the Native Schools, Mr. Fyvie says—
They may be said to be *Christian Schools*—

tirely, as every thing of a Heathen and superstitious nature has been gradually excluded.

One of these Schools is entirely composed of *Dakra* Children—that class of Hindoos who eat carrion. All the other Hindoos abhor them, and they always live in districts by themselves. It is the duty of a Missionary, I conceive, to teach the people that all castes are on a level in the sight of God; yet, in the present state of the people, it is absolutely impossible to mix these people with the children of other castes. We must either teach them in separate Schools, or allow them to remain ignorant. The children of all other castes unite together in the Schools.

The printing of the Guzerattee New Testament was finished in July 1821: it is divided into eight parts, for the convenience of distribution. The printing of the Old Testament had advanced, in February, to the end of Leviticus: toward the expense, the Bombay Bible Society have voted 4000 rupees. Tracts in Guzerattee and Mahratta, with School Books, were at Press. The demand for books by the Natives is urgent: they come in crowds to procure them: about 10,000 Guzerattee Tracts had been circulated.

Of the business of Translation, Mr. Fyvie says—

Translation is very laborious work, both for body and mind, in this trying climate; indeed so much so, that I am fully convinced no person even of a healthy constitution can support it long. Poor Mr. Skinner said to me, a few days before he was taken ill of the complaint which terminated his life, "I do not know how you feel in translating; but I feel that it is *tearing away my life.*"

Mr. Fyvie adds this just remark—

In a work so important as giving the Word of God to mankind, in addition to literary attainments, I know of no qualifications so necessary, as a tender conscience and a heart right with God.

BOMBAY.

(The Third of the British Presidencies in India—about 1300 miles, travelling distance, to the west of Calcutta—population above 200,000.

BIBLE SOCIETY.

The labours of the Society proceed unremittingly, in every part of its extensive sphere. His Excellency the Governor, the Hon. Mr. Elphinstone, has accepted the office of President.

EDUCATION SOCIETY.

1815.

The Eleventh Report of the National Society has the following statement in reference to Bombay:—

The cause of National Education appears to be supported with great spirit, under the sanction and patronage of the highest Authorities. There is a Central School—three other Schools, in which Christians and Natives are received—four Schools for Natives only—and Schools, in addition to these, in each of the several Regiments there stationed. The total number of Scholars in these several Schools amounted, by the last report, to 1023.

CHRISTIAN KNOWLEDGE SOCIETY.

1816.

It is said in the last Report:—

The Tracts, which were stated last year to have

been translated into Guzerattee, are now printed also in Mahratta; and the District Committee, having received assurances of support from the Society at home, are resolved to proceed in the arduous work of translation to the utmost of their power. Lending Libraries have been established in the out-stations of this Presidency, under the management of the Chaplains; and in no part of the world are they likely to produce more substantial benefit.

The Mahratta Tracts, here spoken of, were the History, the Miracles, the Parables, and the Discourses of our Lord, with the Sermon on the Mount, and the History of Joseph. It will be seen by the following extract of a Letter from the late Mr. Newell, of May 11, 1821, not three weeks before his death, that the American Missionaries rendered herein good service to the Society:—

Since the beginning of the present year, we have printed about 12,000 Scripture Tracts of 24 pages, 12mo. for the Christian Knowledge Society. The Committee pay us for the whole edition of the Scripture Tracts, and allow us to take gratuitously as many copies as we wish for distribution. The translation, as well as the printing of the Tracts, was done by us.

It is a most encouraging circumstance, that the old and influential Society for Promoting Christian Knowledge, is taking the lead in the circulation of Religious Tracts among the Natives in this region. These Tracts will be circulated through a vast extent of territory, which no Missionary at present can be permitted to traverse. They cannot fail of producing some effect. If it please God to bestow His blessing, the effect may be great.

AMERICAN BOARD OF MISSIONS.

1813.

Gordon Hall, Allan Graves, J. Nichols, Missionaries.

James Garrett, Printer.

Mr. Garrett, not having been permitted to settle in Ceylon, proceeded to Bombay; and arrived May 9, 1821.

Mr. and Mrs. Hall and Mr. Garrett live in Bombay. Mr. and Mrs. Graves continue at Mahim, 6 miles to the north; and Mr. and Mrs. Nichols, at Tanna, 25 miles in the same direction.

In the last Survey, we anticipated various notices of the Twelfth Report: we shall here give an abstract of the remainder; and also of the Thirteenth Report, and of various Letters.

The Missionaries avail themselves of all the means in their power, to make known to the Heathen the truths of the Gospel. Of the just degree of estimation in which the preaching of the Gospel should be held, the Board say—

The Missionaries do not forget, that, however important and necessary their other objects of attention may be, the preaching of the Gospel is their highest employment; as it is the divinely appointed method, by which sinners are usually brought to the knowledge and obedience of the Truth. In the most discouraging circumstances, a confidence in the superior efficacy of the means which God Himself has established, should never be shaken, as it will never ultimately be disappointed. Where this divine institution is honoured, and maintained with

humble reliance on its Author; and the great truths of Revelation are proclaimed, in the form of a plain, solemn, earnest testimony; though the effect may not, for a long time, be apparent, God will at length vindicate His own Word, and prove the wisdom of His own plan.

Mr. Hall has greater facilities and more encouragements for preaching than either of his Brethren; but he feels the want of a Place of Worship and of a fellow-labourer. The Missionaries assemble the people at such times and places, and address them in such manner, as local circumstances seem to require: the numbers who attend greatly vary; and it is remarked of such assemblies—

Nothing can be more irregular or uncertain, than a Heathen Audience. Sometimes, a proposed meeting is frustrated by an insidious Brahmin: sometimes, a hopeful assembly of hearers is broken up, and the opportunity lost, by some angry mocker, or some obtuse buffoon. So light a matter to most Heathens, are those truths, which concern the very life of their souls!

Short excursions, and journeys of a week or a fortnight, are continued with assiduity.

The embarrassed state of the Society's Funds in 1821 checked the efforts of the Missionaries. While New Schools were called for in various places, they were obliged to suspend Ten of those which had been already established, and to abandon nearly 500 Boys to ignorance and superstition. The printing of the Mahratta Testament, they were compelled to defer; and to restrain the issue of the Gospels and of Tracts, though great numbers of them might have been dispersed throughout the Mahratta Empire.

At the time of suspending these 10 Schools, the whole number was 25. In the 15 which remained, there were about 750 Boys. The Schools are much improved, both in management and in progress: the progress is not, indeed, equal to that of an American School; but that does not arise so much from want of capacity in the Scholars, as from the irregularity and unskilfulness of the Native Teachers: a considerable number have, however, made a gratifying proficiency. Jewish Schoolmasters are found to be much superior to Heathen: the Board look, therefore, to their Jewish School at Bombay as a nursery of future Instructors of Heathen Children. In respect to the extent of territory over which the Schools are scattered, the Board remark—

Not only have they been instituted in several parts of the Island of Bombay, but they have been extended along 100 miles of coast, on the adjacent continent. The Schools are thinly dispersed, it is true, and embrace only a small portion of the Children who are in perishing need of instruction; but such is their nature, and so happily are they situated, that their influence must be very considerable, and must continually increase.

Benevolent persons in several towns of the United States have agreed to support Free Schools in or near Bombay. Three

Schools have been named, after the places by which they are respectively supported—Charleston, Savannah, and Augusta Schools.

The prospect of obtaining Children to be brought up in the Mission Families is more favourable. About 20 were in the three Families. It is the Country-born, to whom the thoughts of the Missionaries are chiefly directed; as they feel very strongly the importance of endeavouring to raise from among this class, which possess many advantages for the purpose, future Missionaries for India.

On Mr. Garratt's arrival, he entered on the superintendence of the Press. It had not only been employed, as already stated, by the Christian Knowledge Society, but was likely to be occupied in the service of the Bombay School-Book Society. The Missionaries say on this subject—

We feel happy in being able, by means of our press, to further the efforts of the religious and benevolent establishments here; and we are much encouraged by the increase of such efforts, in this part of the country, within a few years past.

The New Testament in Mahratta, and some of the Old, were ready for the press; and the whole Bible could be proceeded with, as fast as the means should be supplied.

The Board give the following view of the Mission:—

Though the prejudices of the Natives are stubborn and inveterate, and though we do not discover that inquiry concerning the nature of religion and that concern for the soul which is desired; yet there are many things, which demand our unfeigned thanks. We should not fail gratefully to acknowledge the preservation of the Mission amidst all its changes and bereavements—the favour, which it has obtained, with intelligent men in India—the Schools, which have been commenced and supported under its superintendence—the establishment of a Mission-Press—the translation of the Scriptures—the printing and distribution of different parts of the New Testament—and the preaching of the Gospel to many thousands, who would otherwise never have heard it; to some of whom it may yet become the power of God and the wisdom of God.

Mr. Graves's words will form a suitable close to this abstract:—

I exceedingly wish that I could tell you good news; but I must be content to say, or at least I must say, that we do not enjoy, in our labours, the converting influences of the Holy Spirit. But I do indulge the hope, that, as a body, we are beginning to seek more earnestly this Divine gift; and we are still hoping to see better days.

CHURCH MISSIONARY SOCIETY.

1820.

Richard Kenney, *Missionary.*

Mr. Kenney applied himself to the study of Mahratta; and had, in August, sufficiently acquired that language to make himself understood by those who use it: but as great numbers use the Hindoostanee, he was beginning to pay attention to that tongue.

Of Four Schools, containing 190 Boys,

it is stated, as the result of an examination of 150 of them—

Their proficiency was very creditable, considering that the Schools had been established scarcely a year, and that there is much difficulty in bringing both the Scholars and the Native Masters to diligence and punctuality.

The Association mentioned in the last Survey, formed by the Rev. Henry Davies, had raised upwards of 3400 rupees, in aid of the Society. It was Mr. Davies's wish to build a Chapel, in the neighbourhood of one of the Bazaars.

The Missionaries of the Wesleyan Missionary Society, Messrs. Horner and Fletcher, have both been compelled by ill health to return.

BELGAUM.

A populous Town, between Bombay and Bellary, about 200 miles north-west of Bellary—recently made a Military Station.

LONDON MISSIONARY SOCIETY.

1820.

Joseph Taylor, *Missionary*.
Ryadass, *Native Teacher*.

Of three Sunday Services, two are in the Camp and the third at Head-quarters: on Wednesday Evenings, there is one at the Camp; and, on Friday Evenings, another at Mr. Taylor's house in the Fort. There were 17 Communicants. The Madras Government have made a liberal allowance for the Services in the Camp, which relieves the expences of the Mission.

In two Schools, at Belgaum and Shawpore, there were about 120 Boys. All were receiving Christian Instruction.

From Bellary to Belgaum, the Canara is spoken; from Belgaum to Bombay, the Mahratta. The Canara is spoken by nearly all the inhabitants of Belgaum and Shawpore; but their books are written in Mahratta, and their business is transacted chiefly in that tongue. Mr. Taylor has attended, therefore, to the study of both languages. A Society, denominated the "Belgaum Association," formed in aid of Bible, Missionary, and Tract Societies, had raised upward of 500 rupees; and had promoted the circulation of the Scriptures and Tracts in five languages.

BELLARY.

A Town in the northern part of Mysore, 187 miles north of Seringapatam, and about 300 north-west of Madras—surrounded by many populous Towns and Villages.

LONDON MISSIONARY SOCIETY.

1810.

J. Hands, W. Reeve, Hiram Chambers,
Missionaries.

W. Howell, *Superintendent of Schools*.
Ananderayer, *Native Teacher*.

Mr. Reeve having accompanied Mrs.

Reeve to Madras on her returning home for the recovery of her health, continued there from January to August 1821, assisting in the work of the Mission. Mr. and Mrs. Chambers arrived there on the 20th of March; and set forward to Bellary, but were detained several months at Bangalore by Mrs. Chambers's state of health. Mr. Reeve left Madras well supplied with the Scriptures and Tracts; and took a circuitous route, on his return to Bellary, through several large places, addressing the Natives and distributing books. At Bangalore he found Mr. and Mrs. Chambers; when they proceeded on together, and arrived at Bellary on the 4th of October.

The English Services in the Fort, on Sunday and Wednesday Evenings, are continued: that on Sunday Morning has been resumed by the Chaplain, who has returned with restored health. The Native Services are increased to five: they are generally well attended, and many are become regular in their attendance; but the Missionaries find it a hard task to excite interest in the minds of the Heathen around them; listlessness and indifference mark their character, in reference to divine and eternal things; while they are under an awful infatuation after their idolatrous worship. The first-fruits of the Mission from among the Heathen have, however, been gathered: two Adults, father and daughter, were baptized Nov. 14, 1821: in the English Congregation, also, the power of religion is in several instances made manifest; and the prejudices of Europeans and their descendants have given place, in various cases, to friendship and support. The New Mission Chapel was begun: 5300 rupees had been contributed.

The Native Schools were 16; containing, as before, about 800 Children. They are under the superintendence of Mr. Howell: of his proceedings the Directors say—

Mr. Howell visits each School in succession, once every month—examines the Boys separately—explains to them the import of what they have been learning—and keeps a regular account of their proficiency. The children in all the Schools read and commit to memory the Scriptures, Catechisms, and Prayers. Many were able to repeat nearly twenty chapters of St. Matthew's Gospel.

When the arrival of Mr. Howell is announced in the villages, the parents of the children crowd the School-Rooms, where he avails himself of the opportunities thus afforded to preach to them.

Applications for Ten more Native Schools had been made, but could not be complied with from want of funds. A Hindoostanee School, however, for Mussulman Boys, of whom there is a considerable number in Bellary, was to be formed.

The Printing Press at this Station is to

be provided with a suitable manager. Mr. Thomas Brown sailed for Calcutta, Dec. 31, 1821. Should he take charge of the Society's Press at Calcutta, Mr. Gogerly will remove to Bellary: but if Mr. Gogerly should remain at Calcutta, Mr. Brown will take charge of the Press at Bellary.

The Canara Version of the Testament was finished. Specimens of that of the Pentateuch, by Mr. Reeve, had been approved by competent judges appointed by the Madras Bible Society, and the rest was to undergo examination. The Book of Psalms was under revision.

The Tract Society had printed 8000 Canarese Tracts and 2000 Telooگو; and had circulated 4680 English and 6050 Native Tracts: it had been aided by Grants of money and paper, from the Religious Tract Society. The Bible Society had distributed 1600 copies of portions of the Scriptures. The income of these Societies, for the year, is not stated: that of the Missionary Society had been reduced, by local causes, to between 9*l*. and 10*l*.

Opportunities frequently occur of distributing the Scriptures and Tracts to great advantage; such as at a Heathen Festival, attended last year, it is supposed, by nearly a million of persons—or when multitudes of farmers and heads of villages come to Bellary on public business, amounting, on a late occasion, to 20,000—on different Journeys; such as those of Mr. Reeve to and from Madras; and one taken by Mr. Hands, in the close of 1821 and beginning of 1822, by Bangalore and Seringapatam to Bombay. On all these occasions, Tracts were distributed in numbers, and thankfully received.

In the Journey just mentioned; Mr. Hands married while at Bombay; but was called to a severe trial, by the early death of Mrs. Hands, on their way to Bellary.

BANGALORE.

A Town and Military Station in the Mysore, 74 miles north-east of Seringapatam, and 215 west of Madras—said to be very healthy—its elevation above Madras, 3901 feet.

LONDON MISSIONARY SOCIETY.

1820.

And. Forbes, Steph. Laidler, *Missionaries*.
Samuel Flavel, *Native Teacher*.

The Chapel lately built will seat about 250 persons: it was erected chiefly through the zeal and liberality of Major Mackworth. The Native Teacher usually preaches on Sunday and Wednesday Mornings and Friday Evenings, to congregations which fluctuate between 25 and 50 in number: his Discourses appear to be very impressive. On Sunday Afternoons and Evenings, English Services are held; the Communicants Jan. 1823.

are chiefly Soldiers; some of these had profited under the ministry of the late excellent Henry Martyn, when they heard him in Bengal. Mr. Forbes occasionally acts as a Public Reader of the Scriptures, with good effect on some of the Natives. Three Adult Heathens have been baptized, and three others are hopeful inquirers.

In two Schools, there were about 30 Boys. A School on the British System, for 200 or 300 children, was in contemplation. Mrs. Laidler had about 20 Scholars, in a School for the female children of the descendants of Europeans.

Mr. Laidler writes—

I believe that a work is begun here, more extensive than has yet come to my knowledge. We are assured that the Heathen are given to Christ—that the Spirit will accompany the truth with power to the soul—that caste, and ignorance, and the enmity of the human heart against God, which is the greatest barrier of all, will be destroyed. Oh that Christians felt more deeply for their fellow-men. Oh that they prayed *always, with all prayer and supplication in the spirit, and especially for Missionaries, that utterance may be given unto them; that they may open their mouth boldly, to make known the mystery of the Gospel!*

WESLEYAN MISSIONARY SOCIETY.

1821.

James Mowatt, *Missionary*.

The Report states—

Mr. Mowatt is preparing for his work, by a diligent study of the native tongues; and with that Station *Seringapatam* is at present connected, and is visited from Bangalore until additional Missionaries can be sent out.

Mr. Hoole appears to have returned to Madras.

CANNANORE.

A Town a few miles north of Tellicherry.

CHURCH MISSIONARY SOCIETY.

1818.

Jacob Joseph, *Native Catechist*.

B. Johnson, *Protestant Schoolmaster*.

Streenyassal, *Hindoo Schoolmaster*.

The Congregation remains much in the same state. The irregular attendance of the Children is a bar to the more complete usefulness of the School.

TELLICHERRY.

A Town on the Malabar Coast, north-west of Cochin.

CHURCH MISSIONARY SOCIETY.

1817.

J. Baptiste, *Protestant Schoolmaster*.

Kurakal, *Hindoo Schoolmaster*.

The Rev. Francis Spring, Chaplain at this Station, writes in reference to the Society's Mission here—

Seed has been sown, here and there; but the effect of it does not yet so visibly appear, as to justify us in the hope of an abundant harvest soon.

Indeed if we reasonably view the case, we must wait with patience: we cannot well suppose Heavens to be more alive to the interests of the soul and eternity, than well-informed members of the Christian Community; and Teachers, whether they be Missionaries or others, cannot hope, till after a long period of residence among them, and intercourse with them, either to gain their confidence, or become familiar with their language.

The work, however, is not, I believe, standing still; although the progress is imperceptible.

There are many Young Men, of the higher class of Natives here, who are musing on such parts of the Gospel, as have been submitted to their notice, through the instrumentality of a Youth, who, I verily believe, is a Christian in all but the name and outward rite of Baptism. I hope he may, in time, be prepared to enter upon the arduous duties of a Public Preacher in this his Native Country. I think this is a subject worthy of the Committee's consideration: for I am fully persuaded, humanely speaking, that the great work of evangelization must be mainly performed by Native hands, such as the Lord, in His own good time, shall be pleased to raise up.

I hope much, that the School here will be a means of rendering some of the rising generation less prejudiced than their forefathers: and, certainly, fruit may be fairly expected from some Country-born Youths, who are educating in it.

COTYM

A Village on the Malabar Coast; about 18 miles from Allepie, and near the New Syrian College.

CHURCH MISSIONARY SOCIETY.

1817.

B. Bailey, Joseph Fenn, H. Baker,
Missionaries:

Moses Isarphaty, *Hebrew Teacher.*

Thirty-five Native Schoolmasters.

The Report of the Rev. James Hough on the state of the Mission at the end of 1820, with Mr. Fenn's view of it at the close of the following year, and the Letter of the Metropolitan to the Society, all printed at pp. 425—432 of our last Volume, will have given great pleasure to all who are interested in the progress of the Society's plans for the benefit of the Syrian Church. They will hear, also, with satisfaction, what the Committee state in reference to the present British Resident at the Court of Travancore:—

The protection and favour of the Resident is so important to the welfare of the Syrians, that the Committee feel especially gratified in reporting that Col. Newall, the present Resident, justly appreciates the claims which they have on the support and kindness of his country.

The Missionaries give the following view of the Mission:—

Each of us can understand the Natives in ordinary conversation, and be understood by them; and Mr. Bailey is in the constant habit of preaching to them, in their own language. The Scriptures are in the course of translation: Tracts have been translated: forty-two Students are receiving instruction at the College: the Heads of the Syrian Church are pleased with what is going forward; and a knowledge of Syriac and Sanscrit is in the course of acquirement by the Missionaries.

Into a Grammar School, lately erected by the Society, for 60 Youths, 40 had been received, and were maintained and in-

structed. These Youths are to act as Schoolmasters; and to fill up the vacancies in the College, as the Students may be obtained.

The Parochial Schools were increased from 22 containing 551 Scholars to 35 containing 806. The Parishes maintain 13 of these Schools: about 15 Parishes are yet to be supplied.

Communications relative to the Translations, the Clergy, the College, and the Schools, and Extracts from the Journals of Mr. Fenn and Mr. Norton, are printed in the Fourteenth Appendix to the Twenty-second Report.

In October 1821, a Printing Press arrived which had been sent out by the Society; with English Types, School Books, a Lending Library, &c. to the great joy of the Metropolitan, and the Missionaries: a fount of Malayalam was preparing at Madras. A present of valuable Books from the Society to the College, and of various Versions of the Scriptures from the Bible Society, have called forth the warmest thanks of the Metropolitan.

Mr. Bailey had a serious liver attack in the early part of last year, but was mercifully restored.

The Missionaries express increasing delight in their duties. Mr. Baker writes, in February—

I am happy to say that we are proceeding steadily in our labours, and not without an evident blessing of God upon them. We meet with great encouragement from the attention which the Boys pay to the instructions given to them, and from the progress which they are making. The Syrians are becoming dearer to us every day, and we to them; and we have reason to believe that some are truly blessed of God.

Mr. Hough, now in England for the restoration of his health, has mentioned to the Committee Stations in connection with the Syrian Church, where ten Missionaries are greatly needed: and has stated the want of nearly twenty others, in places to the east of the Ghauts, where they could come into spheres of extensive promise. The wants, indeed, of India are, he says, beyond calculation: and he strongly urges the education of Country-born Youths for Native Priests, after the example of the Roman Catholics, who have, in the District of Tinnevely alone, 53 Churches with 50,000 people, almost wholly under the superintendence of Country-born Priests educated and ordained at Goa.

COCHIN.

A Town on the Malabar Coast, about 160 miles north-west of Cape Comorin.

CHURCH MISSIONARY SOCIETY.

1817.

The Missionaries at Cotym continue to afford ministerial assistance to the English

Congregation at Cochin. The transfer of the Jewish School to the Jews' Society was stated in the last Survey: of the School which remains under the Society the Missionaries report:—

The Malayalam School near the Fort contains 33 Children—being 15 Catholics, 10 Mahomedans, and 8 Heathens. The progress of these Children is very slow, which is occasioned chiefly by their irregular attendance. The Schoolmaster is attentive and diligent; but the Boys are so often absent, that they lose one day what they have gained on the preceding. The Missionaries, will, however, do what they can to remedy the evil.

JEW'S SOCIETY.

1821.

Michael Sargop, Superintendent.

Mr. Sargop entered on the charge of the Jewish School July 1, 1821. At the last dates, it contained 70 Children; many individuals among the Black Jews had expressed a great desire to follow the example of the White Jews, in committing their children to his care; but their remaining prejudices had prevented them from doing this as a body.

The Madras Committee urge the expediency of placing at this Station, as a Missionary, an English Clergyman, well versed in Hebrew.

ALLEPIE.

A Town on the Malabar Coast—40 miles from Cochin—among its inhabitants said to have 8000 Mahomedans—surrounded by populous villages.

CHURCH MISSIONARY SOCIETY.

1817.

Thomas Norton, Missionary;
with Native Assistants.

The death of Mrs. Norton has proved a heavy affliction to her husband. An Obituary of her was given at pp. 555—557 of our last Volume.

The Madras Committee remark on this Mission—

Mr. Norton has experienced much encouragement in his labours at this Station during the present year, notwithstanding the revival of considerable opposition on the part of the Roman Catholics, by whom he is surrounded, and from whom in preceding years he was so frequently thwarted in his endeavours for the benefit of the Inhabitants.

Mr. Norton's report of his labours will show that he is fully occupied:—

Divine Service is performed four times every Lord's Day—once in Tamil, twice in English, and once in Malayalam. The Tamil, the Catechist performs: the other Services, I perform. On Thursday Evening, English Worship—on Friday Afternoon, Tamil by the Catechist. Also a Catechetical Lecture on Wednesday Evening.

The average attendance of Congregations at English Worship is 23, and at Malabar 60, exclusive of the Children who are 24—total 107. They, of course, vary occasionally. Of a few, I hope I can say, that they love the Lord in sincerity and truth.

In the Mission School there were 40 Boys and 15 Girls; and, in the Bazar School, 40 Boys and 3 Adults—Total, 96.

The Malayalam Liturgy was under a third revision.

A Christian Church is gradually rising at Allepie. On Whitsunday 1821, five Men, one Woman, and three Children were baptised; making with those mentioned in the last Survey, 12 Adults and 14 Children. Three persons were received from the Roman Communion. The regular Communicants were 8.

Mr. Norton thus speaks of the state of the Mission:—

The work does not succeed so rapidly as we could wish. We have not those blessed visitations of Divine Mercy and displays of the power of Almighty Grace, which our Brethren in Africa enjoy. But we know in whose hands the work is; and have reason to hope, that the same gracious God will grant as also here the outpouring of His Spirit from on high. We have to be thankful that He does not altogether leave his Word without testimony. A small number of souls have, I trust, been really benefitted to their everlasting welfare. There is no small degree of reasoning and disputation about the Christian Religion, in public places and in private families: this is the case among all castes and descriptions of people.

NAGRACOIL.

Close to the southern extremity of the Ghauts—a place of considerable extent.

LONDON MISSIONARY SOCIETY.

1805.

C. Mead, C. Mault, Missionaries.

H. Ashton, English Teacher.

R. M'Cally, Superintendent of Out-Station Schools.

David Adiappen, Printer and Binder.
10 Deacons, 17 Readers, and 30 Schoolmasters.

The Mission Church proceeds slowly, from want of funds. The sum of 251. has been received by the Directors, for the erection of a Fourth Bungalow Chapel. Of 28 Out-Station; the Directors say:—

At almost all the Out-Station where Native Schools have been established, Congregations also have been formed; but of these, comparatively, only a few are accommodated with a sufficiently large and convenient Place of Worship: several are without any; and the Brethren observe, that they are likely to continue so, unless subscriptions should be received from some benevolent individuals for the express purpose.

The Congregations were, in general, on the increase: while numerous families of the Heathen are renouncing Paganism, several Roman Catholic families are renouncing Popery.

Of other places, they add—

Numerous villages are still entirely without Schools, and are destitute of all means of religious instruction.

In addition to the 17 Readers mentioned in the last Survey, names and contributions for 10 others have been received by the Directors for Travancore, and 6 for such parts of India as may be most in need: the subscription for the support of each is 10l. per annum. Of the Readers already appointed the Missionaries write— They have been diligently employed since they

appointment in diffusing a knowledge of the Scriptures to both professed Christians and Heathens. They read in the chief places of concourse—in the retired villages, and to stated assemblies. By their means, some knowledge of the Gospel has penetrated many a dark and unenlightened place.

To the Central, Native Female, and Bazar Schools, with the School of Industry, all at Nagracoil, are to be added 32 at the 28 Out-Stations, two of the Stations having each three Schools; making the total of Schools 36: nearly all of which are prosperous. In reference to them the Missionaries write—

The children are the hope of the flocks, and comfort us concerning our work. The Seminary will furnish Youth to evangelize the surrounding villages: they already accompany us in our visits to the Congregations. There are some promising Children likewise in the other Schools.

Of the Press, they say—

The Press has partially furnished the Schools with books of learning, and the Congregations with religious instruction, suited to their peculiar wants.

On the review of their labours, they add—

We have, perhaps, all the success that we can reasonably expect, when the nature of our operations is considered.

We move a vast machine, and endeavour to keep it in motion. The utmost vigilance and care are required. Temper, wisdom, prudence, and love to the souls of the people, are essentially necessary to keep the mind alive to the proper discharge of our work.

QUILON,

Or, Coulan—68 miles north-west of Cape Comorin
—Inhabitants, 80,000.

LONDON MISSIONARY SOCIETY.

1821.

John Smith, *Missionary*.

A School has been opened at Trevandrum, 40 miles from Nagracoil and the same distance from Quilon. It was in contemplation to open Schools in all the towns between the two Stations. The Resident supports two Schools in Quilon at his own expense.

Tinnevely.

A District, 150 miles long by an average breadth of 50, occupying the south-eastern extremity of the Peninsula.

PALAMCOTTAH.

A Town about three miles from that of Tinnevely, and 55 miles east-north-east from Cape Comorin.

CHRISTIAN KNOWLEDGE SOCIETY.

1800.

Abraham, *Country Priest*.

The Rev. James Hough, while Chaplain at this Station, had established Seven Schools for the Church Missionary Society: the Madras District Committee of the Christian Knowledge Society having furnished him with the means of supporting these Schools, they were readily given up to it, on his recommendation, as they

were at Stations occupied by that Society. Two more were added; and there were, in the Nine Schools, when Mr. Hough left, 283 Children.

In 1819, there were 34 Converts from the Heathen and 4 from Popery, 31 Marriages, and 174 Communicants.

The Society has a House and a small Chapel in the Fort of Palamcottah.

CHURCH MISSIONARY SOCIETY.

C. T. E. Rhenius, Bernhard Schmid,
Missionaries.

Robert Graham, Robert Lyon,
Country-born English Schoolmasters.

David, *Native Assistant.*

Twelve *Tamul Schoolmasters.*

Tamul Service is held at nine o'clock on Sunday Mornings, and English at eleven, with Tamul in the Afternoons. Tamul Family Service is open every evening to the attendance of others. On Sunday, March the 10th, were baptized the first-fruits of this Mission—a man of high Soodra Caste; and a Parriar Woman, with her two little Daughters, of 6 and 8 years of age.

At the last dates, there were, in 2 English and 12 Tamul Schools, 486 Scholars: the number had varied, during the year, from 348 to 515. The Seminary had met with some difficulties on account of caste; but was again proceeding, with good promise. The National System is introduced into some of the Schools. The Missionaries write—

Not only Children, but many Adults also, reap benefit from these Schools: for many of them attend when we catechize the children, and learn the same wholesome truths; and, not seldom, they make up a handsome Congregation, to whom, after the School-business is over, we preach the Gospel, with exhortations to repent and believe in the Saviour.

Books and Tracts, in Tamul and Teloo-goo, have been distributed. Eleven or twelve pieces, in Tamul, had been compiled or were in hand.

In the Thirteenth Appendix to the Twenty-second Report, Extracts are printed from the Journals of Mr. Rhenius and Mr. Schmid, relative to the state of the Schools, and of the Christian Natives distributed in various parts of the District of Tinnevely.

The labours of the Missionaries are gradually exciting interest among the Natives; some of whom were under instruction for Baptism. When the Seminary shall be brought, by the blessing of God on the care of the Missionaries, to supply Native Christian Assistants, a wide field will lie open before them in this District, both as Catechists and as Schoolmasters.

Mr. Rhenius, being a Native of Prussia,

addressed a Letter, some time back, to his Sovereign, the King of Prussia; with a succinct account of the Missionary Exertions carrying on in India, and particularly in that part in which he was himself called to labour; and accompanied with copies of the Tamul and Telingoo New Testaments—humbly recommending the Missionary Cause to the Patronage of his Sovereign. To this communication His Majesty has graciously replied; closing his Letter, from Berlin, in these words—

With pleasure I give you a proof of the interest which I take in your labours, by informing you that I have appointed a permanent pecuniary assistance for the Missionary Society established in this city; and cause the inclosed Medal to be sent to you, in order that it may serve as a remembrance of me.

TRICHINOPOLY.

In the Southern Carnatic—268 miles from Madras.

CHRISTIAN KNOWLEDGE SOCIETY.

1766.

David Rosen, *Missionary*.
Pakiyanaden, Wisuwasanaden, and
Nullalambi, *Country Priests*.

TANJORE.

In the Southern Carnatic—205 miles from Madras.

CHRISTIAN KNOWLEDGE SOCIETY.

1766.

J. C. Kohlhoff, J. G. P. Sperschneider,
Missionaries.

Adeykalam, Nanaparagason,
Country Priests.

No report of proceedings, at either Trichinopoly or Tanjore, has appeared.

NEGAPATAM.

A Seaport, 48 miles east of Tanjore—Inhabitants 30,000.

WESLEYAN MISSIONARY SOCIETY.

1821.

Titus Close, *Missionary*.

— Katts, *Assistant Missionary*.

The Committee report respecting this Mission:—

This Station, which was for some time left without supply, owing to Mr. Squance having been entirely laid aside by a long-continued affliction, which has at length obliged him to return home, is now again occupied, and with every prospect of success. Mr. Close (from Madras) has been appointed to this Station; with Mr. Katts, an Assistant Missionary from Ceylon. Mr. Close's last Letter is dated April 30. He preaches twice on Sundays, in the Dutch Church; and has commenced a Native School, in the centre of the town. He intended, on Mr. Katts' arrival, to visit Tanjore, Tranquebar, and Trichinopoly. At the latter place there is a considerable Society of pious Soldiers.

Mr. Close has suffered so much in his health since he came hither, that his return home is judged necessary.

TRANQUEBAR.

A Danish Settlement, on the East Coast of the Peninsula—145 miles south-by-west from Madras.

DANISH MISSION COLLEGE.

1706.

Augustus Caemmerer, D. Schreyvogel,
Missionaries.

In 1821, there were 54 Births, 53 Deaths, 2 Converts from the Heathen and 2 from Popery, and 125 Communicants.

CHURCH MISSIONARY SOCIETY.

1816.

Isaac Wilson, *Missionary*.

John Devasagayam,

Native School Inspector.

Nyanapiragasam, *Assistant Inspector*.

Auben David, *Native Catechist*.

Native Schoolmasters for Thirty-one Schools.

Mr. and Mrs. Wilson arrived, from Madras, Oct. 11, 1821; for the advantage of better preparation for future labours. The loss which he had shortly to sustain in the death of his Wife is known to our Readers; who must have been impressed by the Character and Obituary of that excellent Woman, given at pp. 401—406 of our last Volume.

Mr. Wilson has been allowed the use of the Danish Mission Church for an English Service on Sunday Evenings; which is attended by Europeans and Native Christians, and has not been without a blessing. A Missionary Prayer-Meeting, on the First Monday in the month, was begun by him in March. While he is diligently studying Tamul, he assists the objects of the Mission by particular attention to the Seminarists, who are preparing as Teachers. John Devasagayam writes—

By the mercy of the Lord several of our present Seminarists appear more serious than any whom I have hitherto known. I hope the pious labours of Mr. Wilson will be greatly blessed to them. We have now more prospect that some of our Scholars will go forth from us to the work of the Lord with better knowledge and sentiments, yea with hearts more devoted to His cause, than many who have hitherto left us.

Mr. Bärenbruck, from Madras, spent the month of January in Tranquebar and places in its vicinity.

The Native Inspector pursues his labours with great steadiness and simplicity. Extracts from his Journals are printed in the Twelfth Appendix to the Twenty-second Report: the Corresponding Committee remark that they will be found—

—to throw much light on the state of the Natives generally, both Christians and Heathens; and to exhibit the devout spirit with which the Writer is animated.

At Michaelmas 1821, there were 81 Schools under the Society: of these it is said in the Report:—

Opposition having been excited, by some Heathen

Natives, to the Society's Schools in a few places, the Corresponding Committee give a statement of the consequent fluctuation in the number of the Scholars, from which it appears, that, at the end of December 1820 there were 1634, at the end of April following 1424, at the end of July 1457, and at the end of September 1591. The number having been 1632 at the date of the last Report of the Corresponding Committee, the decrease on the year was but 41.

VEPERY.

A Village near Madras.

CHRISTIAN KNOWLEDGE SOCIETY.

1727.

J.P. Rottler, D.D., Laur. Peter Haubroe,
Missionaries.

The re-establishment of the Press at this Station was noticed in the last Survey. It appears from the First Report of the Madras District Committee, an elaborate historical Document which has called forth just praise from the Parent Society, that effectual measures have been taken for restoring the whole Mission Establishment to a state of efficiency; as it is found to be in possession of very considerable property.

In the first year of its re-establishment, the Press issued about 4000 Books and Tracts.

The National System has been introduced into the Schools. At the end of 1819, the Scholars were 150: at Midsummer 1820, they had increased to 201: and at the close of 1821, they were nearly 300. Of a Public Examination held Dec. 22, 1821, the Madras Government Gazette thus reports:—

The children were all remarkably clean and healthy: their rapid progress and orderly behaviour reflected the highest credit on their venerable Pastor the Rev. Dr. Rottler, and his indefatigable coadjutor the Rev. Mr. Haubroe.

The revival of this late neglected Institution, with the great improvements in the system of tuition and the increase of the School, cannot fail to prove a blessing to the populous neighbourhood in which it is situated.

The erection of a New Church was so strongly urged on the Society by the late Bishop of Calcutta, though at an expense of 2000*l.*, that a Resolution was passed to that effect, at a meeting held on the 9th of July. His Lordship, in recommending this measure, thus speaks of the rapid progress of the Vepery Mission:—

These increasing demands on your funds, arise out of the highly flourishing state of your Missionary Concerns in that quarter. I question, indeed, whether in the history of Christian Missions from any Church, it will be found to have been surpassed. The Congregation and Schools, which were lately in so distressed a condition, have increased three or four fold.

MADRAS.

The Second of the British Presidencies in India—on the east coast of the Peninsula—inhabitants, 300,000—1020 miles from Calcutta, and 770 miles from Bombay.

BIBLE SOCIETY.

1820.

From the Eighteenth Report of the British and Foreign Bible Society, we collect an abstract of the proceedings of the Auxiliary, during its first year:—

Its First Report affords the most satisfactory evidence of the zeal, caution, and activity with which this Infant Institution has entered on its work of preparing and distributing Versions of the Scriptures, in the languages spoken in the southern part of the Indian Peninsula.

On the preparation of Versions, it is said—

At Bellary, a Committee is engaged in examining the Rev. Mr. Hands' Version of the New Testament, and part of the Old Testament in *Canarese*. At Madras, a Committee has been formed for the purpose of examining the Version of the Old and New Testament in *Tamil*, revised by the Rev. Dr. Rottler and the Rev. Mr. Rhenius: meanwhile, the Committee have resolved to strike off 2000 copies of Fabricius's translation of the Old Testament, in its present state, to meet the actual demand. Two Versions of the *Malayalam* have been submitted to the inspection of persons competent to judge of their merits: and specimens of the New Testament in *Telugoo*, translated by the late Rev. Mr. Pritchett together with a portion of the Old Testament, have been distributed among persons conversant in that language, for the purpose of obtaining commendatory criticism. Versions have also been prepared in that dialect of the *Hindoostanee*, which is spoken in this Presidency; and the final adoption of any of them, depends upon inquiries now pending relative to their probable utility.

The distribution of the Scriptures is thus spoken of:—

A Depository has been established at the Black Town. In the Native Languages, 2474 copies of the Scriptures, either entire or in part, have been issued; in the English and other European languages, 600: the soldiery and the prisoners in the gaol have shared the benefit of the latter.

CHURCH MISSIONARY SOCIETY.

1815.

G. T. Bärenbrück, James Ridsdale,
Missionaries.

Christian, Native Assistant:
with Native Readers and Schoolmasters.

Christian, formerly dismissed, has been restored. Sandappen mentioned in the last Survey, grew dissatisfied; and so did Nallapen, another Native Assistant.

The Society has suffered serious loss, by sickness and death, among its friends at Madras: the Rev. James Hough was obliged to embark for England; and was soon followed by the Rev. Charles Church, who died at sea. The Rev. Mr. Thomas, the Senior Chaplain, has, however, joined the Corresponding Committee; and the Rev. Mr. Thompson and Mr. G. Casamajor are now on their return to India.

The English Services have been continued by Mr. Ridsdale, and the Tamil by Mr. Bärenbrück. In the English, between 100 and 150 attend on Sunday Mornings, and from 50 to 60 on Tuesday Evenings: there are 14 Communicants

In the Tamul, the Sunday Afternoon-Congregation at Koorookpettah increases; and in the Evening, at the Church, about 100 attend: the Communicants are 31: various baptisms of Heathens have taken place. A Monthly Missionary Prayer-Meeting was established in July 1821; and a Prayer Meeting is held on the Third Saturday in the month, for Communicants, preparatory to the Sacrament.

At the last dates, there were 10 Schools, 14 Schoolmasters, and 338 Children. The Scholars improve in religious knowledge and good feeling. The Corresponding Committee state—

The number of children of all classes, Christians and Hindoos, in the Society's Schools, is between three and four thousand; and probably nearly as many more have successively quitted them for various employments in life, after acquiring, through their means, the rudiments of learning and some measure of religious instruction.

English and Tamul Tracts, to the number of 15,300, had been printed, besides occasional papers. The foundation-stone of a School House and a Printing Office, in the Mission Premises, was laid July 3, 1821. The College of Fort St. George had permitted a Fount of Malayalim Types to be cast at their foundry and from their matrices, for the use of the Press at Cotym.

On the subject of the Press, the Treasurer writes, on the 2d of August last:—

Our Tamul Press is just now commencing the printing of an edition of 2500 copies of the New Testament, with 2300 additional copies of the Gospels, on account of the Auxiliary Bible Society. The press of the Vepery Mission of the Christian Knowledge Society is engaged in an edition of the Tamul Old Testament, on the same account, and our press has undertaken the New on the same terms; which are very moderate, but sufficient to defray the charge of our Establishment: while the undertaking has the happy effect of exhibiting the Three Societies, acting in their respective spheres, and mutually contributing to the propagation of the Sacred Oracles and the common advancement of our Blessed Faith.

Letters and Instructions of the Corresponding Committee to the Missionaries, with Extracts from the Journals of Mr. Kärenbrück and Mr. Ridsdale, are printed in the Eleventh Appendix to the Twenty-second Report.

That Report furnishes a statement of the expenditure of the year in the South-India Mission:—

Madras, 1494. (consisting of 866l. ordinary expenses, and 628l. for new buildings and fitting-up the Mission Church).—Tranquebar, 446l.—Tinnevely, 1492l. (being 910l. ordinary expenditure, and 582l. for the purchase of the Mission Premises).—Travancore, including Cotym, Cochla, and Allepie, 1666l.—Tellicherry and Cannanore, 421l.—Viangapattam, 121l.—Printing Department, 125l.—Secretary's Office, 221l.—making a total of 5352l.

A New Station has been formed, at POONAMALLEE, ten or twelve miles from Madras. The Rev. James Hough, after leaving Palamcottah, occupied the Chap-

laincy of Poonamallee until his state of health obliged him to quit India. A Tamul School was opened in September 1821, in a commodious building granted for the purpose; and a neat rustic Church, 60 feet by 20, close by the road side, has been built, chiefly by local contributions. The Schoolmaster, Verasawni, had 48 Scholars.

At TRIPPAPOOR, also, a village 18 miles from Poonamallee, A.L. Dennis, Country-born, has opened, under the Society, an English School. Divine Service is performed on Sundays.

LONDON MISSIONARY SOCIETY.

1805.

W. C. Lovelace, Cornelius Traveller,

T. Nicholson, Edmund Crisp,
Missionaries.

Assistants, and 13 Native Schoolmasters.

Mr. and Mrs. Crisp arrived on the 26th of March.

At the English Service in Black Town, there are 28 Communicants, besides the Mission Families: Prayer Meetings are held on three evenings in the week. At the Vepery Chapel, English Services, morning and evening, is well attended; and at Tamul Services, on Sunday Afternoons and Thursday Evenings, from 50 to 70 are present, of whom only from 10 to 15 are Heathens. The Missionaries were about to itinerate among the numerous population of the suburbs and vicinity of Madras. Four young Men, Country-born, were preparing for future service; the Directors have resolved to encourage and assist this class of Labourers.

In the English Free Schools, for Europeans and Country-born, there were 126 Boys and 65 Girls. In 13 Native Schools, 2 English and 11 Tamul, under Native Teachers, the average attendance of the Boys was 364: by a new regulation, such Christian and Native Books are used, and such only, as the Missionaries direct; and this regulation was adopted without the loss of any Schoolmaster, and with the loss of only 11 Boys: all who can read commit to memory, weekly, 8 verses of Scripture; and, of these, there were 108 Boys. The Sunday School was making good progress, especially in the committing of Scripture to memory.

WESLEYAN MISSIONARY SOCIETY.

1817.

James Lynch, Elijah Hoole, *Missionaries.*

The New Chapel was opened on the 25th of April. Mr. Hoole writes on this subject—

It is a strong and neat building of two stories

the lower apartments are well adapted for a printing-office, should a press ever be connected with the Mission at Madras, or for Schools. The upper story, which forms the chapel, is a good room, fifty-seven feet by thirty, and 300 persons may be well accommodated in it.

The old chapel, which stands contiguous, is a low and narrow building; but as it possesses great advantages for native preaching, from its situation on the road side, where crowds frequently stop and hear the words of eternal life, it is allowed to remain, and will undergo some repairs, and be fitted up expressly for that purpose.

On the state of the Mission, the Committee say—

Five different places, in the midst of a large Heathen Population, are regularly visited, and have Divine Service performed in Tamul and English; and 147 persons have been united in religious society, many of whom have given unequivocal proofs of their conversion to Christ. Four Native Schools are in a state of activity; and, being conducted with express reference to the instruction of the children in the principles of religion, are exerting considerable influence upon their principles and character.

JEW'S SOCIETY.

Researches into the literature of the Jews, and inquiries after a large body of that nation generally known by the name of Beni-Israel and supposed by many to be descendants of the Ten Tribes, occupy the attention of the Corresponding Committee. They avail themselves of the opportunities which their situation affords for the dissemination of the Scriptures and Tracts among learned Jews in all parts of Asia, to whom they have access by means of the constant communication maintained between Cochinchina and the Red Sea, the Persian Gulph, and the Mouths of the Indus. The importance of this part of their plans may be estimated from the consideration that the Jewish Population in Persia, China, India, and Tartary is estimated to exceed 300,000.

TRACT ASSOCIATION.

1818.

The Third Anniversary was held September 18, 1821. Seven Tracts have been printed by the Association. It has been aided by a Grant of paper and the sum of 50*l.* from the Religious Tract Society: its own income, in the Third Year, was about 750 rupees. From that Society, 13,000 English Tracts had been received: and in the course of the year, 9069 Tracts had been distributed, of which 4181 were in European Languages, and 4888 in Native; making a total, issued in three years, of 35,421.

PULLICAT.

A Dutch Settlement, 25 miles north of Madras.

NETHERLANDS MISSIONARY SOCIETY.

1821.

John Kidlinger, *Missionary*.

That the labours of a devoted Missionary were urgently required in this place, will

appear from a Letter of Mr. Kidlinger, written in September 1821, a few months after his arrival:—

I am in a very extensive sphere of action; and have so much to do, that I am employed from five o'clock in the morning till ten in the evening. Under my direction here are 301 Christians, divided according to their languages—121 Tamul, 140 Portuguese, and 40 Dutch: the Tamul and Portuguese were baptized in their youth; but that baptism includes their whole Christianity; nor is this surprising, for they have been visited only once a year by a Missionary during the course of 23 years, and the whole remainder of time they were left to themselves. Till I came, a Dutch, a Portuguese, and a Tamul were appointed Readers: the first two I was obliged to remove, on account of their heathenish iniquities. Among the Christians, not one School was to be found in the course of 20 years; though I found two among the heathenish inhabitants: and that is the reason why ignorance prevails in this country; and, with ignorance, idleness and poverty are conjoined.

This is the place where it has pleased the Lord to appoint me to preach the Gospel; and I thank Him that He has already opened to me a door of usefulness.

A Tamul School of 25 Children has been established; and a Dutch School of 44 Children and 6 Adults. The Congregation is good: Prayer Meetings are held weekly, both in Dutch and in Tamul. On these labours the blessing of God is manifestly granted.

VIZAGAPATAM.

A Sea-port, 483 miles north-east of Madras, and 537 south-west of Calcutta.

LONDON MISSIONARY SOCIETY.

1805.

John Gordon, Jas. Dawson, *Missionaries*.

Knowledge and a spirit of inquiry evidently increase among the people at this Station. A Telooqoo and English School, with 4 Native Schools at Vizagapatam and 2 at Cicacole (a town to the north-east), are prosperous. Many Youths commit large portions of the Telooqoo Testament to memory.

CHURCH MISSIONARY SOCIETY.

A School for Country-born Children is supported by the Society. It was formed by the late Rev. C. Church, while Chaplain at this Station. The number of Scholars is increasing, and the School of much utility.

CUTTACK.

A Town in the District of Cuttack and Province of Orissa—251 miles, travelling distance, south-west of Calcutta.

GENERAL BAPTIST MISSION.

W. Bampton, J. Peggs, *Missionaries*.

The Missionaries arrived at Serampore Oct. 15, 1821. They had been conditionally appointed to Assam; but, by the advice of their friends, adopted Cuttack as their scene of labour. Orissa is a British

Province, while the jealousy of the Native Governments would prove a hindrance in Assam. The language, too, is nearly allied to Bengalee, which they had studied, by the help of Mr. Ward, with whom they had sailed in the *Abberton* as far as Madras, whence he went forward in the *Woodford*, the *Abberton* being delayed for some time. The Bible is translated into Orissa, and many copies of the New Testament have been distributed. No Missionary, however, was stationed in the Province. These reasons, with the contiguity of Cuttack to Calcutta, and the immense numbers of pilgrims from all parts of India to the neighbouring temple of Juggernaut, led the Missionaries to prefer Cuttack as their Station.

At an interview with which they were favoured by the Governor-General, His

Lordship promised them his countenance and support.

MIDNAPORE.

A Town, 70 miles west-by-south from Calcutta.

BAPTIST MISSIONARY SOCIETY.

1817.

Domingo D'Cruz, Portuguese.

The inquirers have been many, but the baptisms few.

TUMLOCK.

A Town, 35 miles south-west of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1820.

Frankishna, Native Teacher.

No report has been received.

Ceylon.

Cingalese Division.

COLOMBO.

The Capital of the Island—Inhabitants, 50,000.

BIBLE SOCIETY.

1812.

Other Institutions, and particularly the Christian Knowledge Society, having undertaken to circulate Religious Tracts and Books in the Island, the Bible Society, by a unanimous Resolution of July 1, 1821, now limits itself to the circulation of the Scriptures.

Insufficiency of funds retarding the translation and printing of the Cingalese Old Testament, assistance has been rendered, by the British and Foreign Bible Society and the Calcutta Auxiliary, which will enable the Colombo Society to complete within three years, a work which otherwise might have occupied six. The progress was thus stated on August 9, 1821—

The whole of the Pentateuch is printed: the books of Joshua, Judges, Ruth, Ecclesiastes, and the 1st of Samuel, have been translated: the Psalms and Proverbs had been previously published with the Book of Genesis.

During its Ninth Year, the Society circulated in different languages, 1492 Bibles, Testaments, and separate Books of Scripture—165 Extracts from Genesis—92 Tamil Prayer-Books—and 26 Cingalese Tracts.

CHRISTIAN KNOWLEDGE SOCIETY.]

The edition of the Book of Common Prayer in Cingalese consisted of 1000 copies. It was finished in the beginning Jan. 1822.

of 1821, and many were put into immediate circulation.

At the suggestion of the late Bishop of Calcutta, a Printing Press, with an ample supply of paper and ink, has been sent out by the Society: it is proposed that the Press shall be transferred to the Bishop's College, Calcutta, when the urgent demands of Ceylon shall have been supplied.

BAPTIST MISSIONARY SOCIETY.

1812.

J. Chater, Hendrick Siers, Missionaries.

Native Assistants and Schoolmasters.

Mr. Chater has relinquished his intention of visiting England. He continues to preach in English, Portuguese, and Cingalese; and assists in the Cingalese Translation of the Old Testament. Of his Schools, the Committee say—

Increasingly sensible of the vast importance of Schools, in preparing the way for Missionary Success, he has paid, of late, particular attention to this department. Six Schools, in Colombo and the villages adjacent, containing 216 pupils, are under his immediate care: no restrictions are imposed by the parents, as to the kind of instruction given: scriptural information is, of course, constantly imparted; and this is imbued with a readiness that affords Mr. Chater high gratification. At Hangwell, also, two Schools are established, under the direction of Mr. Siers, and his Native Assistants Carolus and Cornelius.

CHURCH MISSIONARY SOCIETY.

On the School Fund opened, for Ceylonese Children, as stated in the last Survey, the Committee thus speak, in the Twenty-second Report:—

A consideration of the degraded condition of the people will commend this Fund to the support of such benevolent persons, as may not only wish to

perpetuate among the Heathen the endeared name of some Christian Friend, but who may wisely judge that the separation of promising Children from the habits and practices of a depraved population, is the most likely method, under the blessing of God, to train up Native Preachers of Truth and Righteousness. The little School of Kandean Children will plead powerfully with such persons for support and enlargement: so also will the Nellore and Baddagamme Stations: all are in the midst of Heathens, from whose evil example the Missionaries would gladly withdraw as many Children as Christian Benevolence may enable them to do, in order to their being brought up in the nurture and admonition of the Lord.

WESLEYAN MISSIONARY SOCIETY.

General View of the Ceylon Mission.

A considerable reduction has taken place in the Schools: in the former Survey, they were stated at 84 Schools, containing 4878 Scholars, under 160 Teachers: the last Report states them at 63 Schools, containing 3335 Scholars, under 84 Teachers. On this subject, the Committee say—

This has arisen from the extension of the Schools beyond the means for their support placed at the disposal of the Missionaries by the Committee. The sum allowed, for this important department, is One Thousand Pounds per annum: beyond which, in the present state of the Funds and in justice to the claims of other Missions, the Committee could not go. This has occasioned a considerable part of the reduction, and it has been increased by the ravages of epidemic disorders. In no instance has it arisen from any change in the disposition of the Native Parents to have their Children instructed in useful knowledge and Christian principles united.

The Committee thus Report the general state of the Mission:—

It continues to support the hope of extensive usefulness; and, though not without exercises of difficulty and discouragements, is gradually, producing a striking and most beneficial change in the sentiments and conduct of both the Professed Christian and the Pagan Population.

The Missionaries themselves write—

The rapid progress making by the Brethren in the languages of the country, is a matter of sincere congratulation. We are laying aside our interpreters; and in at least four or five different languages, are constantly employed in making known the riches of Divine Grace: while a still increasing number are daily hearing the Gospel; and are giving manifest proofs of their love to the ways of God.

The Press has not only been occupied with the Cingalese Old Testament, but has completed several works, and particularly Mr. Clough's Cingalese and English Dictionary. Mr. Fox says of this Dictionary—

It forms a very handsome octavo volume of 642 pages. It will be of incalculable use in translating, especially from English. It contains, according to my calculation, about 45,000 words.

Colombo Station.

W. B. Fox, B. Clough, *Missionaries.*

In this Station there are 98 Members, 8 Schools, 510 Scholars, and 18 Catechists and Teachers. The Congregations and Members were increasing; and a growth in piety and zeal had been latterly observed among the Schoolmasters.

Mr. Clough remarks on the necessity of visiting the people—

The conviction is daily strengthened in my mind, that our duty as Missionaries in heathen lands, is by no means done, when we have attended to the improvement of the children in their books, and have preached to them and their parents. The principal part of the work to be done is in going from house to house, and having personal intercourse with the people. In this respect, the Roman-Catholic Missionaries are an honour to their character: they go from house to house, as well as from village to village; and, however little I might be disposed to admire their proceedings in other respects, I certainly do in this: and I will not deny, that this is one reason why they carry all before them almost in this country.

NEGOMBO.

Twenty miles north of Colombo—Inhabitants 15,000.

WESLEYAN MISSIONARY SOCIETY.

S. Allen, *Missionary.*

W. A. Lalmon, *Assistant.*

From a communication of Mr. Newstead, dated Jan. 15, 1822, we collect the following view of the Mission at Negombo, with which he has been chiefly connected:—

Our Schools have afforded me real pleasure. Several of the Native Teachers have well repaid our pains; though, in many, we have been disappointed. In four years we have had, in all, 17 Schools established, including about 700 Boys and 200 Girls: these have all received some Christian Instruction, and are scattered round the neighbourhood, in some measure, we would hope, benefitted by our labours. At present, 11 Schools (inclusive of the two in the Kandian Territories, are in existence, which are tolerably efficient: they contain about 400 Boys and 86 Girls.

We have 54 persons in society, chiefly our elder Scholars and their Parents; and 24 on trial. Our Congregations often grieve us: there is an incorrigible apathy prevalent among them, and it is difficult to prevail upon them to attend the House of God. Our faithful few at Negombo are ever present, and often express their joy at hearing the Word.

Chapels have been built in the villages of Seedus, Tempale, and Chilaw, chiefly by local contributions: that at Tempale cost 221 rix-dollars, and that at Chilaw 411. Of Chilaw, it is said—

The people are, in general, very friendly; and have no Means of Grace but such as we conduct among them: and as there is no resident Priest among the Roman Catholics, though they have a Church, we do not calculate on that excessive opposition which we have ever had to encounter at Negombo, where two or three reside, and constantly threaten all who approach either our Chapel or our School.

KORNEGALLE.

In the Kandian Territory—between 50 and 60 miles from the coast.

WESLEYAN MISSIONARY SOCIETY.

1821.

Robert Newstead, *Missionary.*

The Chapel at this Station was opened Dec. 30, 1821, by an English and a Cingalese Service.

On the cost of the Mission Premises, Mr. Newstead says—

The whole has been raised at a far less expense than could have been calculated on, in so remote a situation. A large Mission House and Chapel, with a terraced veranda fifty feet long, with two ranges of detached offices, a large school-room, and garden well fenced in, have been completed for a sum not exceeding \$300 rix-dollars, out of which, I trust, we shall only have to bring the cost of the out-buildings on our fund.

Great assistance had been rendered by Government, and liberal contributions from the British Resident and other Gentlemen.

The School had been increasing; and was likely still further to increase, as it was countenanced by the Kandian Chiefs.

KANDY.

About 30 miles east-north-east of Colombo—consists of one principal street, about two miles long, with many branches.

CHURCH MISSIONARY SOCIETY.

1818.

S. Lambrick, T. Browning, *Missionaries.*

In the early part of last year, Mr. Lambrick was disengaged, by the arrival of another Chaplain, from all pastoral relation to the Europeans at Kandy; and received the thanks of Government for his exemplary discharge of that duty. Becoming free, in consequence, to devote themselves to the direct objects of the Mission, the Missionaries turned their attention to the best means of benefitting the Kandians. Kandy itself, on the grounds stated in the last Survey, had been found but little favourable to the instruction of the proper Kandians: to the grounds there stated, it may be added, that, the river nearly surrounding the town, and the great body of the neighbouring Natives living in scattered villages beyond the river, free intercourse with them from Kandy is greatly obstructed. Residence in the midst of the Natives, where no English is spoken, would promote the more rapid and perfect acquisition of the colloquial language, while it would enable the Missionaries to conciliate the regard of the people and promote their instruction. An eligible place presented itself, Anamapoora, about nine miles from Kandy; in the neighbourhood of which two Schools had been opened, in the latter part of 1821, at the Villages of Embilmeagama and Danture, on the request of the people. His Excellency Sir Edward Paget is desirous to promote, in every way which he deems practicable, the propagation of Christianity in the Island; but the British Resident at Kandy not judging it safe or expedient that the Missionaries should settle out of the reach of military protection, the plan was relinquished, and Mr. Lam-

brick was looking for a retired place in Kandy, in order, as he writes—

—that I may get among the Natives as much as possible, and converse with them on their own affairs; mingling, as the Lord may enable me, the good news of Salvation by a Crucified Saviour.

Under these circumstances, the plan of a permanent Establishment at Kandy, mentioned in the last Survey, was, for the present at least, relinquished. It was proposed to erect temporary buildings; and to establish there a Press, which had arrived from home, with a Fount of English Types; a Cingalese Fount being expected from Calcutta.

Mr. Lambrick visited Colombo in February, for the purpose of laying before Sir Edward Paget the state and prospects of the Mission; and proceeded to Baddegama, to confer thereon with his Brethren. On his return, Mr. and Mrs. Browning took, in April, the same route, for the relief of Mrs. Browning's mind, depressed by the loss of their infant, and for the restoration of her health: at Colombo, they were hospitably entertained, for some time, by their friend Sir Richard Ottley.

Four Orphan Boys were under the care of the Missionaries. The Girls were dismissed during Mrs. Browning's absence: she returned in good health, and was about to collect her Scholars. The Master of the Boys' School established in Kandy had proved unfaithful, and was dismissed. The two Village Schools were continued, and afforded a medium of intercourse with the Natives.

The Caffre Drummer, mentioned in the Survey of 1821, and baptised Nov. 12, 1820, the first-fruits of this Mission, gives the Missionaries much pleasure by his simple and consistent course as a Christian.

The Missionaries are anxious to obtain a translation, both of the Scriptures and the Liturgy, in a style more generally intelligible than the present Versions. Mr. Lambrick having endeavoured to prepare some portion of Scripture in such a Version, the Committee have recommended the printing of a single Gospel, in the first instance, in order to ascertain the acceptableness of such a translation to the Cingalese Population.

CALTURA.

A village about 27 miles south of Colombo.

WESLEYAN MISSIONARY SOCIETY.

John M'Kenny, James Sutherland, *Missionaries.*

This Station has 6 Schools, 329 Children, and 9 Masters and Catechists. In January, Mr. M'Kenny writes—

The visitation of our Schools has been very encouraging. These which we have been able to re-

tain, on the present scale of allowance, in general promise well.

The work of the Mission goes forward with regularity. Weekly Prayer-Meetings were established in the latter part of 1821, in the houses of many of the principal Dutch and Portuguese, with great advantage: many, particularly Servants, are thus brought to hear the Word of God, who would not otherwise hear it.

At the Annual Collection, about 60 six-dollars were contributed.

In September 1821, the Mission House was in imminent danger from fire: the Chapel and School would almost inevitably have followed; but God mercifully averted the calamity.

BADDAGAMME.

A Village 12 or 13 miles from Galle.

CHURCH MISSIONARY SOCIETY.

1819.

Robert Mayor, Benj. Ward, *Missionaries*.

The Missionaries have been pursuing their usual course of labour. The Garrison Duty of Galle, though encouraging in its effects, was found to interfere so greatly with the direct work of the Mission, that they had requested to be relieved of the charge.

In February, the Church was nearly finished: the difficulty of erecting it may be judged from the fact, that 700lbs. of Gunpowder were required to blast the rock for the foundation. Mr. Mayor says of it—

It will contain 400 persons, and is so constructed that a Gallery may be added without much expense. It is built of stone; and will remain, I doubt not, a monument to future ages of the day when the Sun of Righteousness first arose upon this benighted village; and of that compassion with which the Saviour has inspired British Christians toward the deluded Natives of Ceylon. It is the first Church which has ever been erected in the interior of this Island, for the sole benefit of the Cingalese.

The House, which is inhabited by both the Mission Families, consists of six rooms, with an enclosed verandah and a centre room: three rooms are occupied by each Family, and the verandah and centre room are common to both. Offices and store-rooms form a separate building.

Public Worship is attended by upward of 100 Children and from 20 to 100 Adults. The Missionaries have resolutely set their faces against that prevalent abuse of the Sacred Ordinance of Baptism, which has led to the degradation of the Christian Name; and admit the Children of those persons only who attend the Public Worship of the True God, or those Children who regularly frequent the Mission Schools.

The Schools were increasing both in number and in attendance. In various

places Schools had been earnestly requested, and would be established when provision could be made for their being duly taught and visited. The labours of the Missionaries have, indeed, been much extended in this department, by the superintendence of nearly Forty Government Schools in the Districts of Galle and Matura, which they undertook from the 1st Day of last year, at the request of the Rev. Mr. Glanville, Principal of Government Schools, who anxiously wishes to render all the Schools under his care the means of diffusing Christian Knowledge among the people. The field of usefulness opened to the Missionaries by these Schools may be judged of by Mr. Ward's statements. He writes—

These Schools have been established by Government for many years, but have always been inefficient, from want of regular superintendence. They extend over all this and the adjoining District, and are situated in the most populous villages. Two Masters are attached to each School, many of whom are, at present, very ignorant of the Christian Religion: we are directing our first care to them; trusting that they will become the regular channels for conveying religious knowledge, not only to the rising generation, but to the people of their respective villages. These Schools will give us access to many thousand Natives: they will increase our influence, and will afford so many more opportunities of preaching the Gospel and of distributing the Scriptures and Tracts than we could have had without them. Were we, indeed, but competently qualified in the languages, and could but expose ourselves to the sun, we might spend our days, like the first Great Missionary, the Lord from Heaven, in travelling from village to village, preaching the things which concern the Kingdom of God.

A report of the state and prospects of the Mission was given at pp. 525 and 526 of our last Volume; and much information, relative to the Schools and to the condition of the Heathen, will be found in the Twenty-second Report and its Fifteenth Appendix.

On the advantages of their situation, Mr. Mayor adds—

Our Station has, in every respect, answered our expectations. It has proved exceedingly healthy—has afforded us very ready access to the Natives, and gives us an influence among them which we should not otherwise have had—has enabled us to establish a School for Females, the regular daily attendance of whom averages 80—and brings round us on the Sabbath, to hear the Word of God, a greater number, I believe, of Adult Heathen than assemble at any other Station on the coast.

The Committee remark—

Experience has taught the Missionaries to view appearances of success with much caution. One or two Adults had awakened hope concerning them; but they soon sunk back into the apathy and worldly-mindedness which characterize this people. The gross darkness which hangs over them, however, gradually dispersing; and patience must here have her perfect work, until the arm of the Lord be revealed.

In this spirit, the Missionaries say—

We have need of patience; and we desire, rather than our Brethren every where should unite with us in earnest prayer for the manifestation of the Divine Glory in these benighted regions, than that they should raise the voice of triumphant praise as

though the Kingdom of God and of his Christ were already established among us.

GALLE,

A Town 75 miles south of Colombo.

John Callaway, *Missionary*.

John Anthoniez, *Assistant Missionary*.

On the Galle Station there are 11 Schools, 562 Children, and 14 Masters and Catechists.

From Galle, 14 places are regularly visited, with the aid of Six Native Assistants. All these places improve.

MATURA.

A Village about 160 miles south-south-east of Colombo.

WESLEYAN MISSIONARY SOCIETY.

Alexander Hume, *Missionary*.

Don Cora de Silva Wijesingha, *Assistant*.

There are on this Station, 9 Schools, 498 Children, and 12 Masters and Catechists.

Mr. Hume, in October 1819, thus speaks of his Mission:—

The last three months have been the most encouraging which I have yet had in this place. To all of you who are in any degree acquainted with the Malabars, their proverbial profligacy, their rooted superstition, and devotedness to the worship of demons and innumerable deities, it will be gratifying to hear, that, at length, upon some even of these the Gospel of Christ is manifesting its energy. On the third of this month, we celebrated the Lord's Supper, when we had Nine Natives present. After the sorry forbidding appearances and melancholy resolutions, with which during the last two years I have been distracted, to see this little flock, gathered out of so unpromising a wild, assembled with me to commemorate the love of Jesus, could not fail to rouse the languid expectation, that the wilderness would yet blossom, and the barren desert would yet repay the labours of the husbandmen.

At Belligam, where Cornelius has been since the beginning of the year, our work, amidst much tribulation, is gaining ground.

Tamil Division.

BATTICALOE.

A Town on the east coast, about 50 miles from Matura, and 15 from Trincomalee.

WESLEYAN MISSIONARY SOCIETY.

Joseph Roberts, *Missionary*.

We have usually placed Batticaloe in the Cingalese Division of the Island, but as Tamil is chiefly spoken it seems properly to belong to that Division.

Mr. Roberts had acquired Tamil at Jaffa: the Natives hear him with pleasure in their own tongue.

There are 4 Schools, 186 Children, and 4 Masters.

TRINCOMALEE.

A Town on the north-east coast.

WESLEYAN MISSIONARY SOCIETY.

Rob. Carver, Jos. Bott, *Missionaries*.

This Station has 4 Schools, 304 Children, and 5 Masters. Applications for New Schools have been declined from want of funds.

An Obituary of Abraham, the Head Schoolmaster, was printed at pp. 489 and 490 of our last Volume.

The New Chapel received, in its erection, so much injury from the violence of the weather, that the damage exceeds 200*l*.

TILLIPALLY.

1816.

Daniel Poor, Jas. Richards, *Missionaries*
Nicholas Paramanundu, *Native*.

BATTICOTTA.

1817.

B. C. Meigs, H. Woodward, *Missionaries*.
Gabriel Tissera, *Native*.

OODOOVILLE.

1820.

Miron Winslow, *Missionary*.
Francis Malleappa, *Native*.

PANDITERIPO.

1820.

John Scudder, M.D. *Missionary*.

MANEPY.

1821.

Levi Spaulding, *Missionary*.

AMERICAN BOARD OF MISSIONS.

It will be seen, by a comparison of the above with the last Survey, that considerable changes have been made in the stations of the Missionaries; with the addition of a New Station, and of Three Native Labourers.

Mr. Woodward had left Tillipally for the New Station at Manepy, in the early part of 1821. Mr. Poor being deprived of his Wife, by the death of that excellent Woman in May of that year, Mr. and Mrs. Richards removed from Batticotta on the 25th of June, to join him at Tillipally. Mr. Woodward's health failing soon after he went to Manepy, he was advised to try the effect of a voyage; and embarked, accordingly, for Madras, on the 12th of September: at Madras, Captain Chapman, of the Woodford, willingly gave him a free passage to Calcutta, in which ship he had the pleasure to sail with Mr. Ward: on his return to Ceylon, at the beginning of last year, he joined Mr. Meigs at Batticotta. In contemplation of Mr. Woodward's voyage, Mr. Spaulding had taken his place at Manepy; removing, August 25, 1821, from Oodooville. The licensing of Dr. Scudder to preach was noticed at p. 523 of our Volume for 1821 and in the last Survey: he was ordained, according to the practice of his Church, at Jaffa, May 15, 1821.

While Mr. Woodward was at Calcutta, he frequently visited Mr. and Mrs. Schmid at the Female Asylum over which they preside. His affectionate and impressive labours to benefit the Children are spoken of by Mr. Schmid with gratitude: they were not without evidence of a manifest blessing.

A very interesting view of the state of the Mission, furnished by Mr. Woodward to his friends at Calcutta, was printed at pp. 521—525 of our last Volume. The Meetings which are held daily, weekly, monthly, and quarterly, connected with the personal piety and the work of the Missionaries, are described in those pages, and deserve the imitation, so far as circumstances will allow, of all other Mission Families: the course of labour also among the people, and the method pursued with the Children and Youth, and the good prospects in this department of the Mission, will have been read with pleasure. A constant course of instruction is pursued in the Places of Worship and in visits among the people. The Communicants were 27, of whom 13 were Missionaries and their Wives; the rest being chiefly Native Converts, the fruits of the Mission. In 25 Schools, each having from 20 to 50 Scholars, the total would, of course, average 875: besides these Schools, distant generally one or two miles from the Stations, there are Four Boarding Schools, in which 90 Children named after their Benefactors are maintained and educated.

The blessing of God has evidently attended these Schools, as it has done those of the Church Missionary Society at Sierra Leone. At Tillipally, in particular, from the time of Mrs. Poor's death, who had taken a very affectionate interest in the Young Natives under the care of the Missionaries, the gracious influences of the Holy Spirit appear to have rested on many, and especially on some of the Elder Boys and Girls: Seven Girls came to Mr. Poor under serious concern for their eternal salvation: he himself seems to have been much awakened to feel the need of the special power and grace of the Holy Spirit, and to have been stirred up to earnest prayer for His blessing. Of the Elder Youths, the Missionaries say—

Since the commencement of this Mission, ten persons have been added to our Church, Nine of whom are Young Men of promising piety and talents; and who, we hope, will hereafter be Preachers of the everlasting Gospel. The dealings of God with us thus far, give us encouragement to hope, that, in a few years, we shall have a number of Native Preachers.

Of the three Young Natives, above named, who have been appointed Preachers, the Missionaries report—

They adorn the profession which they have made,

and bid fair to be extensively useful in preaching Christ to their perishing countrymen.

The intercourse of the Children with their relatives is under proper regulation; and, in the case of those who become truly religious, is likely to be beneficial, as will appear from the following extract of one of the Journals:—

July 1, 1821, Sunday.—The Boys and Girls in the Boarding School visit their friends once a month. Those who live near go and return the same day: others are absent longer; the time of their absence being regulated by the distance at which their friends live and the frequency of their going home. When the Girls came in this evening, to take leave preparatory to going home to-morrow morning, two of them repeated, of their own accord, the substance of several chapters of St. John's Gospel, which has been for a short time past their reading-book in the School: they gave me a particular account of their conversation with their friends when they visited them last month; and requested permission to go together to visit each other's friends, and to take St. John's Gospel to read to them: they also requested, that, on Saturday Afternoons, they might go into the village here, and converse with the Girls and Women of their acquaintance.

One of the Missionaries appears to have adopted a plan of rendering the Elder Children useful, which is well worthy of imitation. He addresses Letters to the Inhabitants of the Village near him, explaining the objects of the Mission, the motives which actuate the Society and the Missionaries, the manner in which the Funds are raised, the kind wishes and earnest prayers of Christians for the salvation of the people, the nature of that Salvation, and the need in which they stand of it, with other topics calculated to affect and enlarge their minds. These Letters are copied by the Boys in the School: and are circulated, at intervals, among the people, not without a manifest influence upon their minds.

The Missionaries maintain an affectionate intercourse with the fellow-labourers of other Societies, who are stationed near them; and cherish toward such as they may see but occasionally, those kind feelings which adorn the Christian Character. Of a visit paid them by Mr. Lambrick and Mr. Ward, when attending at Nellore the Annual Meeting of the Church Missionaries, it is said—

We feel much strengthened in our work, by opportunities of personal acquaintance with such fellow-labourers. We earnestly desire and pray that the Church Missionary Society may be able to send forth many such labourers into the widely extended harvest, which is wasting, because it is fully ripe and the reapers are very few.

Under the temporary embarrassments of the Board, the Missionaries conclude their Journal with the following disinterested and strong appeal:—

We are much distressed to hear of the pecuniary embarrassments of the Board, and regret exceedingly to be obliged to draw so often and so largely upon their funds. To do what we can to lighten the expense, we have resolved to attempt living on

a reduced system: by deducting 30 six-dollars monthly, from the allowance of each family.

We hope that the Sovereign Lord of Missions will continue to incline the hearts of His children to contribute to the support of that cause, in which thousands of immortal souls, equally precious with theirs, are eternally concerned. We do earnestly hope, that they will not allow these Establishments to droop and die. We feel confident, that the more they do for the sake of Him, who loved them and gave himself for them, the greater will be their crowns of rejoicing in that day, when they must meet these Heathen, whom they have a strict charge to evangelize. We trust, when they reflect how much the Lord has already blessed their exertions to spread the light of the Gospel in this benighted land, that they will feel encouraged to make every exertion, to assist us in the important work to which we have been called.

JAFFNA.

The Capital of the District of Jaffna.

WESLEYAN MISSIONARY SOCIETY.

T. Osborne, Abr. Stead, Missionaries.

John Hunter, Assistant.

The number of Schools is 10, of Children 510, and of Catechists and Schoolmasters 11. A Female School also has been opened.

The Committee state—

The New Chapel, toward which 3000 six-dollars had been raised, sustained serious injury by a storm, and its completion has been delayed: the Congregation continues large, and much good has been done. The Tamil Preaching, both in Jaffna and the country parts of the Circuit, is well and seriously attended. The Brethren all preach in Tamil.

The Missionaries write—

The demand for the Scriptures among the Natives is much on the increase.

We have Three Young Men who take their work regularly with us as Preachers. By their help, we are able to have about 60 regular Services every month in the Jaffna part of the Circuit only. Our School-Rooms are our general places of preaching; but, as the Congregations there are uncertain, wherever a company of men can be found there we preach and teach, whether it be in a Rest-house or the Bazar.

NELLORE.

Near Jaffna—population, 5000 or 6000.

CHURCH MISSIONARY SOCIETY.

1818.

Jos. Knight, Jos. Bailey, Missionaries.
Schoolmistresses and Eight Native Schoolmasters.

Mr. and Mrs. Bailey, with the Sister of Mr. Knight, arrived at Jaffna on the 3d of March. A few weeks afterward, Mr. and Mrs. Bailey took a House near Jaffna; but the illness of his Brother, the Rev. Benjamin Bailey at Cotym, was considered to be so alarming that he left home on a visit to him on the 30th of March: returning on

the 10th of May, he resumed the duties of the Fort Church, on which he had entered at his first arrival, and regularly discharges them. Mrs. Bailey was much indisposed.

Mr. Knight had pursued his usual course, till interrupted by the return of the fearful Epidemic, which has so long been the scourge of the East. The Cholera recommenced its ravages, as stated in the last Survey, in the beginning of October 1821: they continued till the early part of last year, when they began to subside. Seven out of the Nine Schools had been suspended: but, about Midsummer last, six of the seven had been resumed, when the 8 Schools had 296 Children and an average attendance of 228; and some of them gave Mr. Knight more satisfaction than before their suspension.

In the absence of the Rev. Christian David, for several months in the Summer of 1821, Mr. Knight took charge of his Congregation of Native Christians. He went also among the people, especially during the prevalence of the Epidemic, reading Tracts and distributing them; and he witnessed, with grief, that little favourable impression seemed to be made by the chastisement, but the Heathen became even more mad after their idols. Several excursions were likewise taken, in company with one or other of his neighbouring fellow-labourers, for conversation with the Natives and the distribution of Tracts. The Madras Corresponding Committee had supplied him with Tracts; but as the demand was much beyond the supply, they being in most places eagerly sought after, he distributed many, after the example of the American Missionaries, written by the Scholars on ollahs: these were not, however, so acceptable to the people as printed Tracts. Mr. Knight was, therefore, in hopes of being able to establish a Press at Nellore.

The Fifteenth Appendix to the Twenty-second Report contains Mr. Knight's Rules for conducting his Schools, and a copious series of Extracts from his Journal. On this Journal, the Committee remark—

It is of that nature which they always receive with pleasure, as it contains a full report of his proceedings, in reference to his great object; with details of his conversations with the Natives and of their notions and superstitions, and a record of his own views and feelings, as they arise under the various circumstances which occur.

Mr. Knight uniformly speaks with pleasure, of his constant and beneficial intercourse with his fellow-labourers of the Wesleyan and American Societies.

Indian Archipelago.

We regret that we do not receive more regular and full accounts of the Proceedings of the Netherlands' Missionary Society in this Quarter of the Survey. In the last Survey, the Names and Stations of Eight of its Missionaries were given as follows:—Buttenaar, in Java—Hellendoorn, in Celebes—Le Brunn, in Timor—Finn, Mueller, Bormeister, and Akersth, in Amboyna—and Jungmichel, in Ternate: we have since been able to ascertain very little of their proceedings. On the 4th of November, Five Missionaries of the Society were ordained at Rotterdam—Baer, Vonk, and Knecht, for the Indian Archipelago; and Trion and Winkler for the Coast of Coromandel.

The Netherlands' Bible Society is zealously engaged in supplying the Scriptures for these Islands. Its measures for this end were stated at p. 479 of our last Volume.

SUMATRA.

The most westerly of the Supra Isles—1050 miles long, by 165 average breadth—Inhabitants 3,000,000.

BIBLE SOCIETY.

In reference to this Society, it is stated in the last Report of the British and Foreign Bible Society:—

The two great difficulties with which this Society has hitherto contended, arise from the general inability to read prevailing among the inhabitants of the island, and the want of the Malay Bible in Arabic characters. These obstacles, will, it is hoped, be in a great measure removed by the means adopted. In the zeal manifested for the establishment of Schools, the Society has found the most effectual co-operation; and the progress of the Malay Bible, in Arabic characters, will soon provide the necessary instrument for cultivating the field prepared for its reception.

BAPTIST MISSIONARY SOCIETY.

BENCOCLEN.

Or Fort Marlborough—on the south-west coast—the chief establishment of the East-India Company on the Island.

1819.

Rich. Burton, Nath. M. Ward, W. Robinson, Missionaries.

Mr. Robinson, having found it expedient to leave Batavia where he had long laboured, arrived at Bencoolen, with Mrs. Robinson and their family, July, 3, 1821. Mr. Ward was not then returned from Calcutta, but arrived in the course of the month.

The probability of Mr. Burton's settling at the island of Pulo Nias was stated in the last Survey: having visited that place, however, from Natal, in October 1821, he was confirmed in the opinion which Mr. Prince had previously given him at Natal, from a further knowledge of the people, that it would be imprudent at present to settle among them. Mr. Burton passed on to Tapanooly: before he left Natal, he had spent about ten days in a journey to Mora Summa, a Station inland lately

chosen by Mr. Prince, in which excursion he had passed several days among the Battas: renewing his intercourse with other Battas at Tapanooly, and finding circumstances very promising, he determined on that place as a Missionary Station, the Chiefs having given a piece of ground for the purpose.

An account of the Religion of the Battas by Mr. Prince, was printed at pp. 530 and 531 of our last Volume.

Of the proceedings at Bencoolen, the Committee thus speak:—

Mr. Ward manages the press, which bids fair to be an efficient auxiliary in spreading the Gospel, as well as to afford considerable assistance in the support of the Mission. Schools to a considerable extent have been formed in the surrounding villages; and the inhabitants, generally, appear desirous that their children should receive instruction. The operations, in this department, are materially aided by the extensive acquaintance of Mr. Robinson with the Malay Language, in which he has composed a number of elementary books; and preaches with a degree of fluency, which excites the astonishment and admiration of the Natives.

The Missionaries thus speak of the Schools:—

The Schools, we think, are better attended than might be expected: upward of 100 are daily present at those about the Settlement, and we already observe a growing disposition duly to appreciate education. As this advances, of course, the number will increase; and we have reason to hope, that, at no very distant period, the bulk of the rising generation will be able to read, and will be supplied with books by ourselves. We have lately received a petition from six villages, at a distance, for Schools, to which the Natives promise to send near 900 children. These we are now commencing; and hope, in the course of time, to extend the system as far as thirty miles round us.

PADANG.

A Dutch Settlement, about 300 miles north-west of Bencoolen.

1821.

Charles Evans, Missionary.

The Report states in reference to Padang—

This Station has not been without its difficulties;

and the continuance of Mr. Evans will probably depend upon the light in which his intentions and proposals are regarded by the superior authorities at Batavia, to whom they have been referred. Whoever considers the importance of the Station in a Missionary point of view, will unite with us in earnestly desiring that the decision may be favourable; and that this door of hope may not be closed upon the myriads in that populous district, who are sitting in darkness and the shadow of death.

Mr. Evans had received no answer at the beginning of May.

JAVA.

A Dutch Island, between the sixth and ninth degrees of South Latitude—600 miles long, by 95 average breadth—population, in 1815, estimated at 4,366,611; of whom 81,518 were Chinese.

BATAVIA.

The Capital of the Island—Inhabitants, in 1815, including the environs, 332,015; of whom 52,391 were Chinese.

BAPTIST MISSIONARY SOCIETY.

1813.

Diering, Missionary.

Mr. Robinson's removal from Batavia has been mentioned. The reasons of this measure are thus stated by the Committee:—

Although the labours of Mr. Robinson, for the eight years of his residence in that city, had not been wholly unproductive; yet they have long been impeded by such restrictions, as greatly to diminish the hope of future usefulness. Expectations were reasonably entertained, that, in consequence of the application made to the King of the Netherlands, by a Deputation from the Committee in 1813, these obstacles would have been removed; but the event did not answer our anticipations. Still Mr. Robinson patiently persevered in his Missionary work; hoping that, in due time, Divine Providence would either remove the discouraging impediments by which he was surrounded, or direct him to some other Station in which he might more effectually serve his generation by the will of God. In the latter of these ways, relief has been afforded him. Soon after the arrival of Messrs. Burion and Evans at Bencoolen, they conceived that a much fairer field for his exertions presented itself at that Station, than at Batavia; attended, too, by this peculiar advantage, that it would allow him ample opportunity of communicating with the friends left at his former Station, and of attempting, by the distribution of Tracts, &c. to benefit the Malay Population of Java. They, accordingly, invited him to remove; and their invitation was kindly seconded by his Excellency the Governor, by whom Mr. Robinson was well known.

LONDON MISSIONARY SOCIETY.

1814—expired 1819.

John Slater, Missionary.

With a view to assist Mr. Slater in the alarming concerns of this Mission, Dr Milne had sent two Chinese Teachers from Malacca, one of whom had studied in the Anglo-Chinese College; and by recent advices it appears, that Mr. Medhurst arrived, in January, from Penang, to take a share in the Chinese Branch of the Mission.

A small Chapel has been built for English and Malay Worship, at a cost of about 200*l.* more than three-fourths of which

Jan. 1822.

were raised by local contributions. Chinese Worship is held, on Sunday Afternoons and Wednesday Evenings, in the School Rooms: from 25 to 35 Chinese attend. Mr. Slater preaches both in Malay and Chinese; and in one of the provincial dialects, also, of the Chinese.

SAMARANG.

A Town on the north-east coast of the Island.

BAPTIST MISSIONARY SOCIETY.

1816.

Gottlob Bruckner, Missionary.

Mr. Bruckner continues to labour diligently among a people sunk in apathy and indifference. Many obstacles oppose the progress of Divine Truth in this quarter; but a blessing may be confidently expected where that spirit prevails, which is discovered in the following extract of one of his Letters:—

There appears, for the present, no great prospect of usefulness in Java. But times may alter: after a cold winter season, may come a quickening spring; and a barren wilderness may become a fruitful land, according to the very promises of the Lord. I am confident that he will hear our prayers, in his own due time, respecting this Eastern Archipelago. The Brethren in Bencoolen have agreed with me, to spend every week an hour in prayer, especially for the success of the Gospel in these Malay Islands. *Pray, and ye shall receive*, is the promise of the Lord. May there be raised many more in England who help us to pray, *Thy kingdom come!*

Of Translations and Printing, he writes:—

I have finished the Translation of the New Testament in the Javan Language: it remains now for me to revise it. I have also translated some Tracts and short Systems of the Christian Doctrines; some of which I have given to the Natives, which they seemed to like. I wish very much the printing of them could be effected. Many of the Natives would like to read both the New Testament and other things.

It appears to me, that Lithography will be best adapted to printing in Javaneze: and I am indeed very happy to hear that Mr. Ward of Bencoolen understands that art; and he will undoubtedly apply it to Javaneze Printing.

AMBOYNA.

A Dutch Island, lying off the south-west coast of Ceram—36 miles by 30—in 1796, the Inhabitants were 45,252; of whom 17,813 were Protestants, and the rest chiefly Mahomedans.

BIBLE SOCIETY.

The Rev. Joseph Kam, as Vice-President of this Society, writes to the British and Foreign Bible Society:—

The large supply of the New Testament, in Malay, has proved the instrument, in the hand of God, of bringing many benighted sinners from the greatest darkness to the marvellous light of the truth as it is in Jesus. A cheering proof of this I had lately, in travelling along the southern Coast of the Island of Ceram, inhabited by a people called Alyor: a man pointed out to me the place by the sea shore, where he had burnt a great number of idols in the presence of many witnesses: I had supplied this district in 1819, with New Testaments.

A similar instance took place in a neighbouring island, where a woman had concealed her idols for a considerable time, but had no rest in her conscience, until she had publicly destroyed them.

As often as I look at a New Testament, I remember your labour of love; but I trust we shall soon be supplied with the Old Testament also: it will be particularly acceptable to the Mahomedans in this Colony. I hope they will find Christ in it, as we do.

Mr. Kam has received from the King of one of the Sengir Islands, a Letter expressive of great thankfulness for the copies of the Malay New Testament sent by the British and Foreign Bible Society, admiring "this great gift of God from such a distant country."

LONDON MISSIONARY SOCIETY.

1814.

Joseph Kam, *Missionary*.

Mr. Kam had opened, as stated in the Survey for 1821, a Seminary for the purpose of preparing Schoolmasters: these are placed, as wanted, in Amboyna and the surrounding Islands. Of a Second Seminary, the Directors thus speak:—

In January 1831, he opened another Seminary for training up Young Men, as Native Teachers, to assist the Missionaries sent out by the Netherlands' Missionary Society. Of those who had received

instructions with this view, three have been sent to the assistance of Mr. La Bruun, in the island of Timor; and one to the island of Aroo, the inhabitants of which were anxious to receive Christian Instruction. About Fifteen more Young Men were under preparation for the same work.

The Directors state, in reference to the Press—

Mr. Kam finds the Printing-Press sent out by the Society of incalculable utility; and requests the Directors to send out another, for which also he expects to have ample employment. The number of Catechists and Tracts, in Malay, which had been printed, amounted to about 7000.

Mr. Kam has commenced a translation into Malay of the Rev. Mr. Burder's "Village Sermons," of which he purposed to print an edition of 2000 or 3000 copies: the first volume was completed. Mr. Kam intends these Sermons for the use of Congregations in the several Molucca Islands, which amount, according to his statement, to about *one hundred*; almost all of them being without the blessing of a regular Christian Pastor. He conceives, also, that the European Missionaries will derive from them very essential assistance, until they are able to compose their own Discourses in Malay.

On the 9th of January, a Missionary Society was formed, for the purpose of aiding the objects of the Netherlands' and London Missionary Societies in these seas.

Australasia.

FROM the Journal of the Rev. Samuel Marsden, while in New Zealand, printed in the Fourteenth Appendix to the Twenty-first Report of the Church Missionary Society, we quote a passage in which he very strikingly combines the Colony of New-South Wales with the Missions in the Islands of the South Sea, as necessary to the existence and support of those Missions:—

What means has Infinite Wisdom adopted to accomplish the Divine Purposes! Did it please God to send an army of pious Christians to prepare His way in this Wilderness? Did He establish a Colony in New-South Wales, for the advancement of His glory, and the Salvation of the Heathen Nations in these distant parts of the Globe, from men of character and of principle? On the contrary, He takes men from the dregs of society—the sweepings of the gaols, hulks, and prisons—men, who had forfeited their lives to the laws of the country—He gives them their lives for a prey, and sends them forth to make a way for His servants; for them that should bring glad tidings—that should publish peace to the Heathen World—that should say unto them, in the name of the Lord, *Look unto me, and be ye saved, all the ends of the earth! for I am God, and there is none else.* Well may we exclaim, with the Apostle, *How unsearchable are His judgements, and His ways past finding out!*

New South Wales.

CHURCH MISSIONARY SOCIETY.

The Committee remark, in reference to the Society's concerns in the Colony—

The arrival of his Excellency Sir Thomas Brisbane at the seat of his Government, is an event which promises much advantage to all exertions for the moral and religious benefit of the Colony and the countless Islands to which it is a medium of access. His Excellency landed on the 7th of November, 1821. Mr. Marsden had an interview with him the same day; when he renewed the assurances of his countenance and support of the Society's undertakings, which he had made to its Deputation in London.

The Seminary, at Parramatta, for New-Zealanders, has been, for the present, suspended; the change of habits and climate being found injurious to the health of the Natives, and to require a degree of attention to them which under present circumstances could not be paid.

WESLEYAN MISSIONARY SOCIETY.

W. Walker, *Missionary to the Black Natives.*

Mr. Walker arrived Sept. 16, 1821; and entered on his labours among the Black Natives of the Colony in a tribe who speak English, and through whom he is endeavouring to acquire the Native Language. The Committee say—

The commencement of an attempt, which, by many, may be regarded as hopeless, to raise this degraded people, at once, to the rank of human beings and to a perception of the excellence and necessity of Christianity, has been encouraging. The very circumstance of a Missionary being appointed expressly for their instruction, has impressed them with surprise, and conciliated their regard. They recognise the Missionary as their property; and the Chief, on that ground, enjoins on his people the duty of attending to his instructions.

New Zealand.

Two large Islands, east of New Holland—the northern, about 600 miles by an average breadth of 150; and the southern nearly as large.

RANGHEEHOO.

A Native Town, on the north side of the Bay of Islands.

CHURCH MISSIONARY SOCIETY.

1814.

KIDDEEKIDDEE.

A Native Village, or Fortified Place, on a River which falls into the Bay of Islands, on the west side; and near which is a Settlement of the Society, which has been named Gloucester.

CHURCH MISSIONARY SOCIETY.

1819.

Our Readers have been apprised of the distressing circumstances in which this Mission has been placed, since the arrival of the Chiefs who visited England. The copious abstract which we gave in our last Volume (pp. 247—257, 386—396, and 432—446) of Mr. Marsden's Journals on his Second and Third Visits to New Zealand, must have awakened deep regret to find a sphere of labour so promising, exposed to the difficulties and dangers stated at pp. 528—530 of that Volume.

The Labourers now in connection with the Society in reference to this Mission are ten—the Rev. John Butler, the Rev. Henry Williams, and Messrs. Samuel Butler, George Clarke, John Cowell, Wm. Hall, Francis Hall, James Kemp, John King, and James Shepherd. Mr. Cowell embarked at Port Jackson, at the end of January, with his Wife; he having married again in July preceding. Mr. and Mrs. Clarke sailed on the 28th of April from Gravesend, and were at Rio Janeiro on the 26th of June. The Rev. Henry Williams, with Mrs. Williams and their Children, sailed from the Downs on the 15th of September.

In the last passage of our preceding Volume above referred to, we quoted, from the Twenty-second Report, an affecting statement of the recent difficulties of the Mission, arising from the violent proceedings of Shunghee and his party, and the unfavourable change in the temper and conduct of the Natives connected with him. The Report itself and its Sixteenth Appendix contain other particulars, which cannot be read without deep regret. Journals and Letters of the Settlers carry the intelligence to the month of April. Of the state of things at the last dates, we shall now give a brief abstract.

The great object of the Chiefs, as it has since appeared, in coming to England, was to procure arms and ammunition. To augment the stores, which by some means they had obtained when in England, they sold,

at Port Jackson, on their return, the greater part of the clothing and ironmongery, with which the Society had furnished them at a large expense, and purchased arms and ammunition. They landed on the 11th of July, 1821, at the Bay of Islands, furnished, by these means, to a formidable extent, with the instruments of revenge and devastation.

With his mind embittered, from some quarter, against the Society, notwithstanding the kindness which had been shewn to him, Shunghee, on landing, manifested a hostile spirit toward the Settlers who had remained at New Zealand, which the Natives of his party soon imbibed; and the scene of peace and friendship was changed into one of turbulence and insult.

On the 5th of September, 1821, after the most formidable preparations, the largest party of Natives which ever left the Bay set forward to the Thames, with Shunghee at its head, to murder and ravage without pity. On the 21st of December they returned, after the destruction, it is said, of a thousand of their comparatively defenceless countrymen, three hundred of whose bodies they feasted on upon the field! The Settlers had the pain to see them return home, loaded with the relics of their horrible cruelty, and to witness the murder in cold blood and the devouring of their prisoners. At such times, the mildest dispositions seem to be absolutely brutalized by a ferocious superstition; and even little children would take a savage part in murdering other children who were prisoners-of-war.

On the 28th of February of last year, Shunghee and his party again left the Bay, a thousand strong, to gather more at every village, on another expedition, in which they determined to sweep the country with the besom of destruction.

While these scenes were passing before the eyes of the Settlers, the earth was yielding her produce; and repaying abundantly the toil to which they had submitted, in order to shew her inhabitants the rewards of peaceful labour.

Of Rangheehoo, one of the Settlers writes, in January—

I desire to be thankful, that I have just finished reaping a fine crop of wheat. I have built a new barn, and have got all the wheat in; and, with the blessing of God, it will serve my family the year round, and supply seed for the next sowing.

Of Kiddeekiddee, the other Settlement, it is said, in February—

We have gathered in an excellent harvest. We have, at this time, Twelve Natives at work, and it gives us great pleasure in having a *Whanan Leaf*, the produce of their own country and labour, with which to feed them.

In the midst of these distressing tidings, it is refreshing to find, that the grace of

God lead; His servants confidently to repose on His Almighty Arm.

After describing some of the atrocious acts which they were compelled to witness, one of the Settlers writes—

Near Sir—These scenes of cruelty are very distressing to our feelings; and more than we could bear, were it not for the promises of God's blessed Word. To support us when cast down, our Lord has said, *Fear not them which kill the body, but are not able to kill the soul; but rather fear Him, who is able to destroy both body and soul in hell.* We need great faith to enable us to stand our ground. At present we can do but little in forwarding the spiritual objects of the Society. The native spirit is reviving: I believe that they have a greater thirst for blood than ever; and until the Lord by His grace change their hearts, they will remain the same.

Who can read without deep emotion, in the following passages, the contrast of diabolical superstition and cruelty with the heavenly spirit of a Christian!—

Jan. 9, 1832.—Shunghee came this morning to have his wounds dressed; having been catboed afresh upon his thigh, which is much inflamed. His eldest Daughter, the widow of Tettee, who fell in the expedition, shot herself this day, through the fleshy part of the arm, with two balls: she intended to make away with herself; but we suppose that, in the agitation of pulling the trigger with her toe, the muzzle of the musket was removed from the fatal part.

They shot another poor Slave yesterday, and ate her—a girl about ten years old. The brother of Tettee shot at her with a pistol, and only wounded her; when one of Shunghee's little children knocked her on the head! We had heard of the girl's being killed; and when we went to dress the wounds of Tettee's widow we inquired if it was so, when they laughingly told us that they were hungry, and that they killed and ate her with some sweet potatoes, with as little concern as they would have shown had they mentioned the killing of a fowl or a goat.

These are scenes which have never before taken place, under the eye of Europeans, since the Mission was established. The late events have made the people dreadfully familiar with human blood. They pay no regard to our feelings; but seem rather bent on disgusting us. There is a mystery in their way of acting which I cannot unravel. It is sufficient for me that my gracious Lord knows what is in every heart; and He will do all things well. To His Name be glory and praise! If I am killed and eaten by these ferocious men, I know that my Saviour will find my poor body at the Last Day!

With the hopes and prayer of another Labourer, we shall close this melancholy detail.—

I do hope and pray, notwithstanding every difficulty, that the Lord will enable me to keep my ground among this people; and finally of His goodness and mercy, bless the cause which we have in hand; and in His own good time, make these habitations of cruelty the quiet and peaceable dwellings of harmony and love.

We had sent the preceding statements to press, when a Letter arrived from Mr. Marsden, of so late a date as the 8th of

September. It appears that none of the Missionaries had been obliged to quit their posts. Mr. Marsden says—

I greatly lament the evils which have taken place, but they do not make me despair. I have no doubt but that the New- Zealanders will, in due time, become a Civilized Nation. God will deliver them from the dominion of the Prince of this World, and they shall see His Salvation. The way is still open, if Labourers can only be procured fit for the work; and God will find these and send them forth, when He sees meet. You have some very pious Labourers, some excellent ones of the earth, in New Zealand, whom the Lord will assuredly bless. We must not sow and expect to reap the same day. When it shall please God to pour out His Spirit on the inhabitants of New Zealand, then will His Word have effect indeed.

To Mr. Leigh, who has proceeded to New Zealand from the Wesleyan Missionary Society, Mr. Marsden bears an honourable testimony:—

Mr. Leigh will be a great stay to the Cause of God, when he is settled at his own Station in New Zealand. The Rev. Mr. White is arrived, and will join him the first opportunity. Mr. Leigh always laboured hard and prudently, while stationed in this Colony as a Missionary, and was much esteemed.

WESLEYAN MISSIONARY SOCIETY. 1832.

Samuel Leigh, Missionary.

Mr. and Mrs. Leigh arrived at the Bay of Islands in January. At pp. 350 and 351 of our last Volume, we gave an extract of one of his Letters, which contained a distressing account of the state of the country.

Mr. and Mrs. Turner and Mr. White, who were to join Mr. Leigh in this Mission, at some Station distant from those of the Church Missionary Society, had arrived at Port Jackson.

In reference to Mr. Leigh's account of the cruelties which he witnessed, the Committee remark—

The wretched state of the inhabitants presents a deeply-affecting picture of the effects of human corruption, and of the necessity of the Gospel. In no place are its pacific influences more pathetically invoked, by the groans and sufferings of the victims of barbarous cruelty and infuriate passions; and in no part of the earth, will its triumphs, as the Gospel of Peace and Salvation, be more strongly marked, or appeal with more powerful and delightful effect to the feelings of our common humanity. For difficulties and dangers, in such a Mission, our methods must be prepared; but the relations which follow will give the case of these Heathen a deeper interest in our pity and our zeal: and the prayers and contributions of our friends will, we doubt not, ultimately receive an abundant reward, in the moral changes which our Divine Religion will there effect. Even in New Zealand, the promise shall be fulfilled *They shall not hurt nor destroy.*

Polynesia.

Georgian Islands.

A group of Islands in the South Pacific Ocean. Otaheite, the principal Island, is in extent about 30 miles by 20—Eimeo, 10 by 8; and 20 north-west of Otaheite—Tatooa, is a number of low islets within a reef, 30 miles in circuit; and 30 miles westward

of north from Otaheite—Tapiu shanu is 8 miles long, and 30 west of Otaheite.

LONDON MISSIONARY SOCIETY.
1797.

The Deputation, appointed to visit the Society's Missions in the Georgian and

Society Islands, arrived at Otaheite, with Mr. Jones and the Artisans, in the latter part of September 1821. The promising state in which they found the Missions in both groupes was detailed, from their communications; at pp. 396—398, 485, and 486 of our last Volume; and at pp. 531 and 532 were given a view of the New Code of Laws, under which the Georgian Islands are now governed.

King Pomare received the Deputation with the utmost kindness. He was indisposed at the time of their arrival; and died at Otaheite, on the 7th of December, while they were at Huahine. The Missionaries say of him—

What he was, as to his religion and Christian character, we leave with Him who judgeth righteously, and would remember with gratitude to God, the countenance, protection, and favour, which the Mission long enjoyed under his government.

Some passages from a recent Letter of Mr. Tyerman, one of the Deputation, give an animating view of the whole Mission:—

Civilization is making rapid progress. Crimes of all kinds are almost unknown. Encourage missionary exertions and missionary prayers. If any are relaxing in these respects, or are unbelievers in the importance of missionary exertions, send them hither. I should not have thought the sufferings and inconvenience of going ten times round the world too much to be endured, for the sake of seeing what God has wrought in these idolatrous countries. We hope to see all the islands which have embraced Christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth. Other islands are preparing for Missionaries. Indeed, if Missionaries could be found, there is every reason to hope that all the islands in this vast ocean would immediately embrace the truth.

The change which has taken place among these people is what most of all delights me and fills me with astonishment. What you have read is all true. All the stations that we have seen are in the most flourishing circumstances. All the congregations are large. The profession of Christianity is universal: scarcely is the individual known, who does not attend three times every Lord's Day at public worship. The behaviour of the Tahitian Congregations is not excelled by any in England. All is solemn; all, apparently, is devotional. You would be charmed with a Tahitian Sabbath. No doubt such of this is nothing but profession; but that there is a great deal of vital piety, I doubt not.

The Missionaries are aware of the necessity for caution. They write—

There are many candidates for baptism: but we have some fear that the desire of many to partake of Divine Ordinances is more for the sake of distinction among their countrymen than for Gospel privileges and spiritual blessings.

Most of the statements in the last Report of the Directors, relative to the different Stations in both groupes, were anticipated, from the correspondence of the Missionaries, in the full account which we gave of them in our last Survey. Where any additional information has appeared, we shall notice it.

OTAHEITE.

Missionaries:

Robert Bourne, W. Pascoe Crook,
David Darling, J. Davies, James Hayward,
T. Jones, H. Nott, C. Wilson.

Artisans:

Elijah Armitage, T. Blossom.

The deaths of Mr. Bicknell and Mr. Tessier were stated in the former Survey. Obituaries were given of them at pp. 353 and 354 of the last Volume.

EIMEO.

W. Henry, G. Platt, *Missionaries.*

In April 1821, there were about 100 Communicants: six of them had been appointed as Native Teachers, and all promised well: at every place the people receive them gladly. The Missionaries, on their journeys round this island, are uniformly welcomed with joy: on these tours, besides preaching and exhortation, they make particular inquiries into the state of religion, and take the names of those whom they deem proper Candidates for Baptism.

The attendance of Adults and Children at the School is good, and their improvement rapid.

A visible improvement had, of late, taken place in the conduct and manner of the people: their attendance on Public Worship and other means of religious instruction was encouraging.

Society Islands.

Of this groupe of Islands, which lies north-west of the Georgian, *Huahine* is 20 miles in circuit, and 90 from Otaheite—*Raiatea* is from 15 to 20 miles west-south-west of Huahine, and more than double its extent—*Tahiti* is 3 or 4 miles north of Raiatea, and about half its size; both enclosed in one reef—*Borabora* is 12 or 14 miles north-west of Tahiti, of less circuit, but surrounded by a reef full of populous islands—*Tubai* is a cluster of islets, a few miles north of Borabora; and *Morus* a small island westward of Borabora.

LONDON MISSIONARY SOCIETY.

1818.

HUAHEINE.

C. Barff, W. Ellis, *Missionaries.*

The Third Anniversary of the Auxiliary Society was held May 9 and 10, 1821. The contributions amounted to 12 balls of arrow-root, and 6849 bamboos of coconut oil—each bamboo containing, on the average, about half a gallon.

A Code of Laws, adopted in several of the Society Islands, had been printed and distributed: it consists of Twenty-five Articles, in the last of which Trial by Jury is instituted. The Press was also employed on the Gospel of St. John and other publications.

Of a Public Examination of the Scholars the following interesting account is given:—

On the day after the General Meeting of the Auxiliary Society, the people again assembled in the place of worship, which was nearly as much crowded as on the former days. The object of the Meeting was to catechize publicly some of the School Children. Two of the Female Children repeated the whole of the 25th Chapter of St. Matthew's Gospel. Six of the Boys repeated the 16th chapter

of the Gospel by St. Luke. The children being neatly dressed presented a slight highly gratifying.

The Chiefs and people generally appeared deeply interested, and earnestly entreated that a similar Meeting might be held in the month of May every year, in order to stimulate their children in learning the Word of God, and to instil it into their minds.

The children were afterwards conducted to a place on the side of a mountain, to partake of refreshments provided for them by the Chiefs and people. They were seated on the grass, in the form of a circle; the Female Children, with their female Teachers, on one side; and the Boys, with their Teachers, on the other. The Chiefs and parents of the children, together with the Missionaries, occupied the centre.

When the repast was ended, and thanks were returned, Mr. Ellis gave an appropriate exhortation, and one of the Natives concluded with prayer. All departed to their habitations, apparently much pleased with the occurrences of the day. The number of children present was 350, of whom 150 were Girls.

RAIATEA.

L. E. Threlkeld, John Williams,
Missionaries.

At pp. 533—535 of our last Volume, a series of Extracts from the Addresses of the Natives at one of their Public Meetings was given; and at pp. 535 and 536 some indications of the spirit with which the Reformation of the Laws was proceeding.

A Society has been formed among the Communicants for promoting the extension of the Gospel. The subscriptions had amounted to 1050 measures of arrow-root, each containing upward of 6lbs. avoidupoise.

BORABORA.

J. M. Orsmond, *Missionary.*

This Island renounced Idolatry with the rest of the groupe in 1816. Mr. Orsmond, in compliance with the wishes of many of the Natives who had long been desirous of a Missionary, settled among them in November 1820. The inhabitants were formerly noted for more daring ferocity than those of any of the neighbouring islands; all of whom, at one time, they held in subjection. The prospects are now very promising, and the Natives advancing in civilization.

RAIVAIVAI AND RURUTU.

The knowledge of Christianity has extended from the Georgian and Society to another of the countless Groupes of Islands which are found in the Pacific Ocean. Of the Reception of the Gospel, by means of Otaheite, at RAIVAIVAI, we gave an account at pp. 532 and 533 of the last Volume; and of the Renunciation of Idolatry at RURUTU, by means of intercourse with Raiatea, at pp. 536—539.

Raivaivai lies, it is said, about 400 miles from Otaheite, in a south-easterly direction; and Rurutu 350 miles east-south-east of Raiatea. The groupe, of which

these two islands form a part, is stated by Auura, a Chief of Rurutu, to consist of six islands—Raivaivai, Tubuai, Rurutu, Rimtota, Rarotoa, and Rutui: which he describes as being all out of sight of one another, which is probable if the above bearings and distances be correct. He represents Raivaivai as the largest, and Tubuai as the most desirable; and says that the inhabitants of the whole groupe bear a resemblance to one another.

Sandwich Islands.

Of these Islands, Owhyhee lies to the south-east of the rest, which extend from it west-north-west. Owhyhee is 97 miles by 78: the following is the measurement of the other Islands, with the distances of their nearest points from the nearest point of Owhyhee:—*Momes*, 48 miles by 29, distant 30: *Takoroma*, 11 by 8, distant 38: *Ranus*, 17 by 9, distant 60: *Marotoi*, 40 by 7, distant 75: *Wohoo*, 46 by 23, distant 130: *Atooi*, 33 by 28, distant 250: *Oonehow*, 90 by 7, distant 390. *Takoroma*, little more than a rock, is 23 miles south-west of Oonehow. The distance from the eastern point of Owhyhee to the north-western side of Oonehow is about 390 miles.

AMERICAN BOARD OF MISSIONS.

1820.

The Missionary Stations are now confined to the islands of Wohoo and Atoo; that in Owhyhee having been given up, in consequence of the removal of the King, Reho-reho, to Wohoo.

Another Native Youth, brought up in the Foreign Mission School, George Sandwich, arrived from America, April 20, 1821, to assist in the Mission. Dr. Holman has been separated from the Mission: see p. 303 of our last Volume.

Messrs W. Richards and Artemas Bishop were ordained at New Haven, Sept. 12, 1822, to labour in these Islands: a strong reinforcement of the Mission was in preparation in America, consisting, with these Missionaries, of no less than Thirty Persons.

On the want of additional assistance, the Missionaries say—

The prospect of more extensive usefulness is brightening; and we have good ground for believing, that a great and glorious harvest of souls will be gathered from this now wretched and degraded people. We could find employment for many more Missionaries; and, in a few years, should the Lord prosper our efforts, we shall need a host of faithful servants of the Lord Jesus. Many such we shall need, to complete the work which God, in His providence, has permitted us to commence.

In July 1821, the fund for the support of Orphan Children amounted to more than 2000 dollars: this fund had been raised chiefly among the visitors. Of the advantages and disadvantages attending the Mission, from the conduct of the visitors and resident foreigners, the Board say—

Though the Missionaries had experienced many acts of kindness from various classes of persons at the islands, yet there had been instances of opposition to the progress of Divine Truth. It was well

known to all who are acquainted with the Islands of the Pacific, that, in most of them, are to be found unhappy men, who have run away from the restraints of civilized society, and wish to practise wickedness without reproof and without shame. Among the multitude of occasional visitors, it is to be expected that there should be some of a similar character. But the very existence of a virtuous little community before their eyes, is in itself a keen reproof: we are not to wonder, therefore, that attempts should be made, by a part of the foreigners resident at the Sandwich Islands, to embarrass the operations of the Missionaries, by exciting distrust in the minds of the Chiefs and the people. Trials of this kind are to be endured, almost as a matter of course. It is to be observed, however, that bad men are not apt to acquire and retain influence, even among the most untutored people; and that the Lord of Missions is able to defeat, in a thousand ways, the machinations of his enemies.

Some hostile influence of this kind seems to have defeated, for a time at least, a design entertained by Tamoree of visiting the Georgian and Society Islands.

Two Russian Ships of Discovery, under Commodore Vassieleff, twice touched at the Islands: the Missionaries had much pleasant intercourse with the Officers.

The Board give the following view of the Mission:—

The attachment of the Kings and Natives to the Missionaries is increasing. Reho-reho proceeded from Woahoo, to visit Tamoree at Atooi, for the purpose of reawakening the amicable relations which existed between Tamoree and the father of Reho-reho: Tamoree offered to surrender his authority to Reho-reho; but Reho-reho refused to accept it. Tamoree afterwards visited Woahoo, and married the mother of Reho-reho, a Queen whose influence is greater than any other in the Islands; so that Tamoree's authority is now more firmly established than ever. He continues to be the ardent friend of the Missionaries. His son George is still friendly; but his influence is small, owing to his dissipation: Reho-reho appears to be subject to the same vice; but as that was once the case with Tamoree, who is now entirely reformed, hopes are entertained that the other Princes will escape from that dreadful snare of Satan, which appears at present the principal impediment to the moral improvement of themselves and their people. The children are affectionate and docile. The seed is sown, and the soil seems to be prolific. They are all taught the fundamental truths of the Gospel; and no one objects.

On the whole, we were never more convinced, that the Sandwich Islands present an important field for Missionary Labour. It is important in respect to seamen of different nations, multitudes of whom go thither every year. It is important in respect to the adjacent continents and islands. It is central; and from it heralds of salvation may go to the tribes and nations in the north-western and western parts of America, in the north-eastern and eastern parts of Asia, and on the numerous islands of the Pacific. Should Divine Providence bless the labours of the Missionaries, it will probably be found expedient to establish a Missionary School there; to which Natives may be brought from these several regions, and in which they may be fitted for usefulness to their countrymen.

WOAHOO.

1820.

Hiram Bingham, Asa Thurston,
Missionaries.

Daniel Chamberlain, *Agriculturist.*

Eliza Loomis, *Printer and Schoolmaster.*

Thomas Hopoo, *Native Teacher.*

Mr. and Mrs. Thurston, arrived from Owhyhee Dec. 21, 1820. Reho-reho did not reach the island till Feb. 4, 1821, having passed some time at Mowee. Thomas Hopoo has done much for the Mission.

A Place of Worship, about 54 feet by 22, was opened Sept. 15, 1821—the first building consecrated to the Worship of God in the Sandwich Islands: it was begun in July, when the liberal visitors in port subscribed toward its erection between 400 and 500 dollars: it is thus described—

The House for Public Worship is built in the native style, thatched with grass, and lined with mats: but furnished with glass windows, good doors, with two rows of long seats separated by aisles, besides a decent pulpit, and appropriate seats for the Mission Family; and will accommodate about 200 people, for a few years, till a Chapel can be erected still more commodious and permanent.

Mrs. Thurston thus speaks, in May 1821, of their situation:—

Here now, on an extensive plain, in a grass-thatched cottage, with half-a-dozen pupils, having the daily society of a Christian Community, my time passes almost imperceptibly away. Eleven Children and Adults are members of the family, and about thirty of the School. Seven long since could read the Scriptures intelligibly: several have committed to memory Watts's Catechism for Children; and several have practised the art of writing with much success.

ATOOI.

1820.

S. Whitney, S. Ruggles, *Teachers.*

John Honoooree, *Native Teacher.*

On the removal of Thomas Hopoo from Owhyhee to Woahoo, John Honoooree was removed from Woahoo to Atooi, to act as Interpreter and Assistant to this Mission: he has continued to do well.

A building has been erected here, which is thus described:—

The Mission House is large and commodious, 54 feet by 24—having a good floor, doors, glass windows, five bed-rooms, and two large rooms: these two rooms are not only convenient for the two families, but answer for a School-room, Dining-hall, and place for Public Worship.]

Mr. Thurston writes of this Station, in May 1821—

At Atooi, prospects of usefulness are flattering. Tamoree calls the Brethren and Sisters stationed there his *children*; and supplies their wants with all the indulgence of a fond father. Himself and his wife have commenced taking their meals at the table of the Brethren; and are very desirous to learn to read, and become acquainted with the contents of the Bible. The King has placed thirty children under their instruction, to be educated as children are in America.

In July of that year, Mr. and Mrs. Bingham visited Atooi, with George Sandwich; and spent about four months in the island: the visit was a great strengthening and encouragement to Mr. Whitney and Mr. Ruggles: they are urgent for a Missionary to settle with them: before they enjoyed the advantage of Mr. Bingham's visit, they wrote—

We have made some advances in horticulture; and can have, through the year, most of the American Vegetables, besides others common to the islands. We have manufactured some sugar, and the greater part of the molasses which we have used since our arrival.

Our progress in the language has not been rapid, but such as with perseverance will ensure success. We are blessed with the privilege of quietly attending our public and private duties; and have hoped, that, ere long, the light of the blessed Sabbath will dawn on this benighted island. Tomorrow has assured us of his willingness to keep that sacred day, and that he wishes only for the appro-

bation of Reho-reho. John Honoree is now with us, by whose assistance we are permitted to tell these poor Heathen of Christ, and the way of salvation.

If we do not wholly mistake the indications of Providence, there are tokens for good to this people; and while we call on our friends and patrons to unite with us in gratitude to our Redeemer, they will not forget, that we need a helper, leader, counsellor—one, who shall feed us with the bread of life. It is more than six months, since we sat under the sound of the preached Gospel; and with the keenest emotions we tell you, that we long, *yea, even faint for the courts of our God.*

South America.

THE separation of the Colonies of this Continent from the Mother States of Europe, and the rapid progress among them of Knowledge and Liberty, are opening a way for the diffusion of Christian Truth and all its attendant blessings, beyond any expectation that the most ardent mind could, a few years since, have reasonably formed. From Columbia to Patagonia, through the whole extent of this immense Continent, covered until these days as with the shadow of death, the germ of intellectual and moral life is beginning to expand. We adore, in grateful surprise, the working of the Almighty Hand in preparing these vast regions for a participation in those blessings which shall assuredly come on the whole world.

The provision made by the rising States of this Quarter of the Globe for securing General Education and for the gradual Abolition of Slavery, are, at once, strong indications of improving knowledge and principles, and among the best means to confirm and extend such improvement. On this last subject, the Abolition of Slavery, we quote, with much pleasure, a passage from the last Report of the African Institution:—

Throughout the whole range of Spanish America, now become independent, not only has the Slave Trade been effectually prohibited, but the very incentive to this crime has been removed, by providing for the early and gradual Abolition of Slavery itself. All persons of every colour, born subjects of the Independent States, have been declared free from their birth. And whatever other variations may appear in the plan of the Constitutions to be adopted by the several Independent Governments, all have agreed, that difference of colour shall not produce any difference in the civil condition of their subjects.

The Christian Societies of this country and those of the United States, are on the watch to embrace every opportunity of promoting the emancipation of this Continent, not only from the fetters which have galled the limbs of its oppressed inhabitants, but from the tyranny of the God of this World, which has still more fatally enslaved and ruined their souls; and they have good encouragement in this benevolent labour.

The Committee of the British and Foreign Bible Society state, that, in various parts of this Continent, the Spanish and Portuguese Scriptures are sought with eagerness and received with gratitude: the American Bible Society, entering zealously into the religious interests of South America, has circulated great numbers of Spanish Testaments, and finds the facilities for effecting this object continually increasing; while the Board express their determination, to improve to the utmost every opportunity of communicating the Scriptures to the multitudes who till lately possessed scarcely a single copy.

Chili.

SANTIAGO.

EDUCATION SOCIETIES.

The arrival and favourable reception of Mr. James Thompson at Santiago were stated in the last Survey. The Committee of the British and Foreign School Society report:—

Mr. Eaton, who studied the British System in

the Central School, for the purpose of establishing Schools in Chili, arrived at Santiago in September, and was favourably received by the Supreme Director of that Government. He was engaged immediately to superintend a School for 150 Boys: another School, on a larger scale, was also opened, in rooms provided by Government; and two other Schools were in progress, to be established in the Literary Institution.

Mr. Thompson, having succeeded so far in establishing the System at Santiago, was proceeding to Peru, in his most useful career. He finds every where considerable anxiety to receive instruction;

and is determined to visit all the States of South America, with a view to examine into and promote the means of education on the British System.

La Plata.

BUENOS AYRES. EDUCATION SOCIETIES.

When Mr. Thomson proceeded to Santiago, he committed the Schools at Buenos Ayres to the care of an intelligent and active man, a native of the country; but no accounts of his proceedings have appeared.

Guiana.

PARAMARIBO.

Near the mouth of the River Surinam.

UNITED BRETHREN.

1735.

Missionaries:

Genth, Graf, Lutzke, Schwartz, Buck, Voigt.

The latest return of numbers in this Mission shews a considerable increase:—

The Congregation consists of 1895 persons: of these, 53 are Candidates for Baptism, 110 New People, and 109 Baptized Members living dispersed in various plantations. In 1821, there were 96 Adults and 17 Children baptized.

The Brethren thus state their practice, with reference to a particular class of the people: it may furnish a hint to other Labourers!—

We always give the New People and Candidates for Baptism an opportunity to come and converse with us. Some Negroes avail themselves of it, who are not able to tell us why they come; and who do not show the smallest trace of that knowledge of themselves, which would make them seek spiritual comfort or advice. But we admit them all; and improve the opportunity to make them attentive to those things which concern the salvation of their souls, as we find that frequently the Lord grants to our words His blessing.

NEW AMSTERDAM.

In the Colony of Berbice.

LONDON MISSIONARY SOCIETY.

1814.

John Wray, Missionary.

Mr. Wray is much encouraged, by the countenance and favour of the Governor, who had newly arrived. The Sunday Morning Congregations had considerably increased, and Communicants were added. The School contained from 70 to 80, and prospered: a New School-Room, to contain 200, was begun.

The Directors give the following view of the Mission:—

Nearly the whole of Mr. Wray's time appears to be occupied in communicating religious instruction; including his visits to the cells of the prison and the chambers of sickness, with his occasional addresses at the graves of the dead. Several more fields of labour have been opened to Mr. Wray within the Colony, among which are the Estates of the Governor and the Prison. Mr. Wray pur-

sues visiting the Corentyn Indians; and an attempt to establish a School among them, together with other means of religious instruction, was in contemplation.

The improved manners and behaviour of the Negroes, in the neighbourhood, had begun to attract common observation. Prejudices against the instruction of the slave population are subsiding in Berbice; and a great change, in various respects, in favour of the Mission, has taken place. Mr. Wray indeed is of opinion, that circumstances were never so favourable in that Colony, for the instruction of the ignorant and the propagation of Christianity, as they are at present.

GEORGE TOWN, & WEST COAST.

In the Colony of Demarara.

LONDON MISSIONARY SOCIETY.

1809.

John Davies, Rich. Elliott, James Mercer, Missionaries.

Mr. Davies's health, after labouring in Demarara 14 years, renders a visit home necessary. His labours at his Chapel in George Town, had been much interrupted by illness.

At Mr. Elliott's Chapel in George Town, the Congregation had increased. But Mr. Elliott had paid his chief attention to West Coast, where a great increase in attendance had rendered it necessary to enlarge the Chapel: 51 Communicants had been there admitted during the year, and there were 18 Candidates.

The Congregations had contributed about 140*l.* to the Mission Fund, in the year. Of the Mission, generally, Mr. Elliott writes—

We have much to be thankful for in Demarara. The work of the Lord prospers. There is a spirit of hearing among the people. The Places of Worship are well attended, the Word has been accompanied with power from on high.

Mr. Mercer laboured, during part of 1821, on several Estates on the island of Leguan, in the estuary of the Essequibo; but under restrictions which circumscribed his usefulness. An opening of greater promise having presented itself in Trinidad, which he left a few years since on account of the restrictions then imposed, he was to return thither. Throughout Demarara, indeed, Missionaries are not yet allowed to teach the Slaves to read, but only to give them catechetical instruction.

WESLEYAN MISSIONARY SOCIETY.

1814.

John Mortier, James Cheesewright, Missionaries.

On the death of the Missionaries at George Town and Mahaboa, Mr. Bellamy and Mr. Ames, reported in the last Survey, Mr. Shrewsbury proceeded from Barbadoes to take charge of the Congregations and Societies so suddenly bereaved of their Ministers. He wrote, Nov. 30, 1821—

This Station is, upon the whole, in a prosperous state. The Congregations are very large, serious,

devout, and attentive: the Societies are in a tolerably good state, although in George Town there has been rather a laxity of discipline. I visited Mahalem 23 miles distant, last week, and met several classes, nearly all of whom were slaves; and thought them to be very sincere, and without exception truly in earnest for the salvation of their souls: Mr. Ames watched over that Society with extraordinary faithfulness and diligence. There is a small Sunday School in George Town, but it is not yet organised.

The Committee give the following view of the rise and present state of this Mission:—

On the removal of pious members of our Societies from other Colonies to Demarara, they entered into Christian communion with one another; and, through evil report and good report, held on the unvarying tenor of their way. A Missionary was appointed to take charge of the Society, thus collected together, in the year 1814. At that time, their number amounted to 73, now it is 1332—so mightily has the Word of the Lord prevailed!

Our Society is chiefly composed of the poor. The greater part are Slaves; the rest are the lower classes of Free People; among whom are a few who rise to the middle state, between affluence and poverty. Taking a view of the whole, any one who understands spiritual things cannot but acknowledge that there has been a great and deep, as well as a rapid work of God wrought in this land.

LE RESOUVENIR.

In the Colony of Demarara—about 8 miles from George Town.

LONDON MISSIONARY SOCIETY.
1808.

John Smith, *Missionary*.

The Return of the Mission for 1821 is as follows:—

Congregation, upward of 600—baptised, 378 Adults and 18 Children—Candidates for baptism, 83—Communicants, 147; of whom 35 were added during the year—died in the faith of the Gospel, 4—excluded, 2—Marriages, 70.

The Missionary Contributions of the year were about 120*l*.

Mr. Wray, who visited Demarara in July, writes of Mr. Smith and his Station:—

I was much pleased with some of his plans, particularly his dividing of the people into classes, according to the Estates to which they belong, and examining their progress in the Catechism in rotation. He thinks the number under regular instruction is about *one thousand*.

I greatly lament that the Missionaries in that Colony are not permitted to teach the Slaves to read: and yet, after all, many do acquire the art of reading: indeed, all along the coast, which is about 70 miles, a desire of instruction prevails.

We may hope that these restrictions will not long remain, as the Missions are commending themselves to the good-will of the Colonists. The Directors state on this subject:—

Several Gentlemen, both on the East and West Coasts of the Demarara River, whose Slaves have been instructed by the Missionaries, speak in very favourable terms of the good conduct of those Negroes who attend the preaching of the Gospel; and have evinced their approbation of the labours of the brethren, by liberally contributing to the Demarara Auxiliary Society.

West Indies.

In this department of the Survey, as the Stations are numerous and not many particulars given under each, we have adopted, this year, for the sake of brevity, a more condensed form than before. The Societies are placed in alphabetical order; and, under them, the respective Missions, in the order of their establishment and with their dates where known, and their several Missionaries. Notices and extracts follow, which include the most important particulars of the year.

BAPTIST MISSIONARY SOCIETY.

Jamaica: 1814: James Coultart, at Kingston; Thomas Godden, at Spanish Town.

At Kingston, about 1000 Members have been added in five years: Scholars, above 100: the New Chapel was opened Jan. 27, 1822: on the first Sunday in March, 72 were baptised, and there were upward of 1600 Communicants. See affecting Traits of the Negroes, at pp. 539—543 of our last Volume.

CHURCH MISSIONARY SOCIETY.

Antigua: Mr. W. Dawes, Director of Schools; Mr. and Mrs. Thwaites, Superintendants; W. Anderson and Patrick Skerrett, Teachers: 7 Schools containing 645 Boys and 696 Girls; with 26 Inspectors, 27 Teachers, and 22 Assistants, all gratuitous. *Barbadoes*: C. Phippe: Scholars, 143: total placed to different occupations, 56.

Since May, the English Harbour Sunday-School Society, in Antigua, has taken

exclusive charge of the Schools at that place, containing 285 Scholars.

Of the Antigua Schools, it is said:—

Truly we can now say, Hitherto the blessing of God has attended us. We have seen Ignorance and vice declining, and the Religion of our Saviour making preater progress than at any former period, both among the old and the young. The Scriptures, finding their way, through the medium of the Sunday Scholars, into the houses of the poor Negroes, have produced good effects visible to all.

More than 60 of the Young People, at one of the Schools, are awakened to serious concern: of these, about 20 are Communicants.

In the Twenty-second Report and its Seventeenth Appendix, various details are given.

UNITED BRETHREN.

Danish Islands.

1732: Høbe, Wied, Lehman, Sybrecht, Huenerbein, Hoyer, Sparmeyer, Jung, Petersen, Schaefer, Mueller, Goets, Blitt, Jung-hans, Boenhof, Dams, Gloeckler, and Meck; at the Stations of New Hørrahst

and Niskey, to St. Thomas; Friedensberg, Friedenthal, and Friedensfeld, in St. Croix; and Emmans and Bethany, in St. Jan.—*Jamaica*: 1764: Hoah, Berger, Becker, and Light; at New Eden, Carmel, and Irwin—*Antigua*: 1756: Richter, Sautter, Newby, Olufsen, Ellis, Taylor, Robins, Brunner; at the 5 Stations of St. John's, Gracehill, Gracebay, Newfield, Cedarhall, and Mountjoy—*Barbadoes*: 1768: C. F. Berg—*St. Christopher*: 1775: Procop, Johansen, and Wright; at Basseterre and Bethesda.

The following general view is given of this Mission:—

All the Stations have been visited by Brother Boehof, the Superintendent of the Mission, during the course of the year. He found much cause to rejoice in the evident traces of the continuance of the Divine blessing on the labours of the Brethren in these Islands. The public services continue to be numerously attended, and a considerable number of Negroes have been added to the Church by holy Baptism, during the year.

The Wife of Br. Matthew Wied has been called home to rest in the mansions of bliss, after a faithful service of forty-six years in the West Indies.

Jamaica.

The last Return of New Eden follows:

In 1820, there were 119 Negroes admitted Candidates for Baptism, 81 Adults and 11 Children baptized, 19 received into the Congregation, 20 admitted to the Communion, and 15 departed this life. The Congregation consists of 76 Communicants, 275 Baptized including children, 112 Candidates for Baptism, and 176 New People: total, 639.

No Return of the other Stations has appeared; but of Carmel, it is said—

The fields appear here ripe for the harvest, and the more the Enemy of Souls endeavours to impede for destroy the Word of God, the more eagerly the Negroes seem to hear and believe the Gospel. They come to us, and ask with earnestness, What must we do to be saved?

Of Irwin, Br. Hock writes—

Br. James Light is active in his calling, but sees, alas! little fruit of his labour. He has no Place of Worship to which he may admit Negroes from other plantations; and yet this is highly necessary. If Missionaries shall not labour in vain. It often happens, that those in the place pay less attention, and profit less by the preaching of the Gospel, than such as come from a distance.

Antigua.

Newfield was formed in 1818: the foundation-stone of a Church and Dwelling-house was laid at Cedarhall, Nov. 5, 1821: Mountjoy Church was opened Nov. 25, 1821. Of these Stations, Br. Stobwasser, now returned to Europe, wrote—

That we have been called upon to form Three New Settlements in such convenient and central situations is a proof that the Lord has caused our poor exertions for the conversion of the Negroes to be noticed with approbation, by those who wish well to His cause, and attend to the real well-being of the Colony and its inhabitants.

Of the Schools, he says—

The Blessing which the Lord is pleased to lay on our Schools is such, that we are willing to use our utmost exertions to promote this branch of the Mission, and recommend it to the serious consideration and active benevolence of our dear friends in England.

Br. Richter writes—

The work of God, intrusted to us, continues to increase in this island; and the blessing of the Lord

rests upon our endeavours to make His name known to lost sinners as their Saviour; for which we thank Him in humility.

Barbadoes.

The Congregation is small, and the work slow.

St. Christopher.

Returns of the Mission for 1820 and

1821:—

In 1820, there were 26 adults and 63 children baptized; 101 baptized as children, or in other places, received into the Congregation; 67 re-admitted; 77 made partakers of the Lord's Supper, 21 re-admitted to it, and 94 added to the Candidates for it; 203 admitted Candidates for Baptism; and 90 old and young departed this life. At the close of the year, the Congregation consisted of 2774 persons, 211 more than last year; of whom 612 are Communicants.

In 1821, there were 114 persons, young and old, baptized; 100, baptized as children received into the Congregation; 47 admitted to the Lord's Supper; re-admitted, 52; Candidates for the Holy Communion, 46, and Candidates for Baptism, 128; departed this life, 93; excluded, 60. At the close of the year the Congregation at Basseterre consisted of 1873 persons, of whom 512 are Communicants. If the new people and those at present excluded are added the whole number under our care amounts, to about 3000.

Br. Kaltofen died on the 21st of Sept. last, having faithfully served the Mission for many years.

WESLEYAN MISSIONARY SOCIETY.

St. Christopher: 1774: T. Morgan, H. Davies, W. Maggs: Members; whites 42, blacks, 261: Scholars, 633—*Antigua*: 1786: Abr. Whitehouse, S. Brown, T. Pennock, T. K. Hyde: Members; whites 40, blacks 4205: Scholars, 1006—*Bahamas*: 1788: John Gick, in New Providence; J. Davies, in Eleuthera; W. Wilson, sen. in Harbour Island and Abaco; Roger Moore, in Turtle Island: Members; whites 525, blacks 598: Scholars, 531—*Bermuda*: 1788: J. Dunbar: Members; whites 59, blacks 47—*Dominica*: 1788: James Catts, T. Harrison: Members; whites 9, blacks 433: Scholars, 189—*Grenada*: 1788: W. D. Goy, Jon. Edmonson, jun. Thomas Murray: Members; whites 9, blacks 319: Scholars, 356—*St. Bartholomew*: 1788: Pat. Ffrench: Members, whites 11, blacks 314—*Navis*: 1788: John Hirat, W. Oke: Members; whites 27, blacks 1023: Scholars, 139—*Trinidad*: 1788: S. P. Wolley: Members; whites 4, blacks 115: Scholars, 117—*Jamaica*: 1789: W. Binning, Rob. Young, at Kingston; James Horne, at Spanish Town; John Shipman, Peter Duncan, W. Parkinson, at Morant Bay; Francis Tremayne, at Grateful Hill; W. Ratcliffe, at Montego Bay; John Turtle, at St. Ann's Bay; John Crofts, at Bellemont: Members; whites 33, blacks 7643—*Tortola*: 1789: W. Gilgrass, Thom. Truscott, Jacob Grimshaw: Members; whites 41, blacks 1959: Scholars, 244—*St. Vincent*: 1817: Moses Rayner, John Nelson, Isaac S. Powell, Joseph Fletcher: Members; whites 21, blacks 2883: Scholars, 176—*Montserrat*: 1820: W. White, sen.: Members; whites 2, blacks

33, Scholars, 221—*St. Louis*: 1822: W. Squire.

Anguilla: John Hodge: Members; whites 7, blacks 213—*Barbadoes*: John Smedley: Members; whites 17, blacks 29—*St. Eustatius*: Joseph Parkin: Members; whites 8, blacks 219: Scholars, 160—*St. Martin*: John Felvus: Members; whites 14, blacks 163: Scholars, 166—*Tobago*: W. J. Shrewsbury, John Stephenson: Members; white 1, blacks 48: Scholars, 50.

The Committee report, in reference to the Schools:—

Sunday Schools for the Children of the Slaves now begin to be encouraged; those connected with our Missions contain near 5000 children, besides a considerable number who are regularly catechised by the Missionaries, on the Estates and in Towns, at early hours, on the mornings of week-days.

On the progress of the Schools, the Committee are happy to state, that the District Reports are generally favourable. This great work is in its infancy, and has therefore to struggle with difficulties; among which not the smallest is the want of competent and persevering Teachers, in many of the Stations. This, however, will gradually be removed by the diffusion of instruction; and by an increasing interest in the success of these institutions in the community, in the different colonies, of which we are happy to observe many highly encouraging indications.

The Committee thus speak of the general state and prospects of the whole Mission:—

The last year has been a year of success among the Pagan Slaves of the West-India Colonies; and, by the blessing of God upon the labours of His servants, in some places very eminently so. In so large a sphere of action as that which is formed by near Forty Stations, the number occupied in the West Indies; and in circumstances so greatly varied as those in which the Negroes and People of Colour are placed in so many colonies; and, we may add, differing as the dispositions of the influential classes of society do, in respect to Missionary Labours, in different islands—this extensive Mission must be expected to present a somewhat chequered appearance. The whole, however, affords encouraging indications of progress; and may be exhibited as an unanswerable proof of the efficacy and benefit of the persevering and extensive application of Christian Instruction, to assist individual man, however degraded, and to benefit society at large.

The total number of Members in the West India Islands and Demarara was, by the latest Returns, 24,699; being 880 whites, and 23,819 coloured and black. This is a decrease from the year preceding of 41 whites, but an increase upon it of 888 coloured and black; making an increase, in the whole, of 842 Members.

North-American Indians.

In the last Survey we printed a statement, by Dr. Morse, of the number of Indians in the Territories of the United States and east of the Rocky Mountains: his Official Report, addressed to the Secretary of War, has lately reached us: it occupies 96 pages, with an ample Appendix of 400. A more extended view of the American Indians is given in this document, and minute and elaborate Statistical Tables of the numbers and residence of the different tribes: from these Tables, which have the Author's last corrections, we shall form an abstract of the general results.

The Indians may be considered as forming three grand divisions:—

East of the Mississippi, amounting to 120,625

The details of this division are as follows:—Maine, 956—Massachusetts, 750—Rhode Island, 420—Connecticut, 400—New York, 5184—Ohio, 2407—Michigan and North-West Territory, 23,330—Indiana and Illinois, 12,006—Virginia, Carolinas, and Florida, 5497—Creeks, 20,000—Cherokees, 11,000—Choctaws, 25,000—Chickasaws, 3625.

Between the Mississippi and the Rocky Mountains 179,592

Of this number, there are 33,150 west of the Mississippi and north of the Missouri—101,072 between the Missouri and Red Rivers and the Mississippi and the Rocky Mountains—and 45,370 between the Red River and Rio del Norte.

West of the Rocky Mountains 171,200

Total 471,417

The whole number of Tribes and Branches dispersed over this vast tract of country, the names of which are given in the Tables, is about 260; of which, about 70 are in the first division, 90 in the second, and 100 in the third. Some of these Tribes or Branches are very small—one as low as 15 persons; while the Choctaws amount, as above stated, to 25,000.

The average proportion of Warriors to the whole number of souls is about 1 to 5; except in the Tribes which dwell among the Whites, where the proportion is about 1 to 3. Where fish constitutes an article of food, the number in each family is about 6: where this food is wanting, the average number is about 5.

Some Tables are given from the Sixth Volume of the Laws of the United States: from these we collect that the States have purchased from the Indians, at various times from 1784 to 1891, land amounting to 191,998,776 acres; and Annuities are now payable to the Indians by the States, in consideration of such land and under Treaties, to the amount of 154,275 dollars: of this sum, 73,600 dollars are Annuities for different periods from 5 to 20 years, the last of which will terminate in 1834—650 dollars are for Life—and 80,025 are permanent Annuities.

A Table is added by Dr. Morse of the number of Schools for the Education of Indians, which amount to 31 and contain about 1100 Scholars. He concludes this Table, by remarking—

Many more Schools might be advantageously established, were funds provided for the purpose. The appeal is strong and urgent to the Government to furnish these funds, to all the extent in which they can be usefully employed.

Most of these Schools are supported by Societies in the United States, with aid from the Government. At pp. 343—346 of our last Volume, we gave a brief account of such of these Societies as are engaged in Foreign Missions, or in Missions to the Aborigines of their country. These Societies are labouring, to the utmost of their means, to bring under the civilizing and converting influence of the Gospel the multitudes of Indians, who are either dwelling in the midst of them, or wander through the vast plains of the Western Wilderness. The sufferings which the Mission Families encounter, in settling among the tribes of the back country, are generally very severe; the fevers and agues of those wild and uncultivated regions carrying some of their Members to the grave, and occasionally weakening the strength of all: yet they are not discouraged, but, in the true spirit of a Missionary, bear up under the temporary difficulties of their labour, assured that they are fulfilling their Master's will.

Of the number of the Aborigines of the North-American Continent who live to the southward of the Territory of the United States, and of those who range the boundless plains to the north and north-west, no estimate seems yet to have been formed. They furnish a wide field for the active benevolence of British Christians.

As we entered, at large, in the last Survey, into the state of the Missions among the North-American Indians, we shall now confine ourselves to a general view of the proceedings among the principal Tribes.

Osages.

The *United Foreign Missionary Society* continues its labours among the Osage Indians under many difficulties. The war between the Osages and the Cherokees of the Arkansaw proved a serious obstacle to the progress of the infant Settlement at UNION, among the Little Osages: the other Settlement, at HARMONY, among the Great Osages, 150 miles distant, was not affected by it: a Treaty of Peace was, however, happily signed on the 9th of August; in which it was agreed, that the due observance of its provisions shall be enforced, if necessary, by the Government of the United States. The sickness attendant on New Settlers, to which we have already alluded—the long and toilsome journeys necessary for procuring assistance—the difficulties of a language not yet fixed—the reluctance of many of the Indians to give up their Children for instruction—these and other circumstances have surrounded these exemplary Families, in their attempts to settle

among the Natives, with peculiar difficulties. But, in the midst of all, they set an admirable example to other Missionary Communities: like their Brethren and Sisters among the Choctaws and Cherokees, they seek and acknowledge in every step the Almighty Arm on which they depend: under the pressure of trials or fears, they set apart Days of Humiliation, when the whole Family bows before the Lord with fasting and prayer: in times of mercy and deliverance, they praise Him on appointed Days of Thanksgiving.

The establishment of the Mission Family at UNION, among the Little Osages, or Osages of the Arkansaw, in February 1821, was stated in the last Survey. By the end of October, the estimated value of the buildings, stock, produce, and other property of the Settlement was upward of 17,000 dollars. But, in the latter half of that year, disease had again attacked the Family, not one of them wholly escaping. The returning health of the Family enabled them to resume their labours at

Local Schools. There have been 23 Adults baptized.

At VALLEY TOWNS, in the south-west corner of South Carolina, the *American Baptists* have a flourishing School of 54 Cherokee Children, under the Rev. Humphrey Posey; and another of about 20 near it.

Among the Cherokees of the Arkansas (about 6000 in number) the *Board of Missions*, at their Station of DWIGHT, have had the same difficulties to encounter, as have been felt at the Stations among the Osages in this quarter. It was stated in the last Survey, that part of the Mission Family arrived at its destination in July 1820; and that the rest had reached Little Rock in the Arkansas on the 2d of May 1821. This last party, by an unusually quick passage up the river, reached the Settlement on the 10th of May. Buildings have been erected, and about 20 acres of land cleared and enclosed. A School House for 100 Children has been prepared. We extract from the Journal of the Mission, under date of Aug. 7, 1821, some Resolutions passed by the Missionaries, which indicate exemplary devotedness to the cause in which they are engaged:—

Resolved—

1. That we hold ourselves consecrated to the work on which we have entered, for life.

2. That we neither expect nor receive any earthly

emolument whatever for our services, except what is necessarily expended for our support while under the patronage of the Board.

3. That we consider all the property committed to our care as sacred to the Lord, and ourselves bound to use it as such.

4. That we will endeavour, at all times, to consider ourselves as Brethren engaged in the same work, and to cultivate a spirit of union and peace among ourselves; that we may not retard a growth of grace in our own hearts, nor the progress of the Gospel among those with whom we dwell.

The Corresponding Secretary of the Board of Missions gives an encouraging account of the state of the Cherokees—

It is very evident, that they are improving more rapidly at present, than at any previous time. There are more instances of laborious industry among them, every returning year. There are more instances of serious inquiry after moral and religious truth. There is an increasing conviction, that many of the Whites sincerely wish to promote the welfare of the Indians. At several places in the Nation, is found an earnest desire to have Village Schools, with regular preaching. It is hoped that the present generation may have lights kindled in all their borders; and that generations to come may be saved from the darkness and wretchedness of their fathers.

Of the Cherokees as a body, Dr. Morse draws a striking picture:—

The character of the Cherokees for courage, fidelity, hospitality, and cleanliness, stands high. They are generally of a fine figure, polite in their manners, and fond of improvement in the arts. They are said universally to believe in the being of God; and call Him the *Great Spirit*, whose attributes are Goodness and Power; they never profane the name of God in their own language; they have no words to express such profanity!

Labrador.

UNITED BRETHREN.

NAIN: 1771—OKKAK: 1776—HOPKDALE: 1782.

Missionaries.

Beck, Glitsch, Henn, Knoch, Knaus, Koerner, Kohlmeister, Kunath, Lundberg, Meisner, Mentzel, Morhardt, Mueller, Schmidtman, Stock and Stuerman.

The last accounts from Labrador are dated in July and August.

Br. Morhardt was about to visit Europe: in his place, the Mission had obtained the assistance of Br. Glitsch.

Government have granted to the Mission the free use of the coast up to the 59th degree of North Latitude, that they may hereafter establish a Fourth Settlement. The Missionaries express their gratitude for this grant; which will have the further effect of securing them against the annoyance of stragglers, to which they have been occasionally exposed.

We extract from the communications of the Missionaries, a report of the state of each Settlement at the above dates:—

NAIN.

Since August, 1821, 3 adults and 11 children have been baptized—7 have been made partakers of the

Lord's Supper—5 were received into the Congregation—and one departed this life. The number of inhabitants is 186.

The saving word of the Cross has approved itself throughout the year, to be the power of God. We cannot sufficiently admire and extol the work of His grace, when we see how the rough, untameable, wild Esquimaux are totally changed, and made new creatures, through the simple testimony of Jesus Christ, as the Saviour of the world, who came to seek His wandering sheep, and laid down His life for them.

We spent last winter very comfortably with our Esquimaux, for we perceived that God was with them; and had especially awakened the youth of both sexes to life eternal, through the merits of Jesus Christ. Both the meetings at Church and the Schools were diligently attended, and that with an eager desire to be instructed.

OKKAK.

The Lord has been pleased to lay a special blessing on our labours. Our Saviour's grace and power have been made manifest in young and old; and the Word of His cross, sufferings, and death, performs the same miracles as in the earliest periods of Chris-

the end of the year. A School of promising Children had been begun.

The Second Mission Family having arrived among the Great Osages, or Osages of the Missouri, in the beginning of August 1821, at the place which they have named HARMONY, a Council of about 70 Chiefs and Warriors was held on the 13th of that month, which presented the Mission with a tract of land, containing by estimate about 15,000 acres, in a situation combining peculiar advantages. But sickness here also arrested the labours of the Settlers: heavy and incessant rain coming on before a single building could be erected, the tents under which they lived were found insufficient to prevent them from being continually wet and frequently drenched by the rain: agues and fevers followed: 8 of the Brethren and 12 of the Females were confined to their tents at the same time: on the 28th of October Mrs. Montgomery died, and on the 22d of November Mr. Seeley, both deeply regretted by their friends; and, in the same months, four infants were committed to the grave: scarcely a single person, including 16 hired men, escaped sickness. In the course of December, the surviving Members of the Family were sufficiently recovered to enter on their respective duties: Christmas Day was, in consequence, set apart as a Day of special Thanksgiving and Prayer. In January, a School was opened, which had, at the latest dates, 11 children—sprightly, obedient, and easily managed: 6 had been taken away by their Mothers, who could not endure the separation. In April the Family consisted of 80 persons; and, at the latest dates, a number of buildings had been erected, and four acres of garden land with forty of arable were in cultivation. In August, the season was unusually sickly around them; but most of the Family were capable, except at a few intervals, of attending to their respective labours—some in full health; but others weakened by the effects of the climate, or liable daily to some access of fever. The confidence of the Tribe seems to have been secured beyond expectation; many of them manifested a strong desire to cultivate the soil, and to live as white men.

Choctaws.

To the Settlements of ELLIOT and MAYNEW, formed by the American Board of Missions among the Choctaws, a third has been added, which is named NEWELL, after the late Missionary at Bombay. Mr. Kingsbury, the Superintendent of this Mission, made a Report of its state, on the 30th of January last, to the Secretary of

War: we shall extract the principal points of this Report:—

Elliot—Prospects were never more promising than in August, when a distressing sickness interrupted our labours: health has now, in a good degree, been restored. We have gathered 1800 bushels of corn and 750 of potatoes. The property, including 70 acres of improved land, was valued, on the 1st of October, at 15,400 dollars. The Schools are flourishing: of 75 Scholars, descendants of Choctaws, about 25 are full blooded.

Maynew—The property, including 65 acres of improved land, is valued at 9305 dollars. A School is about to be opened: it has been delayed by want of funds.

Newell—A promising School of 15 Scholars has been established.

From the Journal of the Mission, kept at Elliot, we extract the following grateful acknowledgment:—

Feb. 24, 1822, Sunday.—Some Choctaws and several black people were here: at noon, an excellent opportunity was offered and improved for the Brethren and Sisters to take these ignorant, but precious souls, to their rooms, and teach them the way of life. It is, indeed, good to be here: some of our labourers and a few of our scholars, appear to be more thoughtful than they have been. The Lord is waiting, as we hope, in mercy and love. Far different is our present situation—in the enjoyment of health, surrounded with children, visited by the heathen, and smiled upon by heaven—from what it was last fall and summer, when our children were dispersed, and ourselves laid on beds of sickness. We are among the most favoured and happy, though most unworthy servants of the Lord.

Mrs. Kingsbury, a woman vigorous in understanding and in faith, died Sept. 15, 1822—an irreparable loss to her husband and children.

In reference to the great body of the Choctaws, Mr. Kingsbury remarks in the Report above quoted—

The wretchedness of this people is daily becoming more manifest; as is also the importance of extending, as speedily as possible, to the rising generation, the salutary influences of civilised and Christian education. On this rests the only hope of rescuing them from the avarice of unprincipled white people, and from the influence of their own ungoverned appetites and passions.

It was stated to Dr. Morse, on respectable authority, that, in October 1821, the Choctaws, in Council, resolved on the establishment of Schools in all the populous parts of their country, and that ardent spirits should no longer be introduced among them.

Cherokees.

AT SPRING-PLACE and at OCHSELOEY, the United Brethren have small communities of Christian Cherokees, and 21 promising Scholars.

At BRAINERD, an establishment which has served as a model to others, and at the Local Schools connected with it, the Board of Missions prosecute their labours for the benefit of the Cherokees. Since the Spring of 1817, when the first School was opened, 29 Boys and 18 Girls, having learnt to read and write, had left: the present number is 100, with 38 in the

sanity. By its divine power it breaks and melts hearts as hard as stone; and we can therefore rejoice to behold its blessed effects in our people, who become more and more grounded upon the only true foundation, which is Christ Jesus.

Several persons have advanced in the privileges of the Church: 13 received baptism—7 became candidates for that holy ordinance—4 were re-admitted to the Congregation, and 3 received—15 children were born and baptized—6 persons departed this life—10 were made partakers of the Lord's Supper, and 7 became candidates for it: the number of our Communicants is 78.

The Schools were held last winter in two divisions, and were attended with diligence and profit to the Scholars.

HOPEDALE.

The Lord hath done great things for us. Of the preaching of the Gospel of his Cross, we have seen, during this year also, the most encouraging fruits

in the hearts and conduct of the members of this Congregation. He blesses our labour among them, and supplies all our deficiency by the inward teaching of his Holy Spirit.

The spirit of brotherly love and harmony has more than ever prevailed among our little flock. May the Lord preserve this jewel unto us; and defend them against all the various machinations of the Enemy of Souls, who is the author of discord and strife!

Nine children have been born in this place—5 persons admitted candidates for baptism—2 adults baptized—3 became candidates for the Lord's Supper, and 4 partakers of it—2 baptized as children, were received into the Congregation. The Equimaux Congregation consists of 56 communicants, 2 candidates, 21 baptized not yet communicants, 12 candidates, and 73 baptized children and 6 not yet baptized—in all 170 persons; 19 more than last year. A widow and family have removed thither from Nain, and no one has departed this life.

Greenland.

UNITED BRETHREN.

NEW HERRNHUT: 1733—LICHTENFELS: 1758—LICHTENAU: 1774.

Missionaries.

Albert, Eberle, Fleig, Grillich, Gorcke, Kleinschmidt, Lehman, Mehlhose, Moehne, Mueller, Popp, and Schur.

The Brethren Popp and Schur lately arrived from Europe. Of one Labourer in this field, the following notice appears:—

Our venerable Brother Jacob Beck finished his course with joy at Lichtenau, being 82 years old. Fifty-three years of his useful life were spent in the service of the Mission, and the blessing of the Lord rested abundantly on his zealous and indefatigable exertions.

In the last Survey, the number of the three Congregations in June 1821, was stated at 1278. They were thus divided—New Herrnhut 559, Lichtenfels 531, Lichtenau 588. At the close of that year, New Herrnhut had 362, of whom 168 were Communicants; and Lichtenfels had 328. Of Lichtenau, no further account has been received. The state of the Congregations was, at the last dates, highly encouraging.

A Fourth Settlement is in contempla-

tion. On the preparatory measures for this purpose, it is said—

A great desire having existed for some time, to ascertain the practicability of establishing a fourth settlement among the Greenlanders, in the vicinity of Cape Farewell, Br. Kleinschmidt was commissioned by the Elders' Conference of the Unity, to undertake a reconnoitring voyage, southward from Lichtenau. He accordingly set out, on the 3d of July, 1821, accompanied by three Greenland Assistants, Benjamin, Shem, and Frederick; and made a coasting voyage, as far as a day's sail beyond Cape Farewell. In every place where they landed, the Heathen received them with acclamations; and were almost beside themselves for joy at the thought of soon obtaining Teachers. On one occasion, Br. Kleinschmidt addressed a company of 300 Greenlanders; who listened, with great attention, while he spoke to them of Jesus, the Saviour of sinners. The Heathen Population about Cape Farewell may be estimated at 500 persons. This district of country is called by the natives "Nark-jamia," which signifies, "the dwellers in a plain." The sea never entirely freezes on its coasts, so that there is a possibility of laying in a stock of provisions in winter as well as in summer.

CAN THESE BONES LIVE?—O LORD GOD, THOU KNOWEST—COME FROM THE FOUL WINDS, O BREATH, AND BREATHE UPON THESE SLAIN, THAT THEY MAY LIVE! (EZEK. XXXIII. 3, 9.)

Missionary Register.

FEBRUARY, 1823.

Biography.

NOTICES OF SOME OF THE FOUNDERS OF CHURCH-OF-ENGLAND MISSIONS IN INDIA.

REV. DAVID BROWN—REV. HENRY MARTYN—REV. DR. BUCHANAN—
RIGHT REV. BISHOP MIDDLETON.

A QUARTERLY Circular, published at Calcutta by the Corresponding Committee of the Church Missionary Society, has the following passage in reference to the death of the late Bishop of Calcutta—

The high tribute of respect paid to his memory by the Government, and the expression of public esteem exhibited in the crowded attendance at his funeral, are generally known; and various effusions in praise of the splendid erudition, the profound talents, and the benevolent character of our late Bishop have issued from the press. It belongs to our plan to call the attention of our friends to the influence which the Deceased exerted on the Cause of Missions in India, and which renders his character a subject of peculiar interest to the readers of Missionary Intelligence: with this view we gladly avail ourselves of the kind permission of the Rev. Mr. Parson, to copy the following extract of a Sermon preached by him in the Cathedral on the evening of Sunday the 14th of July, when a just and impressive tribute of respect was paid to the memory of our late Diocesan; as in the morning had been done by the Venerable the Archbishop of Calcutta.

We subjoin the greater part of the extract referred to. It contains, as the Reader will see, some striking Notices of other distinguished men, who opened the way for the Bishop's important measures in India.

Let us pass to a concluding view of our late Bishop's Life and Ministry: and that is, to a view of him as a Bishop AMONG GENTILES, a MISSIONARY; or, in more dignified terms, an APOSTOLICAL Bishop. He has lived long enough to afford his unequivocal testimony to this inherent spirit of Christianity; having given to the Cause of Missions in India, that identical stamp and sanction which it wanted. It was not his lot, indeed, to commence the work among us; nor can it well often be, under our economy of the Church, the lot of Bishops: they must, usually, rather COMPLETE and ORGANIZE, than, like Apostles, be the first to go forth on the great errand. Great indeed it is, and destined here to be the errand of successive men, each contributing as God shall enable him; and only, all together successively, and in the collective event, completing their work,

over which they shall rejoice in the end together in a better state of existence.

The services of men who have been removed from this progressive work in India, with a rapid succession, it may be allowed me, in a few words, to distinguish.

The Parent of Missions, in the Established and English Church of India; was the REV. DAVID BROWN; than whom, a more unambitious, though at the same time simply majestic and evangelical parent, the Cause needs not to claim. His it was, to cherish the infant enterprise with his prayers; and formally to engage others in stated prayer for the same end. Men of more accomplishment may have followed him—men of less artifice cannot; nor have any men better acquainted with Christianity in its great principles. Such a man lived long misunderstood in Calcutta. At length, after a ministry the longest

which has been allowed to us, he died a sort of self-sacrifice, in the cause which he thought worthy of his devotion—a cause connected closely with that of Missions—the cause of the Bible Society.

The same joint cause appears more certainly to have cut short, or, as it were, burnt out, the life of MARTYN; than whom there has never been a more thorough scholar for his years, nor has any man of a more simple and ingenuous spirit set foot in India. With the vivacity of youth, he combined the wisdom of age. He had science, without its slowness and incumbrances. It was, in itself, much; but he made little of it, unimpeded and uninflated by vanity. His religion, though reared in the Establishment, was of a liberality quite Catholic: he saw the comparative insignificance of modes: he loved the lover of Christ, under whatever mode such a man might worship. All mankind were interesting to him; and he went forth among them—fearless, as having God with him—free, by a conscious inoffensiveness of heart—quick, by the most practised familiarity with his subjects—cheerful, by the peace of the Blessed Spirit in him. Diligent in labours which were his delights also, devoted under the foreseen fact that he would not live long, this unsurpassed servant of Jesus Christ has ended his course with joy.

Perhaps, however, under God, no man contributed so immediately to the result which we have witnessed, that is, to the accession of an accomplished PRELATE to our numbers, and to the COLLEGIATE character which has since accrued to our Missions, as DR. BUCHANAN. Whilst others were otherwise engaged in the same thing; and each according to the assignment of particular Providence, Buchanan employed in the matter a sort of worldly vigour and cleverness as of diplomacy. This has not pleased the world at times; and, perhaps, for the reason that it was successful. But if success denote the pleasure of God,

The Archdeacon (who has himself, we regret to say, been since carried off by the fatal epidemic of the East, in the flower of his age) had observed, in reference to the College, in the Sermon which he had preached in the morning—

It was to the New Mission College that the Bishop eagerly looked, as a

then was God pleased with the labours of Buchanan.

To advance under God the good work of Brown, Martyn, and Buchanan, the BISHOP has appositely given to the Cause of Missions the identical sort of sanction which it wanted. It wanted political countenance, and the reputation of sound learning. Judged dangerous in its apparent disregard of political cares, it was judged of disputable orthodoxy in point of doctrine. In the Church, it had been supposed to characterize a party. Stability and ballast appeared to be wanting to this ark upon the waters. Old Institutions for the purpose did comparatively nothing toward it: the Government of England had not expressed itself favourably on the subject, beyond an ancient indication or two, grown obsolete: the Universities, as such, sent forth no men in the cause: it was prosecuted but collaterally, and by individual efforts: no provision existed, humanly speaking, for the continuance of Missionary Exertions in the Church. Our departed Bishop has conferred upon the Missionary Cause, according to his predilections as to the mode of it, every attestation, aid, and honour, which it could expect to receive from him. Instead of a dangerous project, he has, with reason, said, that it, or nothing, must prove our safety in these possessions—that it were preposterous to suppose ourselves established here for any purpose except to make known the Son of God to a people ignorant of him. He gave the Missionary Cause his heart. During life, he employed on the Mission College all his elaborateness and accuracy of attention: in death, he has bequeathed to it the choice of his Books: he has also bequeathed a part of what expresses the heart of man, his Money: lastly, he had bequeathed to it, if it should please God, his very bones: he had looked to it, as Jacob to the Holy Land, saying, *There they shall bury me!*

sure means of extending knowledge to the people of this country. This

Institution was the nursing of his latter years. It occupied his attention many hours of every day; and

his anxious mind was daily gratified with the expectation of seeing it in full operation.

The Corresponding Committee add—

From these truly Christian anticipations, the late Bishop was suddenly snatched away, to engage, we trust, in the unmix'd exercises and delights of the *just made perfect*. The great Shepherd and Bishop of souls ever liveth—the same yesterday, and to-day,

and for ever: and, however mysterious His dispensations may appear, we know that He is mindful of His Church, and will not fail “to accomplish the number of His elect, and to hasten His kingdom.”

OBITUARY OF WILLIAM BLAIR, ESQ.

LATE SURGEON TO THE LOCK HOSPITAL AND OTHER INSTITUTIONS, WHO DIED ON FRIDAY, DEC. 6, 1823, AGED 56 YEARS.

MR. BLAIR had, for many years, taken an active share in the proceedings of various Benevolent and Religious Institutions. Besides those mentioned in the following account of his last hours, which has been circulated by his friends, he was a Subscriber to the Church Missionary Society from its first formation; and became a Member of its Committee in its Fifth Year: he died in the thirteenth year of his service on that Committee, having willingly rendered the Society all the assistance which his professional and other engagements would allow. In his last moments, there was not only peace, but that true sublimity, which nothing but the grace of the Gospel can impart to dying man.

For many months past, Mr. Blair's health had evidently declined. During the last illness of his excellent Wife, he was at times so exceedingly reduced, that she greatly feared he would die before her; and earnestly prayed that her Heavenly Father would take her first, if consistent with His holy will, and not allow her to be left an infirm and helpless Widow. It pleased God to grant her request: and, after a long and painful but sanctified affliction of many years, she departed peacefully, in the last Spring; bearing a clear and unequivocal testimony to the truth and faithfulness of God, who supported and comforted her in every trial, especially when passing through the valley of the shadow of death.

After his Wife's decease, Mr. Blair began most decidedly to *set his house in order*, as he knew he must shortly follow his beloved companion. He resolved to give up his professional practice; and to retire into the country, where he thought he should enjoy more uninterrupted opportunities for reading, meditation, and prayer. He, therefore, took a house in the neighbourhood of Colchester; resigned his situation as Surgeon to the Bloomsbury Dispensary; and pre-

pared to dispose of the greater part of his library, together with such articles of household furniture as he would have no occasion for in the country. He had formed a large collection of rare and curious editions of the Bible, and many scarce Commentaries in different languages; for the Word of God had been his study and delight, during the greater part of his life: a few months ago, anticipating his approaching dissolution, he presented this valuable collection, worth several hundred pounds, to the British and Foreign Bible Society, who have gratefully acknowledged the same in their last Annual Report. He had been an active and very useful member of the General Committee of that Society for the last sixteen years: he was also President of the Bloomsbury Bible Association, and Vice-President of the Auxiliary Society: his unwearied labours in the cause of the Bible Society, and in active benevolence to the poor, are well known to his intimate friends. As Surgeon to the Bloomsbury Dispensary, he was indefatigable in his attentions to the cases of distress which came under his notice: he cared, not only for the bodies and temporal concerns, but for the souls

and eternal interests of his patients; frequently exhausting his income in relieving the wants of the indigent, and, when his own charity-purse was empty, recommending the cases, which he could not himself relieve, to the bounty of his friends.

The Bible Society, of all benevolent Institutions, lay nearest his heart. The last effort which he made to leave his house, was to attend the Meeting of the Committee, on the Monday before his death. He asked a friend to lend him a carriage for the purpose, having parted with his own; and proceeded as far as Bridge Street Blackfriars, toward the Bible Society House, but was too ill to go on, and was obliged to return home without accomplishing his object. He went immediately to his bed-room. After taking a little refreshment, he remarked that he felt as if he should not be able to go down stairs again; and, being in great pain, said—“Well, I will hear it patiently, for the Lord loveth whom He chasteneth, and scourgeth every son whom He receiveth.” In the evening of the same day, he requested his servant to read to him the xth and lxxvth chapters of Isaiah, the xth chapter of Hebrews beginning at the 19th verse, the whole of the xth chapter, and the first thirteen verses of the xxiith chapter of that Epistle. After they had been read, he desired his servant particularly to notice those chapters, in order that he might find them the morereadily, when he wished to hear them again.

On the next day, Tuesday, Dec. 3d, he appeared to suffer great pain. Several friends called, and were admitted to see him. He then desired his servant, if any others came to make inquiries, to say that he was too ill to see them, but that he was firmly fixed upon the Rock Christ. His servant, in the course of the day, read several chapters from the New Testament, and also the 1st, xvth, first eight verses of the xviiith, the xxviiith, ciii, and first ten verses of the cvth Psalms. While reading, Mr. Blair said, “There! you see what faith does. Believe on the Lord Jesus Christ, and you also shall be saved.” With his hands clasped, and uplifted eyes, he added, “I believe in Him, and have no

doubt—no, not the least—but that I shall be saved through the blood of my Redeemer, for I know that my Redeemer liveth.”

He passed Wednesday nearly in the same manner. Nothing gave him so much comfort as to hear the Word of God. He would often say, while listeping to it, “What comfort!—what consolation!—what encouragement there is, in seeking the Lord!” and he exclaimed, “Come, Lord Jesus, come quickly! My only desire is to be with Thee! I am now waiting for Thee!”

On Thursday, a medical friend, who called, proposed writing a prescription for him: he replied—“You know that it could be of no service; I am aware of my own situation, and that I am a dying man;” proceeding to admonish his friend to seek the Lord, and adding that he himself had sought him during thirty-five years, and now experienced the comfort of having God for his salvation. Toward evening, feeling some apprehension lest his understanding should be affected, and having considerable pain in his head, he prayed earnestly that God would be merciful to him, and spare him the use of his intellects. The pain in his head was removed, and he was afterward composed and tranquil.

An intimate friend called upon him during the week, to whom he expressed his entire confidence in the Word and Truth of God. He said, “My reliance is alone on the Lord Jesus Christ: as to looking back at my past life, to place any dependence upon that, I cannot bear the thought. My hopes are alone upon the mercy of God, and my trust is in the Rock of Ages: I am fixed on that Rock.” The Bible lay open on his table; and, looking at it, he said, “That is my only Book—my great comfort. I used to be fond of my library: but I now want no other book than my Bible.” Several times, during the latter days of his illness, he expressed himself in a similar manner.

The same friend called upon Mr. Blair, for the last time, on Friday Night, Dec. 6th. His eyes then appeared to be fixed—his mouth seemed to be falling—and he was breathing with great difficulty, while supported

in bed by his servant: it was doubtful, from his appearance, whether he had the use of his mental faculties. The servant told him who had entered the room, and he seemed to recognise the name. His friend whispered in his ear, "The Lord Jesus Christ is your Saviour:" he immediately replied, catching his breath at every syllable, "Altogether precious!" His friend then said, "When flesh and heart fail, God is the strength of the heart, and He will be your portion for ever:" to which he replied, "Always"—repeating the word with great emphasis. This visit had the effect of rousing him; for after his friend had taken his leave, and another attendant had entered the room, on the latter saying, "I doubt not, Sir, you can say with Job, *I know that my Redeemer liveth*," he immediately took up the passage, and repeated the two following verses, being the 25th, 26th, and 27th verses of the sixth chapter of Job, which had formed the text of the last Sermon that he had heard preached at St. John's Chapel, where he usually attended Divine Service. Shortly afterward,

he said, "Though my flesh and my heart fail, God is the strength of my heart, and my portion for ever." He next endeavoured to repeat the Hymn, page 232 of Mr. Cecil's Collection,

"Rock of Ages rent for me, &c."

He then desired his servant to read those chapters which he had noticed at the beginning of the week, particularly the xth of the Hebrews, to the 14th verse of the xth chapter, and the ciii. Psalm. One of his attendants said to the other, "What a blessing is it to see him so happy!" which Mr. Blair overheard, and interrupted him by saying, "Though I walk through the valley of the shadow of death"—then, hesitating as if endeavouring to recollect the passage, he at length added, "Comfort me." He now became very weak, and was unable to attend to the reading. About five minutes before he died, he said, "Reach me that Blessed Book, that I may lay my hand on it once more." The Bible was brought to the bed, and his hand placed on it. Then, reclining his head, he distinctly said, "I rest in Christ;" and thus peacefully expired.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

PROGRESS IN THE TRANSLATION AND CIRCULATION OF THE SCRIPTURES.

In the "Survey," prefixed to our Volume for 1820, will be found an enumeration of One Hundred and Twenty-seven Languages or Dialects, in which, at that time, the Society had promoted the circulation of the Scriptures. The following Table is taken from the Appendix to the Eighteenth Report, and is thrown into a new form, and corrected up to a late period:—

Table of One Hundred and Forty Languages or Dialects, in which the Distribution, Printing, or Translation of the Scriptures, in whole or in part, has been promoted by the British and Foreign Bible Society, either directly or indirectly.

(A.) Directly, at the expense of the Society.

	At Home.	Abroad.
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Reprints of Received Versions.

- 1) English
2) Welsh

At Home.

Abroad.

3) Gaelic	
4) Irish	
5) Manks	
6) Danish	
7)	Icelandic
8) Dutch	
9) German	
10) Italian	Italian (3 versions)
11) French	French (3 versions)
12) Spanish	Spanish (3 versions)
13) Portuguese (3 versions)	
14) Greek Ancient	
15) Greek Modern	
16) Ethiopic	
17) Arabic	
18) Syriac	Syriac and Chaldean
19) Hebrew	
20) Malay (with Roman characters)	

Not printed before.

21)	Turkish
22)	Tartar Turkish
23)	Tartar, Jewish
24)	Calmeé
25) Amharic (vulgar Abyssinian)	
26) Bullong (West African language)	

At Home.		Abroad.	Not mentioned under A.	Mentioned under A.
27	Mohawk (North American language)		69	Afghan, or Pushtoo
28	Esquimaux, ditto		70	Assamese
<i>Re-translations, printed or printing.</i>			71	Blutuneer
29	Hindoostanee, or		72	Bikaneer
	Gordoo		73	Brúj
30	Greenlandish		74	Burman
31		Arabic Modern	75	Canarese or Kurnata
32		Persian N. Testament	76	Gudwal (sions)
<i>New Translations made or in progress.</i>			77	Gojurátee (2 ver-
33		Mandjar Chinese	78	Harotee
		Persian Old Testament	79	Hindee
34		Tigre (Abyssinian dialect)	80	Joypore
		Greek Modern	81	Juyangur
35		Albanian	82	Kanonj
36		Servian	83	Kashmeer
37	Arawack (South American Indian)		84	Khassee
			85	Konkuna
			86	Kutch
			87	Mahratta
			88	Malayalim
			89	Tabeitan, or Otabeitan
			90	Maruwar
			91	Mithillee
			92	Nepal
			93	Oodoypore
			94	Oodjymee
			95	Orissa
			96	Sanscrit
			97	Seik, or Punjabee
			98	Telinga, or Teloo- goo (2 versions)
			99	Watch, Wucha, or Mulanee
			100	Delaware Indian

(B.) Indirectly, by Grants to Foreign Societies or Individuals.

%	Languages and Dialects not mentioned under (A).	Languages and Dialects already mentioned under (A).
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Reprints of Received Versions.

38	Bohemian	
39	Hungarian	German
40	Latin	Danish
41	Romanese (Ladinsch)	Dutch
42	Romanese (Churwelsch)	Italian
43	Wendish (Upper dialect)	French
44	Wendish (Lower dialect)	Spanish
45	Polish	Greek Ancient
46	Moldavian	
47	Slavonian	
48	Lithuanian	
49	Dorpat Esthonian	
50	Reval Esthonian	
51	Lettonian	
52	Finnish	
53	Laponese	
54	Swedish	
55	Armenian	Arabic
56	Georgian	Hebrew
57	Bengalee	Malay (with Arabic characters)
58	Tamil	Malay (with Roman characters)

Not printed before.

59	Modern Russ	German (with Hebrew characters)
60	Samogitian	
61	Karelian	
62	Turkish Armenian	
63	Buriat Mongolian	
64	Olonetz Karelian	
65	Tartar pure	Calmuc
66	Orenburg Tartar	
67	Tschuwashian	
68	Tscheremissian	

Re-translations printed or printing.

101	Chinese (2 versions)	German (3 ver-
102	Cingalese	Persian (sions)
103	Creolese	Hindoostanee

New Translations made or in progress.

104	Bulgarian
105	Faroese
106	Wogulian
107	Mordwaschian
108	Tungusian
109	Siberian Tartar
110	Ostiakian
111	Tschapojuirian
112	Samojedian
113	Wotagish
114	Bhojpooree
115	Bhugelkhundee
116	Dandelkhundee
117	Birat
118	Badrinatheo
119	Bugis
120	Bulochee
121	Huriyana
122	Jagatai, or Turcoman
123	Javanese
124	Jumboo
125	Kanynkooja
126	Koomaon
127	Konslee
128	Kacharee
129	Macassar
130	Maldavian

Not mentioned under A. (Mentioned under A.)

131	Mughuda
132	Munipoot
133	Munipoor Koonkee
134	Palpa, or Dogura
135	Rakheng
136	Siamese
137	Sindhee
138	Southern Sindhoo, or Hydrabadee
139	Tripoora Koonkee

Receptulation.

Reprints	41
Re-translations	6

Languages and Dialects, in which the Scriptures have never been printed before the Institution of the Society,	50
New Translations in progress,	42

139 Various Languages and
Dialects.

To which is } 1 A new translation into
to be added } the MODERN GREEK, not
numbered in the above
list.

Total..... 140

N.B.—Most of the Northern Asiatic Versions mentioned under the head of B. are promoted by the Russian Bible Society; and the Southern Asiatic, &c., generally by the Serampore Missionaries, and the Bible Societies of Calcutta, Colombo, Madras, and Bombay, and the Missionaries of other Missionary Societies.

CHRISTIAN KNOWLEDGE SOCIETY.

REPORT FOR 1822.

THE state of the Indian Missions was reported in the Survey. We shall now give an abstract of the Home Proceedings of the Year.

Sermon by the Bishop of Gloucester.

The Annual Sermon, at St. Paul's Cathedral, was preached by the Lord Bishop of Gloucester, from *Isai. XL. 11.* We quote, with great pleasure, a few passages from this Sermon:

The gracious conduct of the Good Shepherd, as delineated in the text, is held forth as the model and pattern to Christians, in their endeavours to do good, whether as individuals or in associated bodies. His Lordship remarks—

Measuring ourselves by ourselves, and comparing ourselves amongst ourselves, we shall not be wise. Human rules and human examples must have their errors and defects: they will deviate from the course; they will fall short of the mark.

But, referring to the only perfect standard, we cannot fail to judge aright. The image of the Saviour will cast a light upon the whole scene of Christian Duties, and infuse a spirit into their performance, which will make each act of charity a true *labour of love*, a tribute of gratitude, an acceptable sacrifice.

On the clause in the text, *He shall gently lead those that are with young*, it is observed—

This designation is intended to include a numerous and greatly diversified class of characters; even all, who, by the burden of past transgression, by the incumbrance of habitual sin, or by the pressure of present temptation, are checked, retarded, and perhaps altogether hindered in the Christian course, but who are at length sensible of the weight which oppresses them, and are somewhat alive to their guilt and their danger.

Will not history and observation, the testimony of others and our own self-knowledge, bear ample evidence to this distinguishing property of our Redeemer's dealings with his people? Various indeed are the ways, by which he extricates a soul from the dominion of sin, soothes its spiritual sorrows, relieves its cares, draws and binds it to Himself. We see as yet, such things especially, *as through a glass darkly*; and far clearer and more glorious will be the display of this gracious conduct of our Lord, when the process of each man's salvation shall be revealed to the assembled world. Severity and terror appear sometimes to attend the commencement of a salutary change; but, when the whole case comes into view, every part will be seen to be reconciled with a love which passeth understanding.

After tracing the Domestic Operations of the Society, the Bishop thus adverts to its Foreign Proceedings:—

But, *the Word of God is not bound*, nor are the overflowing mercies of the Saviour straitened and confined. He proclaims (*John x. 16.*) *Other sheep I have, which are not of this fold: them also I must bring; and they shall hear my voice, and there shall be one fold and one Shepherd.* And from His beloved disciple (*Rev. xiv. 6.*) we learn, that an Angel was to *fly in the midst of heaven, having the Everlasting Gospel, to preach unto*

them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Here also our Society has kept in view her Divine Pattern: she has borne, in some measure, however as yet inadequate, her part in the fulfilment of the heavenly vision. Through her, in union with the Danish Mission, the first dawn of ~~our~~ Gospel Light broke upon the benighted millions of Hindoostan: a pure and hallowed fire was kindled, which, however hitherto contracted in its influence, has never been extinguished; and now promises, under happier auspices, in God's appointed time, to burn before it *all things that offend*—the stumbling-block of Papal superstition and adulterated Christianity, the depravities of the Mahomedan Imposture, and the base fabric of Brahminical Idolatry; and (if blest from above) to enlighten and to warm each heart, from the Ganges to the Indus, and from Cape Comorin to the Mountains of Himalya.

Our Ziegenbalg, our Schwartz, and our Gericke, will then be ranked among the sainted heralds of salvation to hundreds of millions: and tongues without number shall bless the name of our Society, which had pity on the perishing multitude, when *no man cared for their soul*—at least *with a zeal according to knowledge*; and which first made known to them, in His true and full office, that Great Shepherd of the sheep, whose voice they had not heard, but whom their descendants will then gladly follow, through grace in time, to glory in eternity.

On the Duty of the Society, and her Encouragement to abound therein, his Lordship concludes with these salutary reflections:—

Her duty is to persevere—to be instant—even to abound in the distribution of the Word, which cannot err; and of those Formularies of our Church, for which an exact essential correspondence with that Word has secured an authority, in our view, inferior only to inspiration.

Let her increase, if possible, her diligence and her expenditure in the support of Schools, founded and conducted upon the principles of Scripture, as interpreted by her own Communion. Let her maintain and rivet her connection with that Church, which acquires more value by every comparison, and comes

out brighter from every attack. In all her other efforts, may she ever be recurring to first principles, and to the *old paths*, on the one hand; and, on the other hand, in consistency with this standard, may she be ever observing the signs of the times, and adapting her instructions to the changing state of circumstances, and the fluctuations of popular error—in her statements of Doctrines, sound and full, *declaring all the counsel of God*; but ever accompanying her doctrines by the strenuous enforcement of their practical tendency and the inculcation of the whole moral law—in her exhortations to Duty, plain, clear, circumstantial, forcible; urging the obligations of private and social life with all becoming earnestness by an appeal to the sanctions of eternity, but referring the fulfilment of those obligations, at the same time, to the only availing and acceptable motive, the Love of God and Faith in the Redeemer, and *laying no other foundation than that which is laid, even Jesus Christ*; resting all hope of salvation solely and exclusively upon the atonement, the intercession, the grace, and the righteousness of the Good Shepherd, who laid down his life for the sheep—in all her Controversial Publications, inflexibly upholding, without admitting addition or diminution, the faith once delivered to the saints, the truth as it is in Jesus, against the Infidel, the Papist, the Socinian, and the Pelagian, under all their modifications, and against the Antinomian, amidst all his vain boasts of Scriptural correctness; giving way, no not for a moment, to any views which might tend in any measure to invalidate the authority or corrupt the meaning of Scripture, to revive superstition and idolatry, to deny the Lord that bought us, to assert our own merit, to depreciate the necessity of the Holy Spirit, or to vindicate continuance in sin that grace may abound—in all Minor Differences, steadily maintaining the system and practices of her own communion; but in that spirit of Christian Moderation, which is a characteristic glory of that communion, and which is alone calculated to convince the gainsayer, to win those who cannot be driven, and to enervate the force of each persevering adversary, when it cannot, as it will in many cases, convert that adversary into a friend.

Fulfilling thus her Duty, pursuing her lofty but engaging way, the Society

may then hope to find that way lead to the accomplishment of her most sanguine expectations; and, obeying the Pattern of the Text, she may take to herself the ENCOURAGEMENT of the Chapter, from which it is taken.

Through her instrumentality—in connection with other means—in union, or in harmonious co-operation, with other Societies of a kindred spirit and design—the way of the Lord will be prepared, the highway will be made straight in the desert (of this evil world) for our God. All the obstacles to the progress of genuine religion will, in His due time, be removed. *Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain.* The objections of the infidel, the cavils of the disputer of this world, the prejudices of each various tribe of dissent, will then, we will venture to hope, gradually give way to the persuasive force of sound Scriptural argument, and to the evidences of superior practical utility in our Apostolical Communion. And, still further, the prediction will receive its full SPIRITUAL AND PRACTICAL fulfilment: the grovelling debasement of worldly lusts, the hostile front of carnal pride, the perversities and obliquities of selfish dishonesty, and the asperities of evil temper, will all progressively yield to the influence of Gospel Truth, blessed and sanctified by the Holy Spirit, and conveyed through vehicles which our Society will take an ample share in providing. *And the glory of the Lord shall be revealed.* Our Zion, of which the Society will be the faithful handmaid, will then indeed hear the voice of her Divine Head and Master—*Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee*; and will become (may we not indulge the delightful anticipation?) the centre of re-union to all the piety of our land, and the centre of diffusion for Christian Knowledge to all the ends of the earth.

And all flesh shall see it together—or, as St. Luke has completed the passage—*shall see the salvation of God.* Through His inconceivable and boundless mercies, the sheep, who have kept the nearest, and those who through ignorance have strayed the furthest, shall be gathered, in the fellowship of repentance and faith, as one flock into one fold, under the common Shepherd
Feb. 1823.

and Bishop of our souls, the Lord Jesus Christ.

Progress of the Society.

The number of Subscribing Members now amounts to 14,650; of whom 635 have been elected since the Audit in April 1821. Within the same period, an accession of 20 Diocesan and District Committees has been made. The circulation of Bibles, Prayer-Books, and Religious Tracts has continued without abatement; and the general operations of the Society have been progressively enlarged.

Assistance to Ireland.

An edition of the Scriptures in the Irish Language is rapidly advancing toward completion: and a supply of Books, not exceeding the value of 1000*l.*, has been placed at the disposal of the Irish Association for “discouraging Vice and promoting Christian Knowledge,” for the use of Gaols, Schools, Hospitals, and Workhouses, in Ireland.

Supplemental Catalogue.

The Supplemental Catalogue of entertaining and instructive books, formed in aid of the establishment of Parochial Lending Libraries, now contains 40 volumes of History, Biography, Science, and Amusement. These are sold to Members, in calf lettered, at prices amounting in the whole to 8*l.* 1*s.* 11*d.*; while the cost of the same books to the Public is 12*l.* 3*s.* 6*d.* On the advantage of forming Collections of this nature, the Board remark—

There are circumstances in the present age, which render such a measure not only expedient, but almost indispensable. The education now given to the poor naturally excites among them a taste for reading: they are no longer satisfied with the mere rudiments or knowledge, but are gradually learning to inquire into the history of past times, and to speculate on subjects of which their ancestors had no conception. This increased appetite for information must be gratified to a certain extent; and, unless it be supplied with wholesome and nutritious food, it will probably devour those poisonous productions of Infidelity, which are still disseminated with unwearied diligence through the remotest

districts of the land. The work of education is incomplete, or its advantage is at least precarious, if no effort be made to render the knowledge which has been acquired, a real and permanent source of truth, happiness, and edification.

Public Sale of Books and Tracts.

The Shop opened in Fleet Street, in December 1819, for the sale of Anti-infidel Publications, has been found to answer the purpose in such an effectual manner, that the Board have determined to continue the Establishment, and to adapt it to the general promotion of the Society's designs. An extract from the Report will explain the plan:—

To encourage the widest diffusion of sound religious knowledge, has ever been the main object of the Society, in all its counsels and operations. The Board, therefore, acting on this principle in the present instance, have endeavoured to extend the benefit of their arrangements, as far as possible, to the whole community. Bibles, Testaments, and Prayer-Books, are sold to the public at cost price; and all other Books and Tracts, either in the General or Supplemental Catalogue, at a very trifling advance on the cost price.

The District Committee at Bath have established a Shop, on the same principle, with complete success: the same plan is in agitation at Liverpool and Bristol.

Distribution of Books, Tracts, and Papers.

From April 1821 to April 1822, the issue of Publications was as follows:—

	Members	Gratuitous	Total
Bibles	30,935	1,150	32,035
N. Testaments and Psalters	52,371	1,399	54,270
Com. Prayers	88,650	2,205	90,855
Other b'd. Books	80,290	1,653	81,943
Small Tracts & Papers	795,878	167,351	963,229
	Total		1,222,382

State of the Funds.

	Receipts.	£.	s.	d.
Benefactions		4,923	14	9
Annual Subscriptions		78,973	9	9
Legacies		565	0	0
Dividends on Stock, &c.		7,773	8	1
War Office, for Troops, &c.		289	14	8
		27,523	1	8
On Account of Books		24,330	2	7
Discount for Booksellers		1,876	5	0
		£ 53,729	9	3

Payments.

Books sent to Members:—

Members' part	22,742	4	5
Society's part	13,469	2	3
	£.	s.	d.
	36,171	6	8

Books and Papers, Gratuitously distributed, including Reports	3,889	0	10
Books at prime cost	216	19	7
Irish and Welsh Bibles	879	11	9
Dividends and advances on account of India Missions and Printing Press at Colombo	3,848	14	11
Scilly Mission	499	9	9
On account of Government, &c.	501	7	3
On account of Charities	65	0	8
Salaries; Rent, Taxes, and Sundries	2,784	11	8
	£.48,856	3	1

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1822.

The Foreign Proceedings among the Heathen were noticed, last month, in the Annual Survey.

State of the Funds.

	Receipts.	£.	s.	d.
United Kingdom		29,166	17	8
France		7	15	4
Gibraltar		88	18	7
Madras		150	0	0
Ceylon		35	15	0
New South Wales		320	0	0
West Indies		897	9	7
British America		205	13	9
Legacies		176	0	0
Friend, on a small Annuity		700	0	0
		31,748	9	11

Cost of Publications, sent to the Auxiliaries	1,496	8	4
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Net Receipts £. 30,252 6 7

Payments.

	£	s.	d.
European Missions	1,248	18	4
West-Africa Missions	1,019	9	5
South-Africa Missions	1,788	13	4
India and Ceylon Missions	8,769	2	1
Australasia Missions	3,783	8	11
West Indies Missions	4,644	7	8
British North America Missions	2,531	0	4
Widows and Children of Deceased Missionaries	74	1	0
Printing, Expenses of Management, and Incidentals	2,040	5	8
Total £.	26,033	1	9

On the improved State of the Funds, it is observed—

The Committee expressed their strong confidence last year, that though the

Treasurers were then in advance more than Seven Thousand Pounds, the extending work in which the Society is engaged would, by the blessing of God and the exertions of His people, be supported: but it was not then anticipated, that, in one year, the receipts of the Society would make an advance upon those of any former year, by the amount of more than FIVE THOUSAND POUNDS; and enable the Committee, without materially contracting their operations, and notwithstanding some unlooked-for large expenditures, to reduce the Society's debt to 2702*l.* 1*2s.* 2*d.* The expenditure of the year has been large; and, within prudential regulation, it ought to be increasingly so, when, in no period of the modern history of the Church, have such openings and calls for Missionary Labours ever presented themselves: and if, in a year when many Districts of this country have felt so much depression, the funds of the Society have increased, it may be hoped that they will go on regularly to advance, as the great subject of converting the world to the faith of Christ shall more deeply influence those who profess his name.

Missionaries employed by the Society.

In Ireland (speaking Irish)	11
In France and Gibraltar	6
In West and South Africa	12
In Continental India and Ceylon	23
In Australasia	9
In the West Indies	45
In British America	41
About to sail to different Stations	5
Total	152

Missionaries sent out since the last Report.

W. White, jun. and Nathaniel Turner with Mrs. Turner, to New Zealand—Isaac S. Powell, to St. Vincent's—and Jonathan Edmondson, jun. to Grenada.

Members in Foreign Societies on Affiliation.

<i>Stations.</i>	
In Gibraltar and France	133
In Western Africa	226
In Southern Africa	199
In Madras and Negapatam	161
In Ceylon	278
In New South Wales	141
In the West Indies	24,699
In British America	3,921
Total	29,758

Progress and Prospects of the Missionary Cause.

The Committee, in concluding the Report, take a very just and

comprehensive view of this subject, as will be seen in the following extracts:—

On the general state and prospects of that work in which the Society is engaged, and the successful operations of every other Society engaged in the same warfare, and urging on their way to a common and universal triumph over the darkness of this world, through the blood of the Lamb and by the word of His testimony, the Committee offer their congratulation to the Society and their thanksgiving to God.

Much has been done by the exertions of Modern Missionary Societies; though, as to all, the work in which they are engaged, and the part which each takes in it, is but incipient and partial. If the harvest has not been reaped, the first-fruits have been gathered: if meridian light is not poured upon the people who walk in darkness, the light which beams upon them is the fresh and advancing light of morning: if the battle is not turned to the gate, the passes which lead to the enemy's country are in our possession, and fields of struggle and conquest lie before us.

It is no small matter, that the CHURCHES OF CHRIST IN THE BRITISH EMPIRE—to whom Providence has assigned the largest opportunities of hastening the conversion of Pagan Nations, and an ability superior to others to support the great enterprises necessary for the accomplishment of this animating result—have been made acquainted with the actual condition of the Heathen World; and have not only been reminded of their obligations to hold forth the Word of Life, but have readily answered to the call, and offered themselves for this service. The miseries and dangers of Pagans have now a sympathy in the hearts of tens of thousands, who never before considered their ease: tens of thousands, who love our Lord Jesus Christ in sincerity, now wait, with deep and solemn interest, His manifestation to the Gentiles, and bound with joy at the intelligence of the progress of His truth; whilst, for the success of every attempt, countless and unceasing prayers are offered to him, whose is "THE KINGDOM," which they long to see established; whose is "THE POWER," by which only it can be effected; and whose is "THE GLORY" of the whole work, from its commencement in

Bethlehem of Judah, to that solemn hour when He, who was there born of woman, shall deliver up the kingdom to God, even the Father.

Nor less reason have we to derive encouragement from the aspect of Modern Missions ABROAD, than from that new and interesting position in which they have placed the Churches of Christ at home. It would answer no practical purpose to overlook facts of a discouraging nature, which, in some places, will occur, and exercise the patience of every Society: by slow steps will the work advance in its earlier stages: he, who keeps the house, is strong; though there is one stronger than he, who will cast him out and spoil his goods: indifference will mock the most earnest labours—prejudice and inveterate vice will counteract, and inconstancy disappoint them. If Divine Power operated immediately, and put forth its omnipotence, the contest would be short: but, in this case, it is Divine Power operating through human means, by suggesting, sustaining, and blessing them; and in future, as in all past ages, the struggle will be of that kind, which shall at once show the exceeding corruption of the human heart in its power of resisting the grace of God and defying the most influential motives, and the efficacy and glory of that grace in subduing a corruption so deep and refractory. Progress apparently slow, and seeming or real temporary reverses, may therefore often occur: at this, Infidelity exults and scoffs; but the Christian *walks by faith*, and it is sufficient for HIM that *the mouth of the Lord hath spoken it*: the history of the true Church of Christ is the history of an administration, which has covered the predictions of unbelief with confusion; and has illustrated that declaration, *He, that believeth, shall not be ashamed*. Whatever may be urged of slow progress or of disappointment, were it even abundantly more than the present state of the Missions of different Societies will warrant, this, at least, may be most confidently said, that hitherto the event has honoured faith, and given no sanction to scepticism: the effects actually produced infinitely transcend the measure of the most favourable results, which unbelieving men and lukewarm Christians ever conceded to the hopes of the friends of Missions. Infidelity did not predict, for it did not expect, the measure of

success which has been already achieved: it expected not that the different Missionary Societies, having no arms but those of persuasion, no influence but that of kindness, no rewards to offer but those of a moral nature, would, in a few years, be able to trace upon their records—the abandonment of false deities and their sanguinary rites, by the distant islanders of the Pacific—the rise of peaceful settlements among the savages of New Zealand—pious and exemplary Christian Churches among the Slaves of our Colonies, and on those very coasts of Western Africa where the man-hunter seized his prey, and on shores moistened with the agonized tears of a cruel captivity—that Hottentots should rise into intellect, morality, and industry; and that, from their interior tribes, invitations should reach us for the labours of those very men, whose motives Infidelity has slandered and whose objects it has ridiculed—that hundreds of the followers of Budhoo and of Brahma should be numbered among the devout worshippers of our Saviour: and tens of thousands of their children be now receiving instruction under Christian patronage and influence—that the Holy Scriptures should not only be so extensively circulated, but so largely demanded by the awakened attention of a once-dormant world to their sacred teaching—and that, after the lapse of many years, the interest in these exertions should not be abated, nor the “ENTHUSIASM,” as it was termed, be spent; but that arms more numerous and more vigorous should at this day be put forth in aid of the work, and that it should be now deepening its interest in hearts daily more devoted to its principles and claims.

To these, however, may be added other effects, which, if less prominent, are not less important. It is, indeed, most difficult to measure the success of exertions which introduce Christianity into lands and neighbourhoods where before it was unknown. It runs out into incidental, as well as direct results: it springs up *men know not how*; and commences a course of corrective operation, more extended than its immediate direct saving influences. Error then, for the first time, comes into contrast with truth; and in its worst forms is rejected by the public understanding. Morals are judged by a higher rule. Mercy to the poor, and compassion to

the helpless, begin to exert their humanizing influence. The mind is roused to spurn the puerilities of ridiculous superstitions; and the domestic and social affections of the heart revive from the torpor of ages.

Such are the effects produced and producing, on a scale larger than in any former age, by the diffusion of the doctrines of the Cross of Christ; and they urge on every Society a persevering and invigorated exertion.

GENERAL BAPTIST MISSIONS.

REPORT FOR 1822.

THE substance of the preceding Reports of the Society was stated at pp. 405 and 406 of our Volume for 1821. Its first Missionaries have established themselves at Cuttack in Orissa, as was reported at pp. 56 and 57 of the last Survey.

Progress of the Society.

The Committee state:—

The general appearance of the Society's affairs is promising. Its friends manifest increased ardour: its supporters multiply: Meetings to promote its interests have become more regular: the Missionary Day is anticipated with pleasure and remembered with satisfaction; and the obvious effect has been an increase in the Funds of the Society.

The Income has risen from 960*l.* which was that of the preceding year, to upward of 1200*l.* The expenditure of the year was about 560*l.* A Legacy of 1000*l.* has been bequeathed to the Society.

JEWS' SOCIETY.

FOURTEENTH REPORT.

THE Receipts and Payments of the year were noticed at p. 206 of our last Volume; and, at p. 495, the Journeys of various friends in furtherance of its interests.

Increase of the Public Favour.

The Committee state, on this subject:—

It will be gratifying to you to be informed, on the authority of those, who, by their personal communication with various parts of the kingdom, have had the best opportunities of judging, that

the cause of the Society is decidedly gaining ground. There is a deepening conviction, on the part of those who have already stood forth as its friends, of the importance and utility of its labours; and a more open manifestation of good-will on the part of Christians of other Communions.

Four Auxiliary Institutions have been formed, in this part of the United Kingdom, during the past year—a Society for Bedford and Bedfordshire—an Association in aid of the Hebrew Testament Fund, at Stansted in Sussex—a Ladies' Association, in aid of the Missionary Fund, at the Episcopal Jews' Chapel—and a Ladies' Association, in connection with the Society at Liverpool. The friends of the Society in Scotland continue stedfast in their attachment and liberal in their contributions. The generous ardour, with which the Jewish Cause was espoused in Ireland, has experienced no abatement: Auxiliary Associations have been established at Wexford and at Belfast.

Sale of Work by Ladies.

Ladies' Associations contribute a very principal portion of the Society's Income. In several places, the Sale of Ladies' Work has been productive of considerable sums: on this plan the Committee remark:—

This mode of assisting the funds is peculiarly appropriate to those with whom it has originated; and lies, indeed, almost exclusively open to them: and surely it is no inconsiderable honour to a sex which has distinguished itself in this country by its compassionate regard for the race of Israel, to have devised a method, at once so unexceptionable and so effectual, of rendering the elegancies of taste and the decorations of art tributary to the spiritual improvement of that Ancient People.

Schools.

There are, at present, in the Schools, 38 Boys and 44 Girls: the numbers admitted, during the year, have been seven Boys and three Girls: four Boys and six Girls have been apprenticed or put out to service; and five Boys have been removed by their friends, of whom one has been re-admitted.

The Committee have reason to hope, that the blessing of God accompanies the instruction of the Jewish Children, con-

fided to the care of the Society. Instances have not been wanting of a deep and abiding impression having been made on their minds, even under circumstances apparently most discouraging.

State of the Missionary Seminary.

Eight Students have been received into the Seminary since its commencement; all of them, except one, Gentiles. Two of these are at present engaged on the Continent, in the service of the Society; and it is intended that two others shall proceed thither shortly. Four more, who have been brought up under Mr. Jænickè, of Berlin, have offered themselves as candidates, and will shortly be admitted into your Seminary.

Of the importance of such a Preparatory Institution, every year brings fresh evidence. New scenes of useful exertion are presenting themselves in various parts; and it is obvious, that, in many important respects, the preparation of Missionaries to the Jews is PECULIAR.

Publications.

The following enumeration is given of the Publications circulated during the year:—

Testaments: Hebrew, 2459; German-Hebrew, 892; Judeo-Polish, 2597 — *Psalters*: Hebrew, 800 — *Tracts*: Hebrew, 42,410; German-Hebrew, 31,266; German, 2,360; English, 30,000;—*Cards*: Hebrew, 19,300; German-Hebrew, 15,200; English, 4000.

Of the benefit and the extent of this circulation, it is said—

The most gratifying communications, from various quarters, have been made to your Committee respecting the utility of the Society's publications, and there is a continually increasing demand for them. The principal places to which they have been forwarded, during the past year, are—Calcutta, Madras, Cochinchina, Bayonne, Gibraltar, Egypt and Palestine, Hamburg, Berlin, Frankfort-on-the-Maine, Amsterdam, Ekaterinaslav, Dresden, Odessa, Leipzig, Posen, Warsaw, St. Petersburg, Barbadoes, and New York.

Foreign Relations.

The chief part of the Report in reference to Foreign Parts is occupied with the Continent of Europe: an abstract of its statements on this

subject will form our next article. In reference to a late Agent of the Society, we extract the following notice:—

It was stated in the last Report, that the Rev. B. N. Solomon, having completed his translation of the New Testament into the Polish Hebrew, was about to return to Poland, to exercise his Ministry amongst the numerous Jews in that country. In pursuance of this determination, Mr. Solomon left England on the 21st of May, accompanied by Mr. M'Caul, of Dublin College, one of the Students in the Seminary. It was judged advisable, that they should spend a short time in Holland, on their way to the place of their destination: and, accordingly, having arrived at Amsterdam on the 29th, they immediately engaged in measures for the benefit of the Jews in that city; and were concerting public plans of usefulness among them, when Mr. Solomon most unexpectedly quitted his companion and his undertaking, without assigning any other reason for so doing, than the sudden impulse of uncontrollable motives. In the absence of all subsequent explanation from Mr. Solomon as to the nature of these motives, your Committee were naturally led to conclude, that they were connected with the circumstances of his Wife and Children: this conjecture was strengthened by the contents of a Letter, which he had recently received from his family, and accidentally left behind him; and has since been confirmed by the intelligence of his having been at Lemberg, in Poland, the place of his birth and residence, and taken one of his Children. Further than this, no authentic information has yet reached the Committee: they have, however, no right to suspect that he has been influenced by mercenary motives; and, while they mourn over his defection from the cause, they feel, that "it is still matter of consolation, that they have at present no grounds to think that it has been occasioned by apostasy from the faith of the Gospel." The service which he rendered to the Institution, by his translation of the New Testament into the dialect of the Polish Jews, was unquestionably great: and your Committee cannot but earnestly commend him to the gracious protection of that Saviour, whom they would still hope that it is his purpose to serve.

The attention of the Society has been called to Gibraltar and to Malta. It is stated on this subject:—

The importance of Gibraltar as a Missionary Station has been strongly pressed on the Committee: it is well known, that the resident Jews there are numerous, probably not much below 2000; and it is a place of great resort for Jews from almost every part of the world: the continual intercourse also kept up between Gibraltar, and Spain and Portugal, on the one side, and the Barbary Coast on the other, seems to point it out as a most desirable post of occupation for the Society. No less important, as a centre of observation and action in the Mediterranean, is Malta: your Committee have been strongly urged to send an agent thither, by the Rev. W. Jowett, the valuable representative of the Church Missionary Society in that island; and with his suggestion they would immediately comply, had they the means of doing so. Most gladly would they appoint Missionaries, both to Gibraltar and Malta, if men duly qualified would offer themselves for that service.

A brief abstract of the proceedings of Mr. Joseph Wolff in the Mediterranean was given at p. 22 of the Survey.

Under the heads of *Madras* and *Cochin*, in the last two Surveys, will be found notices of the formation of a Corresponding Committee at Madras, and of its measures in behalf of the Jews in the East.

Conclusion.

A circumstance well meriting the attention of those who are interested in the spiritual welfare of the Jews, is the VARIETY OF MEANS, by which their conviction of the truth of Christianity appears to be brought about.

In some cases, the Reading of the Old Testament seems to be the primary means—first, exciting doubts as to the correctness of the religious opinions of the Jews—then, leading to inquiries on the subject—suggesting, for the solution of difficulties, an examination of the New Testament, where accessible—including applications for the New Testament—terminating, through the blessing of God on the study of the Christian

Oracles; in a persuasion of the truth of the Christian System.

In other cases, where there has been previously an entire absence of Scriptural Knowledge of any kind, without any other instrumentality than the invisible power of the Spirit, the Secret Workings of Conscience appear to lead, through the use of the means of grace, to an acquaintance with the main principles of Christian Truth.

To these may be added, the influence of Early Education in Christian Schools.

Some instances in proof of these observations are given, and it is added—

These facts serve to point out the most likely means, under God, of producing a salutary impression on the minds of Jews.

Of these means one, of primary importance, appears to be, the furnishing them with complete copies of the Old Testament, in languages which they understand. With these, it is to be feared, they are, in general, very scantily supplied; and the consequence is such as might be expected—that, as a BODY, they are very imperfectly acquainted with their own Scriptures.

Plain, forcible, direct Appeals to the Heart and Conscience seem to be another most efficacious means of awakening conviction in the minds of Jews. Their opposition to Christianity appears, in many instances, to be founded on an aversion, not to the Christian Religion in particular, but to ALL religion. They are as ignorant of Moses, as they are of Christ—as much at enmity with the Law, as with the Gospel. A cold, unfeeling Deism has steeled their hearts. In such cases, therefore, arguments addressed to them as Jews will be of little avail: they must be addressed as Men—as Gentiles, or as Nominal Christians are addressed, when it is sought to prepare them for a cordial reception of the Gospel. "I should think, therefore," says a learned Professor of Theology abroad, on grounds similar to those just stated, "that Tracts should be composed for German Jews, of such a nature as to convince them more of their guilt and sinfulness, to point out to them the wants of their heart, and to destroy the foundations of Deism, whilst shewing the superior nature of the Law of Moses and of the Gospel. A Jew may be persuaded that

Isaiah and Daniel speak of Christ; but of what use is this, if he does not know himself?"

It is scarcely necessary to add, that the Encouragement of Education must continue to form a prominent object of attention. In many places, the Jews discover great readiness to send their children to Christian Schools: this disposition must be encouraged. Even should the children be instructed in the Jewish Scriptures only, much good may, by the Divine Blessing, be expected to result. Patriarchs and Prophets preach Christ: the Law, properly explained and enforced, teaches the Gospel: to understand the Old Testament rightly is to understand the New.

Thus have your Committee endeavoured to discharge the duty which the return of this day has imposed upon them. It remains only that they entreat the Members of this Society to unite in fervent prayers to Almighty God, for His continued blessing on the work in which they are engaged. From HIM, alone, come both the will and the ability to do good. He only can incline the hearts of Christians toward the Jews, and of the Jews toward their Saviour. May the Holy Spirit work effectually in both; disposing the one to impart, and the other to receive, the Gospel of Peace! May His sacred influence enlighten, warm, and purify all who are seeking the salvation of Israel; that, with simplicity of motive, fervency of zeal, and perseverance in action, they may labour in this holy cause! And, above all, may a spirit of earnest supplication be poured forth on Jews and Gentiles! Then, and not till then, may we expect that God will assemble the outcasts of Israel, and bring back the dispersed of Judah. Then, and not before, may we hope, that the fulness of the Gentiles shall come in, and that the Lord shall be King over all the earth: whilst Jews and Gentiles join in one chorus of praise, saying, *Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up a horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began.*

To Him be glory, and praise, and dominion, for ever and ever!—Hallelujah, Amen!

Continent.

JEWS SOCIETY.

We shall, in this article, digest under appropriate heads the various details, which are given in the Fourteenth Report of the Society and its Appendix, in reference to the Continental Jews.

PROCEEDINGS OF THE SOCIETY'S REPRESENTATIVES, AND EXERTIONS OF ITS FRIENDS.

Holland.

The objects of the Society are steadily pursued by the Rev. Mr. Thelwall, its representative at Amsterdam. While he adopts every practicable measure for promoting Christianity among the numerous Jewish Inhabitants of that large city, he is also assiduously engaged in endeavours to excite amongst Christians an enlightened interest in behalf of their Jewish Brethren. Much good, in this respect, has been effected through the medium of the Tract Society. Mr. Thelwall has opened channels, by means of several men of learning and piety, for the distribution of the Society's publications: many of the Dutch Clergy cordially concur in its views. An Institution has been formed, under the joint management of Jews and Christians, for the purpose of educating the Children of the poorer part of the Jewish Population: the intention is, to give them general instruction, and to teach them to read their own Scriptures in the Hebrew Language.

As a proof of the attention with which the Society's efforts are observed by the Jews themselves in Holland, it may be mentioned, that an application has been made, by the Directors of the Jewish Synagogue in Rotterdam, for copies of every one of the Tracts published by the London Society, especially those in which it is proved that Jesus is the Messiah. Can we desire a more favourable symptom, on the part of our Jewish Brethren, than a spontaneous determination calmly to investigate for themselves the evidences of our holy religion? May God, of His infinite mercy, guide and bless the inquiries of the Jews of Rotterdam, and of every place where a similar disposition to inquiry may have been excited!

In reference to the Society's pro-

spects of usefulness in Holland, whilst Mr. Thelwall states his conviction that now is the time of patience, prayer, and diligent observation and inquiry, he writes to the Committee—

My hopes of something being essentially done in this country, of great importance to the Jewish Cause, are gaining strength daily.

Germany.

From *Frankfort*, the Committee still receive the most satisfactory assurances of the progress of the good work. Mr. Marc, the Society's Missionary at that place, writes, under date of April 18, 1821—

The 'sit' among the Jews is increasing, and the many baptisms rouse them powerfully. The news of the existence of our Society spreads more and more abroad, and many are thereby encouraged to come forward.

Mr. Marc mentions several instances of this kind, by no means confined to one class of society—some of them Teachers—some, men of opulence—others, who had given up lucrative situations; and, notwithstanding the earnest solicitations and tempting offers of their friends, persevered in their determination to embrace Christianity. Mr. McCaul, who spent some time in *Frankfort*, in his way to *Warsaw*, speaks in high terms of the humility and sincerity of some of these teachers; and of their promising qualifications as Missionaries among their countrymen, in which service they were anxious to be engaged.

Mr. Marc mentions the formation, in a place with which he corresponded, of a Society for promoting Christianity among the Jews, supported by many persons of respectability in the neighbourhood—the admission into the Christian Church, of some individuals, and the preparation for baptism of others, whose Scriptural attainments and devotedness of character afforded great hopes of their future usefulness among their countrymen—and the baptism of an entire Jewish Family, consisting of ten members, and highly respected in their neighbourhood.

Of the important opening made, by the providence of God, for the Society's operations at *Leipsic*—of the cordiality with which its cause had been espoused by Mr. Tauchnitz, a pious inhabitant of the place—of the eagerness with which our publications were caught up by the Jews, who attended the fair—and of the designation of Mr. Smith as a Missionary to that city, mention was made in the last Report.

Feb. 1823.

Your Committee have been enabled to occupy another Missionary Station, with encouraging prospects of usefulness, in that part of Germany, viz. at *Dresden*. Having determined, on mature consideration, to appoint to this Station Mr. Goldberg, the converted Jewish Schoolmaster, whose baptism was mentioned in your last Report, and of the consistency of whose conduct the most decisive testimonies continued to be received, the Committee directed Mr. Smith to accompany him thither, from *Leipsic*, and to assist in his establishment. Mr. Smith, in a Letter from *Dresden*, expresses his sanguine hopes of the usefulness of Mr. Goldberg's labours in that city, where he will, he says, be protected by the first men in the town, or rather in the nation. He commenced school with six Jewish Children; whose Mother, having been educated herself in a Christian School, had been much persecuted, and at length forsaken by her Husband, for giving Christian Instruction to her family.

Prussia.

From *Berlin*, the Committee still receive the most gratifying assurances of the progress which the Jewish Cause is making in that quarter. The Society continues to enjoy the counsel and patronage of Sir George Rose; and its objects are promoted with unwearied zeal by Mr. Elsner.

A Society for promoting Christianity among the Jews has been established at *Berlin*, under the express sanction of His Prussian Majesty. Major-General Witzleben, its President, writes—

We have formed ourselves into a body, with a view, to pursue, systematically and assiduously, the promotion of Christianity among the Jews, as a duty most sacred, important, and highly imperative on all those, who look for salvation through a Crucified Redeemer. We feel deeply, how great an obligation is due from all, who have the glory of our Lord Jesus Christ and the welfare of the Ancient People of God at heart, to the Society, which was the first, after the cessation of the Calenberg Institution, to hold out the light of the Gospel to the benighted Israelites. We beg your Society to accept the assurances of sincere respect and regard, offered by those, who with it pray, that our Heavenly Father may be pleased to bless, for His Son Jesus Christ's sake, the humble efforts making to bring his brethren in the flesh, to glorify his name, and to tread in the path of salvation through his blood—to build up anew the walls of Zion.

Your Committee will also read a short extract from the Address of the *Berlin Society*; as it will disclose the just and enlightened views, by which the authors of this important measure are guided in their undertaking.

Pious Christians in Germany have, to their grief, seen themselves almost excluded from the work of converting the Heathen, to whom suffering nations only have an immediate access. May they be of good cheer, in turning their eyes to the millions of the Ancient People of God, who live among them, or in their immediate vicinity!

There is no nation provident, with so effective means, now to begin the work of conversion, as Protestant Germany: to this country, the most glorious and sacred harvest appears to be reserved, which ever has offered itself to pious activity. Let us then clear ourselves from the blame, nay, from the censure, of having these millions living among us, yet near our gates, without having ever made any well-regulated attempt to lead them to that Cross, upon which their fathers sacrificed the Messiah.

This field is our own: it only requires labourers. According to our best information of its state, we have no doubt but the soil will readily receive the seed of the Divine Word. The news which we receive from Poland is quite decisive in that respect: the Jews there seem to be convinced that some important change in their condition is preparing, and to be ready to offer their hands for co-operation.

Poland.

Mr. Alexander M'Caul, having been left at Amsterdam, as before stated, by Mr. Solomon, at the end of May, proceeded forward alone, to their destination at Warsaw: he was here joined, on Christmas Day, by Mr. W. F. Becker, who had been for some time resident in the Seminary at Stansted, and had approved himself worthy of confidence. Mr. M'Caul had been steadily prosecuting his work among the Jewish Inhabitants of Warsaw, who are very numerous; having found, immediately on his arrival, ample opportunities of commencing the business of his Mission. As soon as it was known that he had Tracts to distribute, numbers of Jews came successively to his lodging, to ask for them; many of them asking for the New Testament also. By these visits, occasions were afforded him of entering into conversation with the applicants, which he failed not to improve.

Mr. M'Caul having proposed to visit other parts of Poland, in company with Mr. Becker, your Committee fully approved of the intention; and have since received a most gratifying account of the encouragement which they met with on their excursion. The first place which they had visited was *Posen*, in Prussian Poland; where, having, without difficulty, obtained the sanction of the Prussian Government accompanied with the expression of a "wish for good success to their undertaking," they began to distribute books—with what effect, the following extract from their Letter will shew:—

"We gave Tracts to some Jews who were passing by: they began to read them before the window: it attracted other Jews, who came in to request

some for themselves: in a few minutes, there were about thirty Jews satisfied. Now the news spread among them like fire: in less than ten minutes after we began, our room was completely filled, or rather crammed, the hall the same; and a great crowd before the house, clamorously asking for Tracts: we gave away about a hundred. The crowd then became so great, that, in self-defence, we were obliged to stop. On Monday it would have been the same, had not the Government kindly sent up a Gendarme, through whose aid we were enabled to keep up order, letting come a few only into our room at once: this lasted from half-past eight in the morning till twelve. Tuesday, the concourse of Jews was nearly as great as the day before; and, of Christians, still greater. Above 400 Tracts, at least, and upward of 30 Testaments, have been distributed to Jews, and nearly 200 Sermons on the conversion of the Jews to Christianity—most of the respectable people in Posen sending for copies; among them, the Archbishop.

Your Committee cannot forbear quoting the words of one of your Vice-Presidents, now abroad; who, in communicating this intelligence remarks—

Their action would, a very few years past, have been incredible. Strange Christian Missionaries go into a place full of Jews, to whom they are unknown: but they proclaim the Gospel; and are shortly, in consequence, obliged to obtain military aid of the civil power, for their protection—every one will suppose, to save them from the fury of the enraged and bigotted Israelites. No! it is that they may not be trodden down by the crowd of the children of Abraham, Isaac, and Jacob, rushing on them for the tidings of Salvation, through that Messiah whom their Fathers rejected! This joyful intelligence," he adds, "must afford to our Society, large recompence for its exertions in the peculiarly hallowed cause, which, however, was but little felt and understood.

Subsequent communications increase the hope of success among the Jews in this quarter. In reference to this subject, the Committee say—

The information received from Mr. M'Caul and Mr. Becker has fully confirmed the views, expressed by your Committee in former Reports, of the importance of strenuous exertions in behalf of the Polish Jews: they hope soon to send out two more Missionaries thither from the Seminary; and they will most gladly send forth an additional supply of Labourers to assist in cultivating that extensive field, as soon as requisite means shall be afforded them.

Of the necessity of augmented efforts in that quarter, they received the most urgent representations from Dr. Pinkerton, during his late visit to this country. He stated, that, in a district comprehending Russian and Austrian Poland and a part of Turkey, there were at least three millions of Jews, among whom there is an unusual spirit of inquiry on the subject of Christianity; and a readiness to receive the New Tes-

tament, which surpasses expectation. As he himself travelled through their towns, they would often exclaim, "Here comes the Bible Man, and he will give us Hebrew New Testaments."

In confirmation of this statement, the Committee quote those of Drs. Henderson and Paterson relative to the Jews at Berditchef and Lusk, which will be found at pp. 453 and 454 of our Volume for 1821. They then add—

Your Committee cannot quit this part of the subject without noticing a fact, which, in its results, will be peculiarly favourable to the efforts of the Society among the Jews in Poland. This is, the abolition, in the early part of the present year, by an edict of his Imperial Majesty, of the Kahals, or Rabbinical Institutions, which have long operated as a barrier to the progress of the Jews in civilization and knowledge.

This event was communicated to the Committee in a Letter, of which the following is an extract:—

I believe I told you lately, that the Emperor of Russia has issued an edict, breaking up the Kahals, or Rabbinical Institutions, in Poland; and that I am informed this will destroy the Rabbinical Yoke, which has weighed so cruelly on the neck of Israel, and been the main impediment to their conversion to the faith of Christ—an event, at this moment, deserving of all attention and admiration.

Denmark.

Very pleasing intelligence respecting the state of the Jews in Denmark, has been communicated through the medium of your Foreign Secretary; who visited that and the adjacent territories of Sweden and Norway, during last summer, in the joint service of this Society and the British and Foreign Bible Society. He found the Jewish inhabitants, in Holstein and Denmark, not only protected by the Government, but enjoying the benefit of a very liberal administration in their favour. Several measures had been adopted, tending to their moral and civil improvement. Some new arrangements, also, affecting the state of religion among them, which had been introduced by the Government, had not only not been opposed by the Jews, but had met with their cordial concurrence. The Secretary justly regards these and other circumstances which engaged his attention, as indicating "a general tendency among that people toward a great change of their religious state."

On his way to those northern kingdoms, Mr. Treschow made some stay at Hamburg, where he had an opportunity of exciting a lively interest in favour of the Jewish Cause; as an evidence of which, the evening before he left Hamburg, a Committee for Jewish Affairs was formed, comprising some of the most zealous Christians in the place.

South of France, and Italy.

Descending now towards the South, your Committee have reason to hope that prospects are gradually opening in that direction also. They have been favoured with communications on this subject from a Member of the Society, who has lately spent some time in the South of France and in Italy: this Gentleman has made it his principal object, during his travels, to ascertain the state and disposition of the Jews toward Christianity: he met with several indications of an inquiring spirit among them; particularly at Nice, where the Rabbi, a man of learning and extensive travel, entered freely into conversation on the subject of religion, and received with thankfulness a copy of the New Testament in Hebrew. As this Gentleman has been enabled to open channels, in various places, for the circulation of Tracts and Testaments among the Jews, your Committee cannot but hope, that favourable results may ultimately arise from his exertions in their behalf; and they would take the liberty of suggesting to others, who may have occasion to resort to those countries in which Jews reside, a consideration of the important services which they may render to the Society, by cultivating a friendly intercourse with individuals of that nation, and by setting on foot salutary measures for the dissemination of Christian Knowledge among them.

FAVOURABLE DISPOSITION OF THE JEWS.

Evidence of such a disposition has been adduced under the preceding head: we shall collect from the Report and Appendix some further testimonies to the readiness with which, in various places, they receive Christian Books and listen to instruction.

Holland.

A Gentleman writes—

Receiving some New Testaments and Tracts for the use of the Jews, I set to work among them, many living here. E

observed, with thankfulness, how they read, thought upon, and conversed with one another over the histories of the New Testament.

Germany.

Mr. Marc states, that a correspondent had found, that, in a certain country of Germany, the Jews were very eager in reading the publications of the Society, and were encouraged to do so by their own Rabbi. The same correspondent had informed Mr. Marc, that a friend of his, to whom he had sent a parcel of books, had received applications for them from 20 to 30 Jews daily. From others he learnt, that a respectable Jew had set on foot a negotiation with the Frankfort Jews, for the establishment of a Bible Society; and that many Jews, who read with attention, not only the publications of the Society, but likewise other Christian Books, openly avowed their belief, that the Messiah would appear for the second time. After mentioning other facts of a similar complexion, Mr. Marc concludes—

The word of the Lord among the Jews appears to me now to glide gently, like a rivolet; but, when the Lord shall speak the word, it will become a mighty torrent.

A Christian Jew, who is labouring among his countrymen, writes—

Wherever the good seed is sown by disseminating New Testaments or Tracts, it takes root, and affords hope of maturing to fruit. I am astonished at the blessing, which the Lord in mercy grants to my labour. Wherever I come, New Testaments and Tracts are readily received, both in Hebrew and Jewish-German. Many of the most respectable Jewish Families invite me into their houses, to converse with me about religion. In a neighbouring village, I gave to Jews Testaments and Tracts; and a Christian assured me afterwards, that now the Jews meet every evening, when one of them reads publicly the Testament or a Tract, and all the others listen to it attentively.

What great blessings have attended the Frankfort Society is well known to you. Since the last Spring, Fifteen Jews from the city and adjacent places have embraced Christianity.

The Committee state, respecting the journey of Mr. Smith and Mr. Goldberg from Leipsic to Dresden—

On their way, Mr. Smith was gratified by hearing from many Jews, that

they read the books of the Society in secret, and that they were fully convinced of the truth of Christianity; they even added, that they worshipped Christ as the Messiah promised to their Fathers; but that, as many of them were partly, others totally, dependent upon the Jews, they durst not make an open confession of their faith.

On this subject it is remarked—

Your Committee feel sensibly the difficulty of forming a decided judgment on such cases as these. Were ~~one~~ ^{two} such instances only reported to them, they might be apt to suspect strongly the genuineness of the convictions stated to have been wrought upon the minds of the individuals concerned; but hearing, as they do, from almost all parts with which they carry on correspondence, and from persons of unquestionable authority, that ~~many~~ ^{such} instances are brought to their knowledge, they are constrained to suspend, at least, their judgment—and to encourage the hope, strongly entertained by many of their correspondents abroad, that a ~~REAL~~ ^{REAL} conviction of the truth of Christianity is silently and in secret, gaining ground among the Jews in different parts; and that thus the Great Head of the Church may be *making ready a people prepared for the Lord*, to be brought to light in *the day of His power*.

To these testimonies respecting the German Jews are added the following:—

Leander Van Eeg will always be acknowledged a credible witness by assemblies of British Christians. Your Committee, therefore, gladly cite his authority, in confirmation of the preceding statements. He thus writes, May 7, 1831:—

Very frequent and direct applications are made to me on the part of the Jews, for the Hebrew-German Testament, of which no copies have as yet reached me; and I therefore earnestly request you will favour me with an adequate supply. My stock of Hebrew Testaments will soon be exhausted. It is a most pleasing phenomenon of our times, that an *almost general stir* is observable among the Jews; and, although we cannot expect that many will immediately make a public profession of Christianity, yet the Lord seems to be preparing their minds, by a slow but certain progress, for their reception of the Gospel. I have lately had several most gratifying conversations with Jews, who called upon me for Hebrew Testaments, on their way to the Frankfort Fair.

Nor is the testimony of Mr. Senator Von Meyer, of Frankfort, less decisive on this point:—

Many Jews, of the class of Teachers, and without fortune, for the greatest part strangers, are now unexpectedly applying for reception into the Church of Christ. This phenomenon widely differs from former conversions of the Jews in Germany. Hitherto, some individuals, poor or rich, went over from the Jewish to the Christian Church of the country in which they lived, mixed among the other Christians, and remained without influence on their own people. But all the present converts go over with a desire to become Apostles of Christianity among the Jews.

Of the firmness of one of the Converts, Mr. Marc writes—

A Jew having in vain endeavoured to shake his determination by all manner of threatenings and flattering promises, sent his Sister, his Aunt, and his old Father, to move him by their cries and tears: some opulent Jews sent him invitations—but all in vain. A Jew has told me, that some other Jews would have expended 2 or 3600 Carolines to gain over that Young Man from his determination. And how was he addressed by us? "As to your temporal welfare, we can do nothing for you; but you must rely on the Lord alone." When he is asked by an acquaintance in the street, what he is seeking, his answer is, "Salvation!" Asked by another, what he expects to become as a Christian, he replies, "Saved!" He is full of the love of Christ; and, during the short time of his residence here, he has already laboured successfully in bringing some of his Jewish friends to the knowledge of the Truth.

Poland.

Mr. M'Caul writes, from Warsaw—

The Jewish Nation appears to me to be ready to receive any impression, either good or bad, that may be presented. They appear to feel, that there is a void in their hearts, that can only be filled up by vital religion; and they also seem very sensible of their want of instruction: for this reason, in my conversations I always press them very much with their ignorance of their own religion; and to this cause I also attribute the eagerness with which they demand cards and books. I have no doubt that the most extensive good might be done among the Jewish Women, by the distribution of Solomon's Testament. I have found very many persons inclined to Christianity, but afraid to declare themselves openly.

On occasion of a great Fair at Warsaw, he says—

I distributed 868 Tracts; and about 400 Jews, men, women, and children, called on me for books. Many of these were Teachers, and solicited Tracts for the use of their Schools; and if I had been willing to give Testaments to all that asked for them, I should have disposed of my whole stock.

From Posen, he writes, in reference to his visit thither with Mr. Becker—

Every Jew, without exception, who has visited us since our arrival, asked for the New Testament. Three Young Men, who had borrowed New Testaments from us, returned them; declaring their belief of the truth therein contained, but not yet strong enough to renounce all for Christ's sake. These and many other examples show how good is Dr. Pinkerton's advice, not to look for individual conversions, but quietly to sow the seed where we have opportunity: now is only seed-time; and it would be premature to look for that fruit, which can only be had in the great harvest.

The want of books did not at all prevent the Jews from visiting us. Almost every day, many have come to converse upon the Christian Religion; and the only bitter spirits that we have seen, were some Jews who have been in England. One Young Man, when he heard me remark, that we only sought those things which we were not in possession of, exclaimed, with great earnestness, "I will go and seek the Lord my God, that I may find him." Among the many persons who came to converse with us, two several parties, the one consisting of five the other of four old Jews, particularly astonished us: they did not come for Tracts, as they themselves told us; but to discourse with us, if we permitted them: each party remained about an hour; and heard us with the utmost attention, and without the least contradiction: what they had to object, which was very little, they delivered with a mildness and meekness of spirit which gratified us exceedingly. The spirit of inquiry has also seized some of the Young Men who study with the Rabbi: they assemble in the house of a certain Teacher, at night, to read the New Testament, and to examine the proofs advanced for the truth of Christianity.

We shall close this article, by an

extract of a Letter from a Jew of Tunis, a man of some rank, addressed to Professor Habicht of Breslau: it relates, indeed, to the state of the Jews in another quarter, but it shews that the disposition among them to inquire into Christianity is extending itself very widely.

I received, lately, copies of the Gospel of Jesus Christ, who is to be praised, in Hebrew. I confess to you, my Dear Friend, what I communicated already to others, since a considerable time, that I am wholly persuaded that Jesus Christ is the Messiah. The Gospel is a grand book, whose precepts are excellent, and resting on the principles of common sense. I remark, that the Gospel is now in the hands of many Jews, for it was never before seen in the Sacred Tongue. Many Jews are of the same opinion with me respecting the Messiah; and I am of the opinion, that a great discord will soon arise between these Jews and the Pharisaean Jews.

almost broken: for I had a better opportunity of inquiring into their real state; and soon found, that if I did not become every thing to them, I could have but little hope of benefiting them. Most of them were sick with the dysentery, or had large ulcers; and many died: but my greatest difficulty with them at first, was, that they mistook every act of kindness for a certain sign of their being sold again as soon as cured; and, owing to their ignorance and the continual cruel usage which they had endured, it was the hardest thing to persuade them to the contrary. Notwithstanding, however, these and other trials, I became so completely settled, that it was a new trial to me, when I was called upon to leave them, and to undertake the Settlement now called Gloucester.

Here begins a new scene, a retrospect of which calls forth my warmest gratitude.

The first day that I went to the spot, I took a cutlass with me; but not knowing what use I could make of it, I had a mind to send it back by one of the boys which were with me: but the boy seeming unwilling to go back, I resolved to take it in my hand, as it would serve instead of a walking-stick; and was in the end glad enough that I had it, for I had to cut my way through in many places until I arrived on the spot fixed upon, where I found 107 individuals lately rescued from the chains of the Slave Trader, and sent into this forest with an European who had to manage them until I took charge of them.

It was on the 18th of December, 1816, that I went there. About two chains square had been opened; the bushes and trees having been cut down by those who were able to do a little work. Two huts had been erected; the one half covered, and the other not at all: so that the sick were neither sheltered from the sun by day, nor from the heavy dews at night. Preparations were now to be made for convenient houses, against the ensuing rains; but how to set about it with expedition I knew not: the few who were able to work were obliged to do every thing: the rest appeared like skeletons, moved about by machinery? Discouraging as my case was, I was not willing to give up the thought, that this might become an Asylum for these and others of the forlorn Sons of Africa, at which, some of them at least, would with

Western Africa.

GLOUCESTER.

(Sierra-Leone)

CHURCH MISSIONARY SOCIETY.

Sketch of the History of this Settlement. The Reader will have seen, at pp. 9 and 10 of the Survey, a summary view of the state of Gloucester, at the time of Mr. Düring's leaving it, in the beginning of May, on his visit to this country. While in London, he was requested to state the beginning and progress of the work in which he had been engaged: his statement will strengthen the interest which is so justly felt in the labours of the Missionaries on these shores.

On first seeing the Negroes brought from the holds of the Slave Ships in which they had been confined, I was greatly discouraged. I had, indeed, heard something of their deplorable condition; but it may truly be said, that no one who has lived only in a civilized country can form an adequate idea of the misery of these our poor fellow-creatures.

I was first appointed to Leicester Mountain, then a Station under the Society. On going thither, my heart was

gratitude remember their benefactors, and praise that God who had put it into the hearts of His servants to rescue them from the hands of cruel men, and to devise means for their good. This thought continually encouraged me to persevere.

I soon got room enough to build fourteen houses, besides one for myself and one for a School: those for the people were comfortable enough; but mine and the School, being of a larger construction than the Natives had been used to, they were not able to make them water-proof. When the rains, therefore, fully set in, we were indeed sheltered from the wind, but were obliged to eat our victuals, to sit, and to walk about, under an umbrella, even in the house, when it rained; and, in order to keep our bed dry, I was obliged to build a roof over it within a week.

In this state however, of continual exposure to wet and damp, I escaped every sickness; so that I was two years entirely well. This mercy has always armed me against despair, in the worst of seasons; for the Lord, who preserved me in this difficult and dangerous situation, is able still to preserve and keep me in every other danger: not that I would be presumptuous, and expose myself to danger where there is no necessity; but, where it may be unavoidable, as it was with me at that time, let me ever trust Him, and not be afraid.

But the instruction of the ignorant in the Way of Salvation, was that for which I had chiefly come to Africa; and, urgent as our other duties were, was not to be neglected.

The first point to which I bent my attention, with a view to our higher end, was the observance of the Sabbath Day: the first time I spoke to my poor people on this subject, there were only three who in some measure understood me, and were able to explain to the others what I had said. Soon after this I commenced Evening School. When I had got a little on with this plan, I began to keep Morning and Evening Service, and three times every Sunday: most of the people shewed, at first, great aversion to this; but, by little and little, this fled away, and our assemblies were more frequently and regularly attended by a good many.

When I had been scarcely six months among them, I found some few began to be concerned for the salvation of their souls. My joy was inexpressibly great:

my toils and labour and dangers were now richly rewarded: I thought myself the happiest man in the world, and have been able to thank my God, ever since, for having brought me, by His good providence, to Africa. When I had been about a full year on the spot, I had eight Communicants, who had all, to the moment of my leaving them, stood the test, and proved that the Gospel is indeed *the power of God unto salvation to every one that believeth*, and had been real ornaments to that faith which they profess.

In the end of 1817, more wood was cleared away, and more houses for the people built: the foundation of the Superintendent's Dwelling-House was laid; and a Rice-Store, 30 feet by 18, was begun and finished in less than two months. It may appear extraordinary, that Africans, who had hardly become used to their tools as masons, should be so expeditious: but any one, who knows what an effect true religion has on the mind of an African, will no longer wonder, for six of the masons employed at that work were Communicants. But this was not all, for the Dwelling-house, the foundation of which had been previously laid, was also forward enough for me to live in by the time when the full of the rains of 1818 set in; and, in the latter end of July of the same year, all the mason-work was done. When I saw what the workmen could do, I set about planning the Church, to which the Governor readily gave his sanction; and, in consequence, the foundation of St. Andrew's Church was laid in the latter end of September 1818: the building is 76 feet by 42, with two galleries all along; and will hold, conveniently, 1500 persons: it was opened for Divine Service in June 1820. As soon as the masons had finished their work of the Church, the foundation of a Female School-House was laid, 70 feet by 25: this also is finished, and both buildings are in daily use. My next plan is a School for the Boys, of the same dimensions; and then the chief buildings will be finished at this place: which I heartily desire; for I am quite tired of all the headaches, and groans, and sleepless nights, which those that we erected have caused me: at the same time, I cannot review the whole, without expressing my warmest gratitude to the Lord, who enabled me to do what I have done.

Nothing is more calculated to stir up

pride, than success in any undertaking; and therefore the greatest blessing that our Heavenly Father can bestow on His servants, in order to keep them humble, is affliction. Of this I have had plenty, at least as much as ought to keep me in my place at His footstool. I have often thought on Nebuchadnezzar: while the words *Is not this great Babylon that I have built!* were in his mouth, he became a companion of beasts.

These things, all together, have had a wonderful influence on the minds of the people; as they afforded them the greatest opportunity of putting in practice the blessed doctrines of the Gospel, in which they have been from the first instructed, as well as in other useful knowledge: and it is also through these things, that the truth and force of religion became evident, even to a superficial observer; for the difference of those who are, and those who are not religious, is at once seen—*A city set upon a hill cannot be hid.*

It was my earnest wish, from my first coming to Africa, to glorify my God in all things whatever I should be called to do: the system which I adopted in consequence, for the superintendence of the Settlement in all its parts, had for its basis the Word of God alone; and it is in this way that I have so far succeeded: but nothing is due to me on that score, for it is neither by my wisdom nor by my goodness that I have thus far come; for if I look back and review the whole, I have reason to exclaim, *Enter not into judgment with thy servant, O Lord!*

Gloucester contained, when I left it in May last, 780 inhabitants: of this number, above 100 couple have been lawfully married—500, at least, are able to read their Testaments—and 62 were stated Communicants. Insurmountable as the difficulties appeared at first, many of them have been overcome; and the remaining shall also be surmounted, if our gracious Lord and Master shall continue His wonted favours and the blessings of the Holy Spirit on the endeavours of His servants.

My coming to Europe has done me much good, both as it respects my body and soul: and I trust, also, that my having been absent from my Station will be sanctified to the people who are nearest my heart; and that now, being on the point of leaving England a second

time, I shall, through the grace of our God, be enabled to enter again on my labours in the fulness of the blessing of the Gospel of Christ.

Course and Effect of Mr Düring's Ministry.

Mr. Düring's Journal of the early part of last year, just before the attack of sickness which obliged him to leave his work for a season, furnishes some instructive details, on the subject of his labours, and their influence on the people. His debility of health was at times accompanied by dejection of mind: on an occasion of this kind, he writes—

Jan. 5, 1822, Saturday.—When I rose this morning, I found myself much better. This led me to rejoice; and to expect to be able to feed my flock, on the morrow, with *the sincere milk of the Word*; but, to my great sorrow, I soon found that my mind was as much disordered as my body had been: I felt as though I could neither read nor pray, and that I could have given any thing for some one to fulfil the duties of the Sabbath for me. My Sable Brethren, who had often been instrumental in relieving my mind, seemed, in our usual meeting in the evening, only to add to my distress; with the exception of one, who said, "I should feel so glad, if I could tell you of some good thing which the Lord Jesus Christ done for my soul; but me no find any thing in my heart that's good. Suppose me want to read the Bible—that word condemn me. When I want to pray—I can find no word to say, but that same which the Publican say, *God be merciful to me a sinner!*" A deep sighing was heard throughout our company; and I believe this man spoke nearly the feeling of every heart present.

The Missionaries find it requisite to guard these simple Christians against the perversions of Scripture, which the Great Enemy is busy in scattering wherever the Word of God takes effect. Mr. Düring writes, in reference to this subject—

Jan. 14. Monday.—I entered into conversation with some of the Communicants, one of whom frequently asks me very intelligent questions. He said,

on this occasion, "Mama, some people in Freetown say 'Man can and must make himself fit to receive the grace of the Lord Jesus, for the saving of the soul'; and others say again, 'If any man find God, he can no more fall into sin, because he is holy; and may do what he pleases, yet, after all, shall be saved.'"

When I think about them people, my heart feel sorrow—I begin to fear very much: *Mama*, we want to know what you think about them?" I perceived that my last night's Discourse had, as I intended, exposed these errors; and had led them to make these inquiries. "Well," I said, "what do you think of these opinions? Are they the effect of the Holy Spirit's teaching, or of man's spiritual ignorance and rebellion? You see that those, who wish to purchase their salvation, openly rebel against God, by reducing the righteousness of Christ and exalting their own, which must be abominable in the sight of a holy God: the others, who turn the grace of God into lasciviousness, make Christ the servant of sin. Thus the one, you see, reject the counsel of God against themselves; and the other abuse it most grossly." I then referred them to Rom. viii. 1—14; and begged them to pray for those unhappy persons, that the Lord may bring them to see the error of their way, and enlighten their benighted understandings. They rejoiced, and went away apparently much gratified.

But the effect of Scriptural instruction is seen among these Christians, not only in the confirmation of their minds in sound principles, but in the practical influence of those principles. Mr. Düring gives a striking instance of this in the following passages of the Journal:—

Jan. 15, 1822. *Tuesday*.—I expounded, in the evening, Matt. xxvii. 39—44; and endeavoured to point out man's natural enmity to God as the source of every other sin. The Church was well attended; and the quietness which continued after the Service, indicated that a strong impression had been made on the minds of all present. May the Holy Spirit apply the word, and make it sharper than a two-edged sword!

Jan. 18. *Friday*.—I endeavoured to show, this evening, from Matt. xxvii. 45—49, that man's dark understanding

prevented him from discerning things spiritual. Considerable impression appeared to be again made upon the hearers.

Jan. 19. *Saturday*.—We had a very reviving meeting this evening, after another week's toil and labour, which led me to look forward with pleasure to the ensuing Sabbath. The Discourses of Tuesday and yesterday continued to occupy the minds of the people. The remarks of a Young Man, who was baptized last Christmas, testified that the former had not been in vain.

He went to Kisey, last Wednesday, to cut grass for his house. Having worked hard till moonlight, he repaired to the house of an old acquaintance, to rest till day-break. On his arrival, he found nobody at home but a little boy, who could give no satisfactory account of the inmates. He felt at a loss whether to stay, or return to his grass: at length, however, he ventured to trust to his friend's liberality, and laid himself down on a country-made sofa. He found himself, however, notwithstanding his fatigue, unable to rest, as he could not help anticipating trouble. While in this situation, he was struck by the remembrance of what he had heard me say, the previous evening, on the importance of Christians' forsaking their old companions in sin, and taking up their cross to follow their Saviour. His peace of mind was now so disturbed, that he resolved to go away. Just as he was quitting the place, the owner, with his wife, came in; and began to quarrel and to fight together, both being intoxicated. Their infant was in the greatest danger; but the Young Man rescued it from the brutality of its parent: this had so striking an effect on the mother, that she desisted immediately, snatched up her child, and left her husband to his own fury: he would immediately have pursued his wife, had not the Young Man prevented him. This interruption had nearly produced unpleasant consequences; as the husband abused him, and was proceeding to strike him, when a man happened to come in and succeeded in effecting a reconciliation. Our friend was about immediately to depart, but the owner of the house wished now to detain him; and, for that purpose, produced what he thought would prove irresistible—his rum-bottle: this, however, had not the desired effect; as our friend informed him, that he could drink rum

no more—that it was “no good”—and that, to use his own words, “Suppose you and your wife no drink rum to-day, you could no fight.”—“Where do you live this time?” said the man, “At Gloucester Town,” was the reply—“Aha! Mr. Düring make you fool! You think Mr. Düring no drink rum?” “No, my Massa no drink rum; and suppose he drink it, I can’t drink it: it make people fools—I no see my Massa act like a fool! he don’t drink rum?” He then proceeded to expatiate on the sin of drunkenness; which made the owner and the other man so angry, that they actually turned him out of the house. This the Young Man said made him “so glad;” and he prayed, all the way to the place where his grass was, that God would have mercy on the souls of these people. “It is true,” he said, “all what Massa say last Tuesday Evening. Yes, suppose them people love and fear God, they could not do so; but they hate God and all that is good. This tell me that all men stand in same fashion like the Jews, who kill the Lord Jesus Christ.” The sensation produced in our assembly by this statement it is impossible to describe.

Mr. Düring thus describes his course on one of the last Sundays on which he was able to prosecute his labours:—

Jan. 20, 1822. Sunday.—Preached, in the Morning, from John v. 39: shewing, 1st, What is meant by Searching the Scriptures.—2dly, The Duty of searching them, because they alone reveal to us the perfect will of God respecting our Salvation.—3dly, The manner of searching them; that is, with Humility and holy Reverence, and with earnest Prayer to the Holy Spirit to apply them to the heart. In the Afternoon, I catechized the Children on Luke vii. 36—50; endeavouring to draw their attention to true and genuine repentance, and to the compassion of the Saviour toward those who weep; as the poor woman wept, at the feet of Jesus, for past sins. Preached in the Evening from 2 Kings vi. 16: and shewed, 1st, The perfect safety of God’s people in all situations; as was evident in the case of Elisha.—2dly, That all wicked men’s plans to hurt the children of God are over-ruled by the Lord, and made even to work for their good; as verified in the case of the Syrians.

After the Evening Service I was very much fatigued and dejected, and felt as though my preaching was useless: but no sooner had I taken some refreshment, than two men came in, and desired to speak with me. Tired as I was, I could not send them away, pretty well knowing what they wanted, as they came after Service.

The first who spoke said, “Massa, you know me live here since the first—when you come from the mountains: me go to Church every time: me hear all what you say: but me can’t believe it. Me see plenty people turn Christians—me hate them all. I plenty times say, ‘They tell Massa lies!’”—meaning that he disbelieved their declarations concerning themselves: “but, sometimes, something tell me, ‘Suppose them tell truth, then you in the way to Hell, because you no feel that same thing.’ Then I fear very much—I begin to pray. But my fear, that time, go away from me.” I inquired at what time that was: he replied, “At that time when Ma. Johnson in England”—about two years—“when my fear go away that time,” he continued, “I left off to pray, and I did more sin than what I did before. But my fear come again; and I could not stop in my house by myself in the night-time—I fear something bad want to catch me. By and bye, something tell me ‘Leave off going to Church, and your fear will go away.’ I do so for a long time; but, one day, you meet me in the road, and you begin to talk to me: you say, ‘You don’t want to hear the Word of God in the Church; but I am determined that you shall hear it here, that you may be left without excuse.’ Every word you say, that time, go through my heart: hut, soon after that, me again hate all the Christians; and when me see them get into trouble, my heart feel glad, and me say again, ‘All what they say are lies!’ But now”—and tears began to flow—“but now, I can’t say so no more! because I see that me hated them for nothing. Yes! I have hated God and all his people, more than all the people in the world.” He now cried aloud; and, being unable to desist, I told him to come the following day. The other man, whose case much resembled his, I desired also to come the next day. My joy was great; and, I trust that I could heartily say, *Thanks be unto God, which always causeth us to triumph in Christ!*

Some further extracts will shew the state of the people:—

Jan. 21. 1822. Monday.—The two men, just mentioned, came as soon as Morning Prayers were over, and seemed anxious to declare what God had done for their souls. I was much pleased with the account that they gave of themselves; as they were much more composed than they were last night. Knowing what they said to be true, I put them down in the list of those who are to be examined.

Jan. 25. Friday.—This evening was appointed for Public Examination. Ten out of twelve were admitted on preparation for baptism on Easter Day: the other two, being deficient in knowledge, were referred to a future day.

Feb. 2. Saturday.—I was so much affected by bile the greatest part of the day, as to fall into an almost irresistible stupor; but got the better of it in the usual meeting with the Communicants in the evening, which was truly edifying. A Woman, among the rest, complained very deeply of the sinful state of her heart, and expressed herself in the following words:—"When I think how my heart stand this time, I cannot say that I am a Christian. When I go to Church, my heart trouble me with all sorts of foolishness. When I hear God's Word preached, I feel glad: when I come home, I read what Massa preach about—I feel glad again: but all this soon go away from me, and my heart trouble me again! People call me a Christian, but a Christian's heart can't stand in this fashion. All my Brothers and Sisters' hearts no stand so, because they are true Christians. I love them; but I hate myself. I want to be without sin in my heart one time," that is, entirely; "but the more I wish for it, the more sin I see." She added these striking words, in the depth of her compunction—"Yes! Hell is bad: the Devil is bad: but my heart pass all!" Suitable advice and consolation were given to her.

Feb. 4. Monday.—We had our Monthly Prayer Meeting this evening, as usual; after which I read to the assembly the Journal of William Tamba in the Sherbro, (See pp. 360—363 of the *Missionary Register* for 1821,) to which all listened with the greatest silence and attention; the language being simple, and some of the places mentioned, familiar to them. One little School

Boy recognised his native place among them.

Feb. 9. Saturday.—The Meeting, this evening, with the Communicants, refreshed me so much, that I completely forgot all my troubles and trials of the week past!

One Woman expressed herself in this affecting manner:—"Last Sunday Morning, when I consider all what Massa preached about, my heart feel very glad; but the time I kneel down to receive the Lord's Supper, I fear much. I remember the verse Massa preached from; but particularly, *Let him that nameth the name of Christ depart from iniquity*. My heart beat much, because something asked me, 'When will you depart from all your iniquity?' Oh my heart feared so much that time, because I feel myself guilty of every sin! But, when Massa read, 'Ye, that do truly and earnestly repent, &c.'—which I have frequently explained, as well as the preceding Exhortation, while reading, for the better understanding of those who are admitted to the Sacrament for the first time—"all my fear go away from me: and this one thought strike me—'True! I am a poor polluted Woman; but the foundation of God standeth sure—the Lord know all them that are his own! Yes, true; because His covenant stand sure, and cannot be broke by the Lord!' Plenty time I live in darkness and fear; and plenty time, when I fear that the Lord had now forsaken me, by His Word He always make me glad again! Oh how glad was my heart when I think about all that! And, Monday Evening, when Massa read in that book about Tamba—particularly about that man who pray in his house, 'O Lord, we no sabby you. O Lord, we have broke Thy Law, &c.' I cannot tell how my heart feel that time: suppose me have four dollars, that time me can give it all, and thank God too!"

Most of those who spoke were in a similar state of mind.

Often, O Sovereign Lord, renew
The wonders of this day;
That Jesus here may see His seed,
And Satan lose his prey!

was, I believe, the feeling of every heart present.

Feb. 10. Sunday.—Received, this morning, a Note from the Governor, in which His Excellency intimated his purpose of attending Divine Service at

Gloucester. The Church-wardens had already arranged the seats, and caused the dust to be wiped off, which is in great abundance at this time of the year. The people were all in their best dresses, and waiting for the ringing of the bell.

The Congregation came nothing short, in order and regularity, of many that I have seen in Europe; in which, alas! my rebellious heart felt tempted to glory, more than in the solemn worship of Jehovah, and for which I desire to be humbled. His Excellency, after Service, seemed much pleased.

After Evening Service, Mr. Düring was seized with the illness which led to his return for a time to England.

We shall close these extracts from his Journal, by a notice of the industrious habits of the people:—

All the people attend daily Evening Worship very regularly; but many of the men do not attend either the Evening School held after Worship, or Morning Prayer. This arises from their retiring to rest, when there is no moon-light, about eight o'clock, in order to pursue their labours with the earliest dawn; while, in moon-light nights, they mostly repair their houses against the next rains, in order that they may not be interrupted in the day-time from clearing new or improving old farms. Many mornings, sometimes an hour before day-break, I am awakened by the noise of the grindstone; and see them, as soon as it is light, walking in all directions, with their axes and cutlasses, toward their farms: a sight so pleasing, has often drawn from me petitions on their behalf, and expressions of thankfulness to that God who alone was able to effect such a change.

Recent Progress of the Settlement.

The seed, which Mr. Düring had been for several years sowing among the people at Gloucester, has not only thus, in many instances, sprung up and flourished; but, in other cases, was germinating and ready to shoot forth, when the fresh dews of Heaven should descend upon it. This has been happily realized, by the gracious influences of the Holy Spirit on the labours of William Tamba, and the ministry of Mr.

Johnson, during Mr. Düring's absence, among the people. William Tamba was stationed at Gloucester, as was noticed at p. 5 of the Survey; and Mr. Johnson visited the people as often as he was able: and, as is not unusually the case, the testimony of these new witnesses to the truths which had been preached to the people, was the means of fanning into a flame the spark which had glimmered in the breasts of many.

Mr. Johnson writes to Mr. Düring, in June—

You feel, no doubt, anxious to know the state of Gloucester. I am happy to say that all goes on as well as could be expected. I have endeavoured to keep the people orderly, and I believe they are happy. Six of those who had backslidden, have been reclaimed, and again admitted; their conduct manifesting real contrition. One, I am sorry to say, has severely fallen: I warned him twice; but he would follow his own inclination. Let not this trouble you, Dear Brother: such things will happen in the best of Churches: I have had to experience the same among my flock.

The number increases, and thus the work of mercy is proceeding. I said above that six backsliders have returned; and I am happy to add, that four people have been admitted as Candidates for Baptism.

The following further notices, from Mr. Johnson's communications, will be read with pleasure:—

July 14, 1882. Sunday.—I got, with difficulty, in the afternoon, to Gloucester; and preached from John iii. 3. The people, who were, I believe, all present, appeared very attentive; which almost surprised me, as I felt myself very lifeless: but I was more surprised after I had concluded, when I found that several of them wanted to speak to me about what they had heard, and appeared very much alarmed. One Woman said, that very much people felt their hearts, and wanted to speak to me. As I had to preach again at Regent's in the Evening and it was late, I could not stay to hear what all the people had to say; but promised to come again in a day or two. I administered the Lord's Supper to 48 Communicants.

Sept. 8. Sunday.—In the Afternoon, I went to Gloucester—preached on Romans viii. 14—baptized 11 persons—and administered the Lord's Supper to 59; of whom 14 attended for the first time. The ordinance of baptism was very affecting: many tears were shed by the baptized. I feel grateful that our gracious God is pleased thus to carry on His work at that place, during the absence of Br. Düring. Unto thee, O Lord, be all the praise and glory! The Church at Gloucester was quite full; yea, full of attentive hearers.

Sept. 12, 1822. Thursday.—I went, on Tuesday, to Gloucester; where I found a number of people who wanted to speak to me about their hearts. Being on my way to Freetown, to attend the Monthly Prayer Meeting at ten o'clock, I had not time to stay; and therefore told Tamba to desire them all to be at the house at four o'clock yesterday afternoon. There appears a great stir at Gloucester: those who had backslidden, previous to Br. Düring's departure, are, in general, very anxious to be re-admitted; and about 20 are desirous of being admitted as Candidates for Baptism. When I returned yesterday from Freetown, it rained very much; and I was obliged to make the best of my way to Regent's, in order to change my clothing; but promised to be at Gloucester at nine o'clock this morning: but the rain descending very fast it was impossible for me to fulfil my word and wishes.

Sept. 13, Friday.—Being a little fair this morning, I went immediately after prayers to Gloucester, to examine the Candidates for Baptism; and was agreeably surprised to find a much larger number than I had expected. I received again two who had backslidden, and thirty Candidates for Baptism; but was rather alarmed at so large a number, lest the work in some should not be real: I found, however, no cause to prevent any of them from coming forward; but charged Tamba and the Communicants to watch particularly over their conduct. May the Lord of Hosts, who has blessed His Word and wrought this change, have all the glory! Amen.

The Communicants and Candidates at Gloucester amount now to 92.

In October, Mr. Johnson adds—

The number of Communicants has increased to 102: and so many more are

inquiring about the things which concern their peace, that fearful Tamba trembles under the apprehension of having the Church of Christ filled with hypocrites. He is very useful among the people; but finds it somewhat difficult, to get through his labours, as his constitution is not very strong, and his mind naturally anxious.

Mediterranean.

Affecting Account of the late Earthquake in Syria.

AT pp. 20 and 21 of the Survey, some extracts were given on this subject from the Official Report of the British Consul, John Barker, Esq. The following impressive Narrative of this awful event has been transmitted by the Consul's Brother, Mr. Benjamin Barker, who is Agent to the British and Foreign Bible Society. It is dated from the "Garden of Ibrahim Aga, near the Ruins of Aleppo:"—

With a heavy heart I take up my pen, to trace anew in my dejected mind the most dreadful of all events. The wounds of affliction must bleed afresh, when I recall to my memory the lamentations of fathers for their children, of children for their fathers, of husbands for their wives, and of wives for their husbands—running naked from place to place—imploping the protection of the Almighty; or, with their feeble hands, trying, amidst the falling ruins, to extricate themselves and their relations.

I was at that time asleep on the terrace of my particular friend Mr. Massey; who, by the help of the Almighty, was mercifully saved, with all his family.

About half an hour previous to the great shock, a light one was felt; when I took the precaution to draw my bed from under a very high wall, where it was placed. I was soon awakened by the fall of that wall, on the very spot where my bed had stood. I sprang from my couch; and, without waiting to dress myself, fled into the house, which I found falling on all sides.

To remain in the house, or to take to flight through the streets, amidst falling houses, appeared to be equally dangerous.

I recommended my soul to God, and embraced the latter resolution. In con-

sequence, I descended the back-stairs of Mr. Maseyk's house, by the Almighty's guidance; for the great staircase fell at the same time.

The darkness of the night, and the clouds of dust that covered the atmosphere, prevented me from perceiving the stones and rubbish on the stairs, which had fallen from a part of the house; and, consequently, I was precipitated into the court-yard on a dead body.

How can I express my feelings at that moment, ignorant on what body I had fallen! I was half dead with fright and horror. I afterward learnt that it was a faithful servant, who a second before had descended those stairs, when some stones of an adjoining Turkish house fell on him, and killed him.

I quitted that melancholy spot; and, like a man deprived of his senses, ran, amidst the falling walls, to the gate of the town, which is situated at some distance from my friend's house. It was on my road, among narrow streets, that I was destined to witness the most horrible of all scenes. The lights of the houses whose sides had fallen, exposed to my view men and women clinging to the ruined walls of their houses, holding their children in their trembling arms—mangled bodies lying under my feet—while piercing cries of half-buried people assailed my ears. Christians, Jews, and Turks, were imploring the Almighty's mercy in their respective tongues, who a minute before did not perhaps acknowledge Him.

After a great deal of trouble and fatigue, running among the ruins, I arrived, exhausted, at the gate of the city, called Babelsanige; the earthquake still continuing. Cold and dreadfully bruised, and cut in my body and feet, I fell on my knees among a concourse of people, to thank the Almighty for my happy deliverance from the jaws of death. But the gate of the city was shut; and no one dared to risk his life under its arch, to open it. After recommending my soul again to my Creator, I threw myself on the gate. I felt in the dark, and perceived that it was not locked; but the great iron bars that went across the folding-doors were bent by the earthquake, and the little strength which I retained was not sufficient to force them. I went in quest of the guards, but they were no more!

I fell again on my knees before the Almighty, who alone could save me

from the immediate peril of being crushed to death. I did not forget in my prayers the miserable creatures around me. While I was in that attitude, four or five Turks came near me, and joined hands to pray in their accustomed way, calling out, "Alla! Alla!" Having in sight my safety, and that of thousands of individuals who crowded to the gate to escape, I made no more reflections, but began to entreat them, in the name of God, to help me to open the gate, in order to save our lives, and those of so many individuals who were continually perishing before us.

The Lord inspired them with courage; and, providing themselves with large stones, according to my instructions, in a little time they forced the bars and opened the gate. No sooner had I quitted it, than a strong shock of an earthquake crumbled it to pieces, and several Jews were killed by its fall.

A new and affecting scene was now exhibited. A great concourse of people rushed out; and with one accord fell on their knees, to render thanks to the Almighty for their preservation: but, when the first transports of joy were over, the thought of having left buried, or in danger of being buried, in the city, their friends and relations, made them pour forth such piercing lamentations, that the most hard-hearted person would have been penetrated with grief.

I crept, as well as I could, about twenty yards, to a place where I saw a group of people, who had saved themselves from the suburbs, where no gates prevented their issuing out of the town; there I fell, half dead, with cold, and with the pain from my sores. Two or three of those people, who recognised me in that miserable condition, immediately gave me a cloak, and brought me a little water. When I recovered a little my senses, I began to feel new sufferings, of a nature too poignant to be described. The thoughts of what might have befallen my brother and his family, who were at Antioch, and the cruel fate of my friends in the city, besides the melancholy objects around me—people wounded, others lamenting the death of their relations, others having before them their dying children taken from under the ruins—preyed so strongly on my mind, that not the pen of the ablest writer can give an adequate idea of my feelings. I spent the whole night in prayer and anxiety.

Early the next morning, I was conveyed by some charitable people, on an ass, to the nearest garden, to profit by the shade of the trees. I did not remain long, before Mr. Derehé, the French Dragoman, joined me; and gave me the agreeable news, that all the European Christians, excepting a little boy, had been saved: but many, like myself, were greatly bruised.

Of the European Jews, the Austrian Consul, Mr. Esdra de Picciateo, and a few others, were crushed to death; and many thousands of Native Christians, Jews, and Turks, perished with them. I have now the satisfaction to know that my brother and family had escaped from a similar danger at Antioch.

When I joined the rest of the Europeans in the garden of Ibrahim Aga, I was most kindly received by the French Consul, Mr. Lesseps, who afforded me every possible assistance. I cannot too greatly admire the conduct of this worthy gentleman, in the critical and afflicting position that he is in. A father could not shew more affection to his children, than Mr. Lesseps manifests to his countrymen, as well as to all those who are in want of his advice or assistance.

The next day, my friend Mr. Maseyk came to live among us; in the bosom of whose family I begin again to enjoy life, although deprived of all its comforts.

My heart bleeds for the poor Europeans; who, without the least prospect of having, for a time, a roof to preserve them from the scorching rays of the sun, must soon, from the heavy rains of the autumn and winter, be deprived of every resource; for the few effects which they have been able to save, must be sold for their sustenance.

Caspian Sea.

Persia.

SCOTTISH MISSIONARY SOCIETY.

Favourable Characteristics of the Persians.

THE last Report of the Society contains the following remarks on this subject:—

Ancient History unites with Modern, in representing mildness and gentleness as being, in general, prominent characteristics of the dispositions and manners of the Persians. Their willingness to enter into controversy with regard to

the soundness of the Mahomedan Faith, and the far greater degree of toleration which exists in Persia than in Turkey in matters of religion, have likewise been noticed. In the middle of the seventeenth century, that intelligent traveller Sir John Chardin bore ample testimony to these peculiarities; and, in our day, the reception which Henry Martyn met with at Shiraz, and the veneration in which his memory is now held at the seat of his previous disputations (which may certainly be considered as the strong-hold of Persian Bigotry), shew that no change has taken place, in these respects, in the Persian Character.

The same peculiarities distinguish the Persians who reside in Astrachan. The proposition which was, some time since, made to Mr. Mitchell (one of the Society's Missionaries), by the Persian Consul in that city, to print for him the first ten chapters of the Gospel of Matthew, as an elementary School-book, was certainly of a singular and pleasing nature; and the following description, extracted from one of the last Letters from this Station, of the manner and spirit in which they engage in religious discussion with the Missionaries of this Society, forms a grateful contrast to the rude intemperance with which the Tartar-Mahomedans frequently repel all attempts to enter upon the subject:—

With a very few exceptions, the Persians in Astrachan, who are chiefly in the mercantile line, accept of our books without hesitation, and receive your Missionaries with respect; and, so far are they from spurning a conversation on the subject of religion, that, when opportunity offers, they are forward to court it. Not that they are disposed to admit the authority of our Version of the Scriptures, or the soundness of the doctrines which they clearly perceive are contained in them: on the contrary, they are as much inclined to controvert them as other Mahomedans, and much better qualified for doing so than many of them; but, with all these concessions, it affords us mighty facilities in our work, when we have to do with men, who recognise the principle that *it is their duty and privilege to think for themselves*; who read our books with as little hesitation as they receive them, and propose their difficulties and hear our explanations with temper; and who, as sometimes happens, go so far as to allow us to take fundamental doctrines for granted, when requested to do so, in order that they may get a view of the superstructure which we propose to rear upon them, or the practical purposes to which we apply them.

In another Letter, the Missionaries write—

For the most part, they receive our books without scruple; and so far are they from avoiding discussion, or pleading incompetency to manage it, (as the Tartars daily do,) that they seem to court it: and, although none of them acknowledge themselves to be convinced, by our arguments, that there is no other way of salvation except that which is published in the

Gospel, they are gradually becoming acquainted with the Truth.

That a considerable interest has been excited among them with reference to the truth of the Christian Faith, may be inferred from the following very singular fact, which the Missionaries have communicated to the Committee:—

A few Persians had associated together, to read the New Testament, and to decide upon its pretensions. In order to do justice to the question, one of them personated Mr. M'Pherson, and, for the sake of argument, defended the Gospel. Being single-handed, however, and, perhaps, not very ambitious of victory, he at last confessed himself unable to solve the difficulties that were crowding in upon him, and begged his friends to desist till Mr. M'Pherson himself should come to his assistance. Mr. M'Pherson has since had an interview with the combatants, during which he endeavoured to satisfy them on the points at issue; and, although he has no reason to suppose that his remarks were followed by conviction on their part, ample encouragement is afforded him to go forward.

SAREPTA.

LONDON MISSIONARY SOCIETY.

Calmuc Superstitions.

We extract, from the Journal of the Rev. Cornelius Rahmn, some account of the notions and superstitions of the people among whom he labours.

Of one of their Sacred Books, he says—

I have copied the "Yligeriin Dalai." This book, divided into 12 parts, and containing 52 chapters, relates the wonders and various transmigrations of the Burchans, or gods, Shigimuni, Maidari, and Manabushari.

Visiting the Dorbât Horde, he writes—

We went out to the "Churull." This is the name of that part of the encampment where the Temple Kibitjes (or sacred tents), and those belonging to the Lama and Gallongs, or priests, are pitched: the word is derived from a verb which signifies "to gather;" and in this place all ordinary assemblies for worship are held.

In the Churull we saw six Temple Kibitjes: in one of them I observed a small saddle of iron. I asked when this was used: the priests answered, that on this saddle two Burchans, who stand on the altar, are transported, when the horde moves from one place to another. "Burchan" is the general name of the Calmuc Idols: most of them are supposed to have been spiritual beings, which, passing through all the different

degrees of transmigration, at last have raised themselves to the dignity of god-head, by great deeds and extreme sufferings.

In most of these kibitjes were seated three or four Mandshi, or scholars, who had been instructed in the Thibetan Language. The method is this:—A Gallong first reads aloud, and the Mandshi read after him, without knowing what, till they have learnt the sound by heart: the reading is performed with a certain measure, like singing, in a very sleepy manner: there is no question about spelling or translating.

A great feast among the Calmucs, called the Feast of "Burchan Bakshi" or "God the Teacher," a title given to their principal idol Dshagdshamuni, is thus described by Mr. Rahmn:—

The Gallongs erected a wooden frame, about 7 or 8 yards in height and 3 in breadth, covered with coloured woollen carpets. Before this an altar was placed, covered also with a brocaded carpet, at the foot of which stood a tabouret of Chinese workmanship. Round about, in the front of this stage, felts and carpets were spread on the ground.

In the afternoon, about half-past-four o'clock, a procession commenced, consisting of 150 or 200 Gallongs, followed by a great multitude of the common people. The Gallongs, dressed in their red and yellow coats, bearing "Chadaks," fans, and musical instruments, marched up from the Churull to the above-mentioned frame: and, at the head of their body, three grave-looking men walked, or rather danced, holding each of them an image of brass, about a quarter of a yard in height, and gilt, representing three of their Burchans; and a fourth Gallong carried a large scroll about two yards long: the "Chadak" is a kind of fan, consisting of small but long pieces of silk, like a tail: they are held in high repute, for being great and powerful amulets, as well as ornaments in the temples. A whole apparatus belonging to a heathen altar, according to the custom of the Lamaites, was also carried by other Gallongs.

Arriving at the frame, the Gallongs surrounded it. A noisy kind of music began; and a yellow silk cover was slowly drawn up, by small strings, till a large picture was unveiled. This picture represented Dshagdshamuni, neatly painted

on blue taffety, with light yellow, red and blue. At that moment, the whole multitude, Gallongs and people, prostrated thrice before the picture: after which ceremony, the Gallongs and their disciples seated themselves in rows, and began to sing, from their Tibetan Shastrea, to the honour of their Idol. During their singing, tea, tshigan (or sour mare's milk), and white bread were distributed among them. In the meanwhile, the Prince, his family, and all the people, walked round the place, praying their usual form of prayer, "Om-ma-ni-bad-me-chom-ti;" and continued so till sun-set, when, in an inverted order, all was brought back to the Churull again.

With what emotions I witnessed this spectacle may easily be conceived. How fervently I prayed, that, for many of the people present, this might be the last time that they should perform such an unreasonable service! To a man who asked me how I liked it, I answered, "I dislike it very much. This people are committing a heinous sin, worshipping the work of their own hands, although we have but one God, and one Mediator between God and man, viz. Jesus Christ." At this answer he made a sneer.

An old Gallong sat at a distance from the others. He was almost blind, and seemed to be deranged. He, like the others, worshipped, and uttered with a loud voice a kind of prayer or thanksgiving; but nobody took notice of him. In younger days he may have acted his part as well as any, but now he was quite overlooked, because infirm;—a fresh proof that Heathenism tends to hardness and cruelty!

India within the Ganges.

CALCUTTA.

CHRISTIAN KNOWLEDGE SOCIETY.

Progress and Effect of Education.

THIS subject was noticed generally at p. 36 of the Survey. From the Fifth Report of the Diocesan Committee, we shall extract some particulars:—

The Native Schools under the patronage of the Committee continue to flourish, and the attendance of the children is generally numerous and regular. It is pleasing to observe the proficiency
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made, in some instances; and the increased value, which now appears to be set upon the instruction afforded: for though, at first, the Schools were soon filled, yet there appeared among the children too eager a desire of reward, with a wish to render every thing subservient to arithmetic, their favourite, and formerly almost only, employment. This feeling, however, seems gradually to be wearing away, as the mind becomes open to the reception of new ideas: pecuniary rewards were, in a great measure, discontinued; and pains were taken to induce a more worthy tone of feeling, and to teach the children more justly to appreciate what was done for their benefit. These endeavours have not been without success; and it is hoped that the sordid spirit so lamentably preponderant among the Natives of this country, may in a reasonable time give way to more enlarged and amiable sentiments.

With respect to the proficiency made by the children, it is enough to observe, that, in addition to the initiatory spelling and reading lessons with which they are made thoroughly acquainted, some of them have repeatedly read through the three parts of the Niticotha (Bengalee Moral Fables), five parts of the Bhoogol Britanto (Geography), in all of which they are well versed, and are able to answer questions. Besides which, they have gained a considerable knowledge of Arithmetic, and some of English. In addition to the regular class-books, some of them have made themselves acquainted with Tarachund Dueset's "Pleasing Tales," the "History of Joseph" in Bengalee and English, with other books of the same description.

The increased esteem, in which information and amusement thus derived is held by them, is evinced by their frequent requests for books, for the purpose of taking home to read in their families, which is now becoming a common practice among them: and, among the pleasing omens of the general improvement of moral feeling, it may be mentioned, that a little Boy (whose attention and good behaviour had been always remarkable, and who had invariably refused any pecuniary reward,) on quitting Calcutta for a period, came to return thanks for his schooling; and asked, as the only desired mark of favour, for books to carry home to his friends: "They have none," said he, "in our village; and I
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shall read these to them." Several equally pleasing instances might be mentioned: and the Committee offer no apologies for occasionally noticing objects which may appear to some so trifling, because the benevolent will see in such traits a prospect of future good; and will feel assured, from such dawnings of improvement, that their kind countenance and liberal support will reap their fruit in due season.

In the Cossipore District, a Third School has been opened at Oottur Parah on the Barrackpore Road, which was occupied, within a few days after its completion, by upward of 100 children. A Fourth School is commenced upon, at Chitpore, near the Nawaub's garden, where a large number of children are waiting for admission. It is satisfactory to observe the increasing desire manifested by the Natives to instruct their children; a petition having, in this instance, as well as others, been made for a School, and the ground readily obtained, where, two or three years ago, several attempts were made on the part of the Committee, but in vain. Recently, however, several applications have been offered for Schools in the outskirts of Calcutta: but detached Schools have not hitherto fallen within the Committee's plan, principally on account of the difficulty and expense of superintendence. The wishes of the Committee have turned much to that subject; and the Lord Bishop of Calcutta has addressed a communication to the Society, from which a most satisfactory arrangement is expected.

In reference to the late Bishop's views on this subject, it is stated, in the last Report of the Parent Society—

A communication has been received from the Bishop, in which he expresses an earnest wish that the Schools in Bengal may be placed under the care of Missionaries, as far better qualified for the task of instruction than ordinary Schoolmasters. In the northern and southern suburbs of Calcutta, are Schools which particularly require such superintendence.

Polynesia.

PITCAIRN'S ISLAND.

Some Account of its present State.

A BRIEF notice of Pitcairn's Island was given at p. 44 of our Volume

for 1819. This island, which lies south of the Line, and south-eastward of the Georgian and Society Islands, has engaged much attention, from the origin and character of its inhabitants; and has of late been frequently visited. We subjoin a brief account of the state in which it was found, in March 1819, by Captain Arthur, of the American Whaler the "Russell:"—

Captain Arthur found about fifty inhabitants, descended from the mutineers who seized Captain Bligh's ship, the *Bounty*. When at the distance of three or four miles from the shore, they were boarded by the crew of a boat from the island, who were remarkably interesting Young Men. Bread and butter were set before them; but they refused to eat, alleging that it was their fast-day: but being much importuned to eat, they partook, though slightly, but not till after they had implored a blessing; and, after their repast was finished, a hymn and prayer followed, with great devotional propriety. Their boat, needing repair, was taken on deck and completed, before the next morning, to their great satisfaction.

After landing on the island, Captain Arthur and others ascended a high hill, assisted by a young man, named Robert Young. They then met with the venerable Governor, John Adams, who was attended by most of the women and children of the island; and were welcomed to their shores, in the most artless yet dignified manner. They were then invited to the village; and a dinner was prepared for them, consisting of pigs, fowls, yams, and plantains. A blessing was asked, and thanks returned, in an impressive manner.

At night, they were provided with beds; and, in the morning, at seven, a plentiful breakfast was prepared for them. At dinner, also, they were equally well provided for. In the afternoon, about three, they took an affectionate leave of their friends, and returned to the ship. John Adams and six Otaheitean Women are all that are left of the *Bounty*. Forty-nine have been born on the island, two of whom are dead; which leaves fifty-three persons on the island, now all in good health, without a single exception. There are about eleven active Young Men, who are ready and willing, at all times, to assist a ship's crew in

procuring wood and water, or any thing else which the island affords.

The different names of the islanders are—Adams, Christian sen., Christian Jun., Young, Quintrail, and M^r Kay.

The Directors of the London Missionary Society sent out some Bibles, Prayer-Books, and School-Books, for the use of this singular community: they were thankfully received, and an acknowledgment given, signed by John Adams. It may be hoped that these people will ultimately take a share in communicating the Gospel to other Islands.

North-American States.

BIBLE SOCIETY.

Progress of the Society, in its Fifth and Sixth Years.

From the Fifth and Sixth Reports of the Society, we collect the following particulars:—

In its Fifth Year, there were printed 29,000 Bibles and 30,000 Testaments; and, in its Sixth, 15,625 Bibles, 17,500 Testaments, and 3250 Spanish Testaments: making a total of 268,177 Bibles, Testaments, or parts of the Testament, printed or otherwise obtained for circulation during six Years.

Of these copies, 193,818 had been issued; besides a large number obtained, by several Auxiliaries, from other quarters. Of these issues, 15,242 had been gratuitously circulated in the Fifth Year, and 13,706 in the Sixth.

The income of the Fifth Year was 29,611 dollars; and that of the Sixth, 36,363.

In the Fifth year, 32 Auxiliaries were formed; and, in the Sixth, 62: carrying the whole number, at the close of the Sixth Year, to 301.

Referring to the bequest of 4589 acres of land, by the late President, to the Society, the Board state—

The liberality of Dr. Boudinot has not been without its influence, as an ex-

ample: and the Managers state, with gratitude, that a citizen of New York, after a life which had been marked with many acts of charity and benevolence, in his last Will bequeathed large sums to various religious uses; and the name of Mr. John Withington is recorded as one of the most distinguished benefactors of the American Bible Society, to which he has left a legacy of ten thousand dollars.

The plan of issuing Monthly Extracts of Correspondence has been adopted with great advantage.

Of the exertions of the Society in behalf of Seamen, it is said, in the Sixth Report—

The Marine Bible Societies have continued their operations. The expectations as to their usefulness have not been disappointed. Many Seamen have exhibited much interest in the design of the Societies, and derived benefit from them. On one occasion, at a Meeting appointed by a Marine Bible Society, all the Seamen in port were requested to attend, and the request was very generally complied with: an Address was delivered to them; and the immediate consequences were, that, in the two following days, 150 Seamen applied to be furnished with the Scriptures, and 80 became Members of the Society.

From the Report of the New-York Auxiliary, we extract a passage in reference both to Soldiers and Sailors—

Previous to the institution of Bible Societies, perhaps no class of people were so ignorant of the Bible as the Soldiers; but, since the circulation of the Bible among them, many instances of conversion have occurred;—the lion has been converted into the lamb, and the warlike soldier into the peaceful subject of the Cross.

A change equally remarkable has also been produced among our Seamen. Their characteristic profanity, intemperance, and dissipation, are fast yielding to a settled character for sobriety, frugality, and industry; and, in many instances, they have become sincere Christians. They are now generally adopting the Bible as their inseparable companion at sea.

- In the course of six months, more

than 800 seamen called on one of the Officers of the New-York Society, either to converse on religious subjects, to take leave of him, or to solicit Bibles.

We have the greater pleasure in recording these facts, because we have lately seen, with grief and indignation, a passage in a Work entitled "A Voyage to the South Seas, by Captain David Porter, of the American Frigate, the *Essex*," which shews the writer to be utterly unfit to be entrusted with the command of the Seamen of a Christian Government. Our Readers shall judge for themselves.

In March 1813, the *Essex* first arrived at Valparaiso, on the cruise in the Pacific; in which she was taken, in February of the following year, off the same port, by the *Phoebe*, Captain Hillyar. On his first arrival at Valparaiso, Captain Porter disgraces his narrative by the following passage:—

As the next day was Sunday, and we all required some relaxation from our fatigues, I determined to devote it to pleasure; and invited the Ladies and Gentlemen of Valparaiso to spend the afternoon on board the ship;—all, as well as ourselves, being previously engaged for the evening at a Ball, at the house of Mr. Blanquo, the Vice-Consul. The Spaniards, and particularly Catholics, do not, like the people of Protestant Countries, spend their Sabbath in penance and prayer, but in feasting and dancing; and although a good Catholic would consider himself lost if he neglected Confession, or tasted meat during Lent, yet he is above the vulgar Protestant prejudice of devoting one whole day in each week to the worship of the Almighty, when he has it in his power to amuse it so much more agreeably in amusement.

On Sunday, we all laid aside our national and religious prejudices, and devoted ourselves entirely to the pleasures of the day.

The Christians of the United States have read this passage, we

have no doubt, with as much indignation as ourselves; but we can venture to assure them, that if any Naval Officer of this country could have brought himself thus to offend public decency, he would have met with merited degradation.

If, indeed, the American Navy is exposed to the contaminating influence of such Officers, there is the greater reason for Christians to bestir themselves, in order to fortify the minds of the seamen against such contagion; and blessed beyond estimation will that Society be, which shall become the means of imbuing hundreds and thousands of them with the saving knowledge of God's Holy Word!

The Board give the following general view of the state of the Society:—

The pressure of the times has not ceased, particularly in the Western States: perhaps, in some districts of the country, pecuniary difficulties have become more numerous than at the time of the last Report. Yet the sales of Bibles and Testaments from the Depository have been greater than ever, during the past year; and the Treasurer's statement will shew that the receipts of the Society, and the liberality of the community in its favour, have augmented.

Rejoicing in the support of their fellow-citizens and in the blessing of God, the Board have prosecuted their work with unabated zeal. They have felt the influence of the truths of the Bible on their own hearts: they have found that the bonds of Christian Charity grow stronger, while the union of Christian Efforts continues: they have heard, month after month, of new Auxiliaries to strengthen the Parent Society, and to furnish the Scriptures to the destitute: and they have been cheered with repeated accounts of the benefits resulting from the diffusion of the Sacred Volume. Thus influenced and encouraged, they have persevered in their labours of love; entertaining mutual confidence, and engaging in their deliberations and adopting their measures with uninterrupted harmony.

BOARD OF MISSIONS.

Thirteenth Anniversary.

On the 12th and 13th of September, this Anniversary was held in the Philosophical Chamber of Yale College, at New Haven.

On the 12th, the Board adjourned their business, that the Members might attend the Ordination of Messrs. Richards and Bishop for the Sandwich Mission, and of Mr. Goodell for the Palestine.

In the evening of that day, the Rev. Dr. Proudfit preached the Annual Sermon, from Mal. i. 11.

Jeremiah Evarts, Esq. late Treasurer of the Board, was appointed Corresponding Secretary; and Henry Hill, Esq. Treasurer.

It was appointed that the Fourteenth Anniversary should be held at Boston, on the Third Wednesday in September next;—the Rev. Dr. Moore to preach; and, in case of his failure, the Rev. President Day.

State of the Funds.

The Receipts of the year ending August 31st, were 61,237 dollars; of which about 1800 were for interest, &c., and the rest contributions in money.

The Payments were, in round numbers, as follows:—

	Dollars.
Palestine Mission	2090
Bombay Mission	6381
Ceylon Mission	9884
Sandwich Islands' Mission	1071
Cherokee Mission:	
At Brainerd, &c. 8967	
On the Arkansas 7916	
	15983
Choctaw Mission	11941
Foreign Mission School . .	2638
Remittances to the Choctaw and Arkansas Missions . .	1043
Sundries	9293
Total—Dollars	60,324

Completion of the Western-Asia Printing Fund.

The opening of a Fund for the maintenance of a Printing Establishment for Western Asia, was stated at pp. 214 and 215 of our Volume for 1821. The subscription intended was 3000 dollars per an-

num. for five years; and was filled before the day fixed in the circular.

Besides this annual sum, the contributors will supply presses and founts. One unknown friend has given 500 dollars, which will be applied to this purpose.

Our Readers were apprised in the Survey, that permission had been given to the Missionaries to establish a Press in Malta.

Dedication of Land to the support of Missions.

On former occasions (see pp. 285 and 286 of the Volume for 1816, and pp. 120 and 121 of that for 1821) we have noticed a plan of some Farmers, who are friendly to the Society, in the formation and maintenance of a Flock of Sheep for its benefit. Some other persons of the same class have lately set apart a portion of land, amounting to 6½ acres, which they cultivate at their own expense, devoting the net proceeds in aid of the Society's Funds. The success of this measure has exceeded the expectation of these benevolent agriculturists. They write to the Board:—

Most Farmers have more land than they can cultivate; and such as feel at all interested in the diffusion of Christian Truth, would readily give the use of an acre or two a-year for so important an object. Many would willingly contribute to prepare and cultivate the land, and to furnish teams and implements of husbandry. To some of the proprietors from whom land was obtained, we expected to pay one half its value: but the unexpected crops sent them by a bountiful Providence were considered as a full compensation; and they declined receiving any thing from us. We cannot therefore help indulging the hope, that this example will be followed by many; and that, in this and in similar ways, many thousands will be added to the funds already devoted to carry to our dying fellow-mortals the good news of life and salvation.

The Board remark on this communication:—

It is not to be doubted, that if some enterprising Friend of Missions in each

country village or neighbourhood would immediately propose to his friends and neighbours the cultivation of a Missionary Field, the attempt would be successful, to a greater or less extent, in almost every instance. The outlines of the plan might be somewhat like the following; viz. That a piece or pieces of good land be devoted, for the present season, to Missionary Purposes, in each considerable neighbourhood—that one man be appointed to see that this land be cultivated, according to a plan previously agreed on—that he call on his associates for labour, in the proportion which they had previously engaged to render—that, when the crops are gathered, they be assigned for disposal to the person most competent to effect this part of the business; that they be sold by an appointed day, the money remitted, the official receipt returned, and arrangements made for the next year—and so on, without intermission, till the spiritual wants of the world shall be supplied.

POPULATION OF THE UNITED STATES.

The Fourth Census of the Population of the United States was

taken in 1821. Its results here follow:—

Maine	298,335
New Hampshire	244,161
Massachusetts	523,287
Rhode Island	88,059
Connecticut	275,248
Vermont	235,762
New York	1,372,812
New Jersey	277,575
Pennsylvania	1,049,398
Delaware	72,749
Maryland	407,350
Virginia	1,065,366
North Carolina	638,229
South Carolina	490,309
Georgia	340,089
Alabama	127,901
Mississippi	75,448
Louisiana	153,407
Tennessee	422,813
Kentucky	564,317
Ohio	581,434
Indiana	147,178
Illinois	55,211
Missouri	66,886
Territory of Michigan	8,896
Territory of Arkansas	14,273
District of Columbia	33,039
Total, ...	<u>9,625,734</u>

Recent Miscellaneous Intelligence.

Baptist Missionary Society.

Mr. James Colman, who was settling in Arracan (see p. 35 of the Survey), fell a victim, on the 4th of July, to the disease denominated the "Jungle Fever."

Mr. John Harle, whose relinquishment of his connection with the London Missionary Society was stated at p. 38 of the Survey, died on the 12th of August. He had been resident in India some years, when, in 1817, he became an Assistant to the late Mr. May at Chinsurah. Having latterly changed his opinions with respect to baptism, he was baptized by the Baptist Missionaries, and joined their Society.

Church Missionary Society.

Died at Madras, Aug. 14, Edward Uthoff, Esq. of the Company's Civil Service, and a Member of the Society's Corresponding Committee, in the 28th year of his age.

Mrs. Johnson continuing in a declining state, Mr. Johnson has been authorized, on his urgent request, to re-visit this country from Sierra Leone, during the rains of this summer.

The Rev. Henry Williams and his family arrived at Rio Janeiro, in their way to New Zealand, on board the Lord Sidmouth, all well, on Sunday, Nov. 17th. Mr. Williams had been assiduously employed in the instruction of the Female Convicts on board; he had found much difficulty in bringing some of them into order; but, at the time he wrote, all treated him with respect; and he had hopes, that, on leaving Rio, he should be able to bring them generally under daily instruction.

London Missionary Society.

Mr. Thomas Brown, who was proceeding from Calcutta to Madras in order to superintend the Printing Office at Bellary (see p. 49 of the Survey), died at sea. Mrs. Brown and their Children have returned to England.

On the 2d of August, Mr. Thomas Nicholson, after suffering most acutely from the spasmodic cholera for six hours, departed to his rest, leaving a Widow and two Children. Among the short sentences which fell from him during his sufferings, he was heard to exclaim, "Heaven—after all this!" His loss is greatly deplored, as

he was just becoming an efficient instrument of good among the Natives.

Mrs. Townley's health requiring her return to England, Mr. Townley, it is expected, will accompany her; but purposes, on her recovery, to resume his labours in India.

Mr. Jeffreys, with Mrs. Jeffreys and the Four Artisans, (see p. 18 of the Survey,) left Tamatave, in Madagascar, on the 21st of May, and reached the capital on the 9th of June, where they were cordially received by the King. Mr. Thomas Brookes, one of the artisans, was taken ill on the day of their arrival: he lingered till the 24th, when he departed in peace, to the great regret of all who knew him: he was a very skilful artisan.

Africaner, once the terror of all around him in South Africa, and his Son, have both died in the Faith of the Gospel. Younker, the pious Grandson of Africaner, thus writes to Mr. Moffat, who was formerly the Teacher to whom the Young Man alludes—

My Grandfather, old Africaner, has left me, and died in the Lord: also my dear Father, Christian Africaner, the Chief, has left me, and died in the Lord. I have lost my Grandfather, my Father, and my Teacher: thus I am deprived of parents.

Mr. Moffat adds, in reference to the aged Chief—

I feel self deprived of a near relation; especially when I call to mind the many happy hours which I spent in his company, performing the delightful task of infusing into his growing understanding the Doctrines of Redemption.

The Directors, for the more convenient despatch of the Society's business, have taken a house in Austin Friars. The Museum, at the present Rooms, will close on Saturday, the 15th of March; and, after the 24th of March, all communications are to be addressed to the "Mission House, Austin Friars, London." Notice will be given when the Museum will be opened on the new premises.

Scottish Missionary Society.

A Deputation, consisting of the Rev. James Thomson of Dundee and the Rev. W. Brash of Glasgow, have visited London on behalf of the Society, and preached in various Places of Worship.

Society for the Propagation of the Gospel.

On Friday, the 21st of February, the Anniversary of the Society was held. The Sermon was preached by the Right Rev. the Lord Bishop of Bristol, at the Church of St. Mary-le-Bow, Cheapside, from Matt. vii. 28, 29. The Annual Meeting was afterward held, as usual, in the large Vestry of the Church.

Wesleyan Missionary Society.

Messrs. Davies and Magga, who had been appointed to St. Kitt's, and Mr. Trellmayne who was to proceed to Jamaica, were dismissed to their labours at King-Street Chapel, Bristol, on Monday the 6th of January.

India

Deputations from the British and Foreign Bible Society, and from the Church, Baptist, and London Missionary Societies, have waited on the Right Hon. Lord Amherst, proceeding as Governor-General to India, to state to His Lordship the objects and views of their respective Societies, and to present to him copies of their Proceedings.

The Rev. Reginald Heber, M.A. some time Fellow of All-Souls College, Rector of Hodnet in Shropshire, Canon of St. Asaph, and Preacher to the Hon. Society of Lincoln's Inn, has been appointed Bishop of Calcutta. In a Convocation, held on Monday the 13th of February, the Degree of Doctor in Divinity, by Diploma, was conferred on Mr. Heber by the University of Oxford.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From December 17, 1822, to February 20, 1823.

ASSOCIATIONS.	Percent. L. s. d.	Total. L. s. d.		Percent. L. s. d.	Total. L. s. d.
Anglessea	4 3 0	4 3 0	Chichester & West Sussex	50 0 0	629 17 8
Bedfordshire	10 0 0	896 13 8	Chobham and its Vicinity	30 0 0	311 0 4
Birmingham (incl. 1021. from Ladies' Association)	121 15 7	995 18 1	Clapham (incl. 184. &c. &c. from Servants and Labourers)	57 14 9	9750 18 4
Blackfriars	24 0 0	274 14 8	Coleshill (Warwickshire)	1 1 0	11 5 3
Blythe & Bilby (Ben. by H. Walker, Esq.)	50 0 0	959 15 2	Coventry	50 0 0	1098 5 8
Bradford (Yorkshire)	50 0 0	1039 9 9	Curry Rivell (Somerset)	10 10 0	40 0 0
Brentford	65 16 10	110 1 0	Darlington	48 18 2	48 18 2
Bucks, South (Iver Br. incl. 188. "Prince's Risborough," &c. &c. &c.)	56 4 3	9016 15 5	Dean Street Manufactory, Soho, Deddington (Oxon)	6 9 5	6 9 5
Byfield (Northamptonshire)	15 10 1	995 18 5	Derbyshire (incl. Hayfield, 71. 152.)	300 5 0	5025 10 4
Carlisle	40 0 0	1909 4 5	Dewsbury	81 18 3	714 7 8
Carmarvonshire	17 17 0	17 17 0	Dingwall Ladies (N. Britain)	5 5 0	10 5 0
Cheshire & Cheshire (incl. 1021. 102. from Kantsford)	100 0 0	1039 18 7	Doncaster	60 0 0	347 7 11
			Dorchester	28 10 0	375 5 9

120 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	Present.		Total.			Present.		Total.	
	L.	s. d.	L.	s. d.		L.	s. d.	L.	s. d.
Elvetham (Hants)	-	00 0 0	86 0 0		Burton, Mrs., Aylesbury Street,	5	8 9	20 14 0	
Epsom	-	22 14 11	269 3 10		Caldwell, Mr., Blaenavon	-	3 8 0	19 14 0	
Essexden (Herts)	-	5 0 0	97 13 3		Cartwright, Rev. Mr., Froiston,	1	0 0	4 0 0	
Faringdon	-	7 6 0	40 4 6		Champion, Mr. Hampstead Road,	1	0 7	15 3 3	
Glasbury (Incl. & from Rev. T. Thomas)	15	0 0	321 17 5		Cooper, Mrs. Frederic, Ealing,	5	10 0	8 11 0	
Gloucestershire	151	1 0	4513 6 4		Davis, Miss S. E., from Norton	1	5 7	1 5 7	
Godstone (Surrey)	-	17 15 3	54 9 4		Folgate Sunday School	-	0 0 0	3 18 0	
Gosport	-	7 14 4	20 0 3		Dod, Master W., Vauxhall	-	0 0 0	3 18 0	
Guildford	-	51 3 0	465 10 10		Elwell, Mr. R. Jun., Hammer-	3	10 0	21 11 6	
Henley-on-Thames	-	40 0 0	178 17 1		smith	-	0 0 0	21 11 6	
Hensridge (Somerset)	-	10 14 6	65 9 2		Everard, Mrs. Jane, Crowland	5	10 0	2 10 0	
Hereford	-	42 8 2	2189 11 9		Grey, Miss Harriet, Portsmouth,	3	11 6	33 9 0	
Kent (Bromley & Becken-	-	-	-		Heather, Mrs., Bishop's Waltham,	1	0 0	13 0 0	
ham, 751.—Blackheath, vol.	-	-	-		Ladies at Hay, Brecon	-	5 0 0	29 18 0	
—Forn's Cray st.—Wool-	119	0 0	2390 1 0		Lake, Rev. E. (School Fund st.)	25	0 0	25 10 3	
wich, by Lady Webb, vol.	-	-	-		Worcester	-	-	-	
Kettering	-	99 0 6	340 6 3		Lamb, Mrs., Stretton	-	2 13 0	19 3 8	
Kewill (Wilts)	-	6 15 5	17 17 11		Landon, Miss, Aberford	-	1 14 9	6 5 0	
Kighly (Yorkshire)	-	25 0 0	95 0 0		Lee, Mr. John Jun. Kidderminster,	10	0 0	26 0 0	
Kingsclere (Hants)	-	5 15 0	26 4 6		Malpas, Mrs. and Miss E.	5	4 0	26 9 0	
Knaresborough	-	76 0 0	1123 3 10		Knightsbridge	-	-	-	
Lambourn (Essex)	-	15 0 0	47 15 0		Matthews, Mrs., Colmworth,	3	7 0	3 7 0	
Leeds	-	130 0 0	5194 10 0		Beds	-	-	-	
Leicestershire	-	223 16 5	5807 6 1		Murray, Miss, Chelsea	-	0 13 0	24 9 11	
Morden (Surrey)	-	7 9 3	158 6 11		Oswin, Mr. R., Salisbury	-	3 0 6	3 0 6	
Newcastle-on-Tyne	-	40 0 0	1325 10 10		Richardson, Miss, Old Bailey	-	0 0 0	23 0 0	
North Shields	-	10 0 0	150 19 1		Rignad, S. Esq., Milford	-	19 10 0	23 4 0	
Nottingham (Incl. Lenton, &c. vol.)	54	7 5	9000 3 2		Savage, Mrs., Surbiton Lodge	-	14 0 0	24 7 5	
Nuneham (Oxon)	-	1 10 0	59 11 9		St. Giles's Sunday School, Oxford,	3	0 0	21 10 0	
Penryn	-	7 0 0	115 13 10		Tillard, Mrs., Bluntisham	-	7 0 0	24 0 0	
Percy Chapel (Ladies 25, 14, 24, 24)	5	10	2706 3 3		Wightman, Rev. Saxece, Sussex,	1	0 0	4 1 0	
Pontefract	-	10 0 0	370 3 0		Williams, Mrs., Moor Park	101	0 0	221 10 7	
Pontypool	-	64 0 0	185 10 0		Williams, Miss, Abergavenny,	6	11 0	72 10 14	
Portsea	-	25 3 10	1020 13 7		BENEFICATIONS.				
Preston	-	80 0 0	400 11 9		A, B. per the Treasurer	-	00 0 0	-	
Pyrtton (Oxon)	-	1 0 0	1 0 0		Abdy, Rev. J. C., Paragon, Kent Road	-	10 10 0	-	
Queen's Square Chapel	-	10 0 0	847 19 1		Lady, by Mr. W. Carr	-	5 0 0	-	
Richmond (Surrey)	-	125 0 0	222 13 0		Locker, E. H. Esq. Windsor	-	21 0 0	-	
Sedgill, Semley, & Kaoye (Wilts)	26	8 0	90 6 10		Mordaunt, Dowager Lady, Hereford St.	-	10 0 0	-	
St. Antholin's	-	18 3 5	251 1 9		Phillips, Mrs. Chelsea	-	10 10 0	-	
Staines and its Vicinity	-	44 0 0	418 1 0		Terrington, W. W. Esq. Edmonton	-	10 10 0	-	
Sutton Sunday School (Surrey)	4	8 8	145 12 0		Thompson, Rev. W. Atherstone	-	10 10 0	-	
Swineshead (Lincolnshire)	-	16 0 0	79 0 0		Trevethan, W. C. Esq.	-	11 0 0	-	
Tamworth	-	39 11 9	1891 6 3		Vaillant, John, Esq.	-	10 0 0	-	
Wellington (Somerset)	-	23 0 0	429 14 5		Youth's Mag. Committee for conducting,	40	0 0	-	
Weymouth	-	29 7 7	189 7 7		CONGREGATIONAL COLLECTIONS.				
Winkfield & Rowde (Wilts.)	-	13 8 6	157 1 4		Luton (Beds.)	-	-	-	
Worcester	-	60 9 6	1166 15 2		by the Rev. James Scholefield	-	15 13 6	-	
Yerovil	-	46 0 0	971 14 3		St. Mary Woolnoth,	-	-	-	
York	-	200 0 0	2250 7 10		by the Assistant Secretary	-	17 16 7	-	
Yoxall & Hamstall (Incl. ing Abbot's Bromley and Barton-under-Needwood)	20	0 0	356 0 0		Uttoxeter, (Staffordsh.)	-	16 9 8	-	
COLLECTIONS.					SCHOOL FUND.				
Apin, Rev. C. D., from his Children	3	10 0	10 8 0		Rev. M. Boswell,	-	-	-	
Ball, Miss Kitty, Chesham	-	3 13 6	3 13 6		For Mary Boswell	-	Fifth Year	5 0 0	
Betts, Mrs. John, King's Langley,	3	16 0	13 17 0		Miss Byron,	-	-	-	
Biden, Mr. John, Twickenham,	1	0 0	1 0 0		For Elizabeth Bickersteth, Sixth Year,	-	5 0 0	-	
Billingsley, Mr., at Pr. Meeting,	5	0 0	25 0 0		Rev. E. Lake,	-	-	-	
Bird, Mrs., Kenilworth	-	10 10 6	19 10 0		For Ambrose Serle	-	Sixth Year	5 0 0	
Bliss, Rev. W., Corston	-	2 15 0	4 5 6		Mrs. D. Whitmore,	-	-	-	
Brice, Miss F., Canford	-	0 0 0	17 0 0		For Catherine Whitmore, Fifth Year	-	5 0 0	-	
Brown, Mr. Chas., Chelmsford,	5	1 0	24 15 0		LEGACY.				
Bullivant, Rev. H., Marston	25	0 0	25 0 0		By the late Rev. C. Hardy, of Boston, in the Parish of Bramham, near Leeds; being the value of an Annuity for Twenty Years at 4 per annum, paid by his Brother, John Hardy, Esq. Recorder of Leeds	-	225 15 6	-	
Trussels	-	-	-			-	-	-	

* In the hurry of getting the last sheet of the Survey to press, pages 78 & 79 were transposed: the error was not discovered till 8000 copies had been worked off; but, as the two pages open opposite to each other, it has probably been noticed by most of our Readers.

We are requested to supply some omissions in the List of Contributions at the end of the last Report of the Church Missionary Society. Under the head of Kent, at Bromley and Beckenham, a Benefaction of 107, and an Annual Subscription of 27, by Mrs. Kirkpatrick, should have been printed; and under Warwickshire, at Coventry, 25, W. 3d, as the sum total of Contributions, is right, but the name of Mr. Goodie 27, is omitted.

Missionary Register.

MARCH, 1823.

Biography.

CHARACTER AND OBITUARY OF THE REV. LEVI PARSONS,
AMERICAN MISSIONARY IN THE MEDITERRANEAN;
WHO DIED, AT ALEXANDRIA, FEB. 10, 1823.

WITH the death of Mr. Parsons our Readers are already acquainted. We have collected, from some American Publications, various particulars relative to the decease and the character of this exemplary Missionary.

An extract of a Letter from Mr. Parsons to a friend, written May 5, 1821, a day or two before he left Jerusalem, and about six months before his death, will be read with particular interest. May the spirit which it breathes increasingly influence all Missionaries!

You speak of the TRIALS of Missionaries. Perhaps now you can speak of them by experience. If so, you have found them, I doubt not, much as we contemplated them, when examining the question relative to Missions. It is one thing, however, to make mention of the trials of a Missionary, and quite another thing to experience them. We often said, "We must languish under a burning sun—wander, solitary and forsaken, without a smile to cheer, or a heart to feel for us—be hated by many, flattered by a few, and loved by none—and have life always given over unto death."

These, it is true, are AFFLICTIONS; but not worthy to be mentioned, in comparison with others, which prey more deeply on the heart. To be obliged to be silent when God is dishonoured, and souls deceived and destroyed by the craft of men—to be left in doubt what measure to pursue, what course to take, what counsel to give—to be counteracted in every good design, by a power which cannot be evaded—and to urge a spiritual religion on those who have no ears to hear, no eyes to perceive, and yet who know that heaven is secure—is an affliction which makes the heart bleed.

I have never been more sensible of the duty of praying for Missionaries, than of
March, 1823.

late. In my solitary room, I often find comfort from this reflection—that I may do good to my Brethren who are afar off, even if I can do no good to those who are near. It is a comfort to pray for Missionaries by name; and thus employ a day in looking over the Christian World. I think I can say, that my assurance of the conversion of the world to Christ was never so firm as at the present time; and never, surely, were the obstacles and difficulties more affectingly magnified.

We need not fear. We may dismiss all solicitude—go forward—turn not to the right or to the left. God will overturn and overturn; till He, whose right it is, shall take the kingdom.

My last wish, as I bid you farewell, is, that we may sit together in heavenly places.

Very soon afterward, was Mr. Parsons taken to his eternal rest. On his return from Syria, he rejoined his associate, the Rev. Pliny Fisk, at Smyrna; and, shortly afterward, embarked with him for Alexandria, as was stated at pp. 381 and 382 of our last Volume. They landed at Alexandria, January the 15th, 1821. Mr. Fisk, a few days afterward, bears this striking testimony to his friend:—

I desire to record it as one of the greatest mercies of my life, that I am permitted to enjoy the heavenly society, conversation, and prayers of Br. Parsons. While at Smyrna, from Dec. 4th to Jan. 9th, we enjoyed seasons of social prayer, morning and evening, and on the Sabbath. I do not recollect that a single season of devotion passed, without some remarks from Br. Parsons, expressive of submission to

the Divine Will, concern for the souls of men, love to our Mission, gratitude for Divine Mercies, confidence in God, and love to the Saviour. I scarcely read a verse of Scripture, but it drew from him some heavenly remark. While on our Mission, we have read the Fifty-first Psalm oftener than any other part of Scripture; and he has frequently remarked, "We cannot read that too often." One day he said, "I have often thought of being on Missionary Ground and too feeble to labour, as one of the greatest trials that could be laid upon me; and this is now the very thing with which God sees fit to try me."

How graciously he was supported under this trial, will be seen by the following extracts from his Journal, written in the prospect of death, after his arrival at Alexandria: they may serve to quicken the devout affections and the earnest diligence of every Missionary:—

Jan. 15, 1822—Two men took me in my chair from the boat, and carried me safely to my room. So tender is my Heavenly Father to provide for me.

Jan. 19—My health greatly enfeebled. It seems that this shattered frame will not long endure so great weakness. With Br. Fisk I talk freely of finishing my work; and of meeting my final Judge, the Lord of Missions. Heaven looks desirable, to obtain the exact image of God—to know more of the existence of God, as Father, Son, and Holy Ghost—to see, without a glass, the exceeding love displayed on the Cross—to observe the stations, orders, and employments of angels—to know how saints are employed in relation to this and other worlds—to see how God overrules sin—and why it is *through great tribulation* that He brings His children to glory—in a word, to see God in all His attributes, and His angels and saints in all their glory.

Jan. 21—Find my strength exceedingly reduced. Desire to be in readiness to meet my summons from the world. Have but little expectation of *recovering strength before I go hence to be here no more*. My great desire is, to honour God and religion, even to the moment of closing my eyes. As this earthly tabernacle is dissolving, I pray God to build me up into a new, vigorous, spiritual man: then can I sing, with a dying voice, *O death! where is thy sting?* I did desire to slumber, till the resurrection, on the holy hill, Bethlehem, the birth-place of our Saviour: but I rejoice that the Lord has brought me to

Egypt; and, as to the future, may I say, *The will of the Lord be done!*

Jan. 22—In view of my great weakness, and in consideration that all the means which we could use have not had their desired effect, we thought it our duty to set apart this day for prayer. We enjoyed a season for several prayers, and for much conversation respecting God as Physician and Parent. We read Pa. cvi, Isa. xxxviii, 1 Sam. iii, and many precious Hymns. We said, "This day brings heaven near." May it hasten us toward our home!

Jan. 23—Rain most of the day—the cold very uncomfortable. I am subject to constant chills—keep my bed most of the day—and the nights refreshing, the days long. Br. Fisk reads to me much of the time. Our morning and evening devotions are always deeply affecting. Thus, while I descend to the banks of Jordan, I can gather a flower—I can see a ray of light, from beyond the swelling flood. My flesh is literally consumed like the smoke, but nothing is impossible with God. He can make these dry bones praise Him in this world; or He can lay them aside, to raise from them a spiritual and glorious tabernacle, for His kingdom.

Jan. 25—In the morning, read the account of the character and doom of unfaithful Ministers, Ezek. xxxiii. Afterward, we endeavoured to confess our past unfaithfulness; and to supplicate, with many cries to God, for the entire class of the Clergy in Asia, of every denomination. To be ever alive to this subject, it is necessary to contemplate, often, the wretchedness of *blind leaders of the blind*, and of their deluded followers, beyond the grave, in the fire that is never to be quenched.

Jan. 27, Sunday—Early in the morning, read from the Epistle to the Hebrews, and prayed together for our American Missionary Brethren: and then for all faithful Missionaries, of every denomination; and for every Missionary Station, beginning at China, including India, Cape of Good Hope, Sierra Leone, Malta, Astrachan, &c.

At 10 o'clock, Br. Fisk went to the house of Mr. Lee, the English Consul, to preach to a few Protestants, who seem to be grateful for his services. The distant prospect of the entire conversion of this city to God, is a rich compensation for many years of toil and suffering.

Jan. 28—Weather a little more moderate. Rest well during the nights. The Sabbath past was highly interesting—no interruptions—a little emblem of heaven. We read Isa. liii, and the chapters relating to the love, suffering, and death of Christ. Gained new encouragement to persevere.

rance in our work. This morning, read from Corinthians concerning the superiority of CHARITY; and our united prayers were, for a great increase of charity, in our own breasts, and throughout this world of sin.

Jan. 30, 1822—Walked on the terrace of the house, and viewed the city. Br. Fisk took me in his arms, and, with ease, carried me up the stairs; so wasted is this dying body. I assured him it was my opinion that he would take care of this dissolving body but a few days longer. Let me be waiting, and at last say, *Come Lord Jesus, come quickly!* I am often very weary and sorrowful; but tears are not in heaven. Oh, may I find the rest that remaineth for the people of God!

Jan. 31—Weather very unfavourable—rain almost every day. The Dr. informed Br. Fisk, that, in his opinion, I shall never again enjoy perfect health in this warm climate; and I am now too weak to change my situation. Why should I wish to be in any other hands, than in His, who is able to save to the uttermost!

Feb. 1—Awoke with great faintness, which continued for an hour. I tried to cast my burdens on the Lord; and, after a few hours, He enabled me to do it. *Come unto me*, said the Blessed Saviour, *all that labour and are heavy laden, and I will give you rest.* God is very kind to me in my sickness. My appetite and sleep are usually excellent—my mind calm in view of death: although I see heavenly things, as through a glass, darkly, my hope is, that, as my outward man decays, my inward man will be renewed day by day.

Feb. 3, Sunday—Awoke with greater weakness than ever I was sensible of before. I fear I shall complain, as my body decays. How much Christians, that are in health, should pray for their brethren on a dying bed! I need many prayers to-day. I cry out in my distress—I do sink under the rod—Shall I ever see Jesus as He is? WILL Jesus make my dying bed? Let me not doubt. I cry, with every breath, to Him who is my only hope.

Read, prayed, and conversed with Antonio. I told him that I expected to die; and my desire was, to meet him in heaven. He promised to read the Bible, and to pray every day.

How dreadfully solemn to remain fixed between two worlds—between time and eternity—between a mortal and an immortal tabernacle! How dreadful, and, at the same time, how pleasing, to rest with all the saints!

Feb. 4—Monthly Concert. Read, in the morning, Ps. lxxii, and 1 Chron. xxix.—conversed respecting the last devotional

attainments of David; and made one request to God, that we may attain to a measure of the same faith, before we pass to the clear light of eternal day. We remembered to pray for the three Churches in Boston which give their monthly contribution for the support of this Mission, and for all our Missionary Brethren; and, last evening, we thought of our duty to all the Colleges in America. On this evening, we could only raise our cries to God for Kings, Princes, Presidents, Governors, all in civil and all in ecclesiastical authority, that they may ALL praise our God. Let EVERY thing praise God.

Feb. 5—Weather more favourable. Walked in the public street a few moments—appetite good, but feet swollen to an extraordinary size—strength not sensibly improved.

Feb. 6—Thermometer at 60°—rainy—cannot therefore walk abroad. Read, for our devotions, morning and evening, a Chapter in Exodus, respecting the plagues sent on Pharaoh.

Feb. 7—Rainy. Walked in my room.

Feb. 8—Weather as yesterday. Remain very weak. Last night we conversed on the high Christian attainment of submission and quietness. God says, when we make an improper inquiry, "Be still, Children, be still."

Mr. Fisk observes on these extracts—

The above remarks, I believe, were the last that our lamented Friend and Brother ever wrote. So cheerfully did he obey the Divine Command; "BE STILL"—so contented and pleasant was he—so serene his countenance—so heavenly his soul, that, to hear him converse, and pray, and give thanks, and praise God, seemed like the beginning of communion with perfect spirits.

The death of Mr. Parsons took place on Sunday, the second day from the closing of his Journal. Mr. Fisk, on the same day, gives the following affecting account of the last scene:—

His symptoms continued favourable, till the day before yesterday: then his diarrhoea returned, though not severely. Yesterday he was worse, and he was weaker than I had ever seen him. My apprehensions, respecting a fatal termination of his disorder, were greatly excited. He conversed on the subject with his usual serenity, referring the event continually to the will of God, as he has always been accustomed to do. Last evening we spent some time in reading the Scriptures, prayer, and conversation. We read the Fourteenth Chapter of John, and conversed

some time on the 27th verse, *Peace I leave with you, &c.*

After conversing about an hour, I told him that it was necessary that he should stop and take some rest. He replied, "I feel as though I could converse two hours longer. You don't know how refreshing these seasons are to me." He then fell asleep. I soon heard him saying, in his sleep—"The goodness of God—growth in grace—fulfilment of the promises—so God is all in heaven, and all on earth." After sleeping awhile, he awoke, and seemed about as usual at that hour. I proposed sitting by his side through the night: but he insisted on my going to bed, and said he felt as though he should have a very quiet night; and, as his attendant always slept near him, and awoke at the least word or motion, he urged me to retire to rest. About eleven o'clock I bid him good night, and wished that God might put underneath him the arms of everlasting mercy. He replied, *The angel of the Lord encampeth round about them that fear him!*

These were the last words that I ever heard that beloved Brother speak—the last that I shall hear from him, until I hear him speak in the language of immortality! Twice, while I slept, he awoke; and told Antonio, his servant, that he had slept very quietly, and felt easy and well. At half past three, Antonio heard him speak, or groan; and started up. He saw something was the matter, and called me. I was by the bed-side in a moment. Oh what a heart-rending moment was that! He was gasping for breath, unable to speak, and apparently insensible to all around him. I stood by his side, and attempted to revive him; but in vain. I sent in haste for the physician, but did not obtain him: nor do I suppose it would have been of any use whatever, if he had come. It was evident that he was dying. I attempted to commend his departing spirit to that Redeemer, on whom he had believed. I pressed his hand, and kissed his quivering lips, and spoke to him; but he gave me no answer—not even a look or a motion. He took no notice of me, or of any thing around him. His appointed time had arrived. He continued to breathe till a quarter past four. Then the muscles of his face were knit together, as if he was in pain. It was the dying struggle. It was the dissolution of the last ties that united soul and body. It was the soul breaking off its last fetters. His features then became placid again. His breath stopped. His pulse ceased to beat. His soul took its immortal flight.

After the first pang of separation, I stood pensive by the corpse, thinking of the scenes which were opening to his view!

A little while after, as there was no person with me who understood English, I read a Chapter, and prayed in Greek with Antonio; and then we dressed the body for the grave.

Early in the forenoon, Mr. Lee, the Consul, called on me, and kindly offered to see that all necessary arrangements were made for the funeral. He said, that, in this climate, it was necessary to bury soon. Four o'clock was accordingly appointed. All the English Gentlemen resident in the place, six or seven in number, the Captains of several English Ships, and a great number of Merchants, principally Maltese, attended the funeral. The Consul walked with me next to the coffin; and the others, sixty or seventy in number, followed in procession to the Greek Convent, where the few English who reside here bury their dead. At the grave, I read some verses from Job xiv. Ps. xxxix. I Cor. xv. and Rev. xxi. xxii., and then made a short address, and closed with prayer. We then committed the dust to its kindred dust, there to await the archangel's trumpet.

A few days after, Mr. Fisk writes—

Since the funeral of my Brother, I have often seated myself by the grave, and read some appropriate Chapter from the Greek Testament; as, I Cor. xv. Rev. xxi. and xxii. John xi. and xiv. On these occasions, the President of the Monastery and some of the Monks have always joined me, and listened to the Chapter and some accompanying remarks, and some account of the religious views and feelings, the character, and preaching of the deceased.

From some remarks on the character of Mr. Parsons by a friend, we extract the chief particulars:—

Mr. Parsons was the Son of a Clergyman in the State of Vermont. He received a liberal education; having added to the Academical Course of the principal College in his native State, a three years' preparation for the Ministry, at the Theological Seminary of Andover, in Massachusetts. He left College with the reputation of being among the first Scholars in his class. Nor did his qualifications for the Ministry disappoint the expectations of his friends: he was, indeed, richly furnished with the gifts which are required to constitute the active and useful Pastor. With his ardent piety and good sense, his captivating address, unaffected solemnity, and honest zeal, he might have found his

way to almost any station of usefulness in the Church.

The popularity of his talents created a strong desire in many of his Christian friends, that he would spend his days in America. But, while few could boast a more sincere attachment to kindred and native land, or have had less natural disposition to visit foreign climes than Mr. Parsons, he would only reply to suggestions on this point, that he regarded himself as called to another service; he had willingly devoted himself to the cause of Missions, and could not go back.

Mr. Parsons appears to have first felt the powerful influence of religion about the time of his entering on residence at College, in the year 1811. "It was then," says the friend whom we have just quoted, "that the faithful instructions and fervent prayers of his venerable parents were brought home to his bosom, and received a gracious answer." He adds—

The first joyful emotion of which he was conscious, was that of ineffable delight in Jesus Christ. This leading feature in his Christian experience seemed to impart a general character to his piety. He evinced a peculiar disposition to dwell, in his conversation, his supplications, and public discourses, on the grace of the Incarnate Son. Here, he was ever finding new subjects for study and imitation, as well as for thanksgiving and praise. And few, even among the oldest and most eminent Christians, have been observed to possess as much as he, of the disinterested charity and meekness of the Saviour. These spread a loveliness over his other

virtues, which rendered him a most captivating friend. It was with evident satisfaction, that he received from the Board his destination to that consecrated land, where once the Patriarchs lived and worshipped, where Prophets were inspired to foretell the coming of Messiah, and where He was actually born and sacrificed. A spirit, fired, like his, with the love of Jesus, would naturally be hurried, by its own desires, to the very spot on which the Messiah suffered in our flesh. We accordingly find him early at Jerusalem, and on the Mount of Crucifixion. His communications from thence breathe a delightful spirit, and have proved a rich entertainment to many readers.

He has now entered into the New Jerusalem, where he beholds the beloved of his soul — not as *through a glass, darkly; but face to face*. How does the eye, which lately fixed insatiate on the Mount of Crucifixion, the Pool of Siloam, and the Sacred Tomb, now gaze on Christ Himself!

Mr. Parsons was remarkable for uniformly keeping the prospect of death near at hand. His practice was, to commit himself to God, each night, as one ready to depart. Often has he repeated the remark, in my hearing, that his pilgrimage would probably be short; sometimes adding, in the words of the Apostle, that he had *a desire to depart, and to be with Christ, which is far better*. He was, notwithstanding, an uncommonly cheerful man; but his cheerfulness was that of a serious mind: it bespoke a soul filled with other enjoyments, and intensely interested with sublimer prospects, than this vain world can afford.

Proceedings and Intelligence.

United Kingdom.

ANTI-SLAVERY SOCIETY.

Object and Grounds of the Society.

A NUMBER of benevolent persons in the Metropolis have united themselves together under the appellation of the "LONDON SOCIETY FOR MITIGATING AND GRADUALLY ABOLISHING THE STATE OF SLAVERY THROUGHOUT THE BRITISH DOMINIONS." Samuel Hoare, Esq. jun. is Treasurer of the Institution.

The grounds on which this Association has been formed are defined

in the following Resolutions, which were unanimously adopted at the first Meeting:—

That the individuals composing the present Meeting are deeply impressed with the magnitude and number of the evils attached to the system of Slavery which prevails in many of the Colonies of Great Britain; a system, which appears to them to be opposed to the spirit and precepts of Christianity, as well as repugnant to every dictate of natural humanity and justice—

That they long indulged a hope, that the great measure of the Abolition of the Slave Trade, for which an Act of

the Legislature was passed in 1833, a struggle of twenty years, was attended rapidly to the mitigation of the gradual extinction of Negro Slavery in the British Colonies: but that hope they have been painfully disappointed; and, after a lapse of years, they have still to deplore most undiminished prevalence of very evils, which it was one great object of the Abolition to remedy—

That, under these circumstances, we feel ourselves called upon, by binding considerations of their duty as Christians, by their best sympathies, and by their solicitude to maintain the high reputation and solid prosperity of their country, to exert themselves, in their separate and collective capacities, in furthering the most important object, and endeavouring, by all prudent and lawful means, to mitigate, and eventually to abolish the Slavery existing in our Colonies and Possessions.

Appeal in behalf of the Slave

The misery and vice which flow from Personal Slavery, are urged by the Committee, as reasons for exertion in procuring its abolition and ultimate Abolition.

Among the manifold evils which Man is liable to, there is not, perhaps, more extensively productive of misery and suffering than Personal Slavery.

Slavery may, without exaggeration, be described as inflicting on the subjects of it almost every injury which Law, even in its rudest state, is intended to prevent. Is there any subject of solicitude?—the Slave, speaking, can neither acquire nor enjoy it. Is exemption from personal wrong indispensable to the Slave?—the Slave is liable to indignity, to restraint and punishment, at the mere caprice of another: he is harassed and rendered miserable in a thousand ways, which, so far from being the proof that would be to obtain legal redress (even where legal redress is ostensibly provided), perhaps with difficulty be distinguished from such exercise of a master's power as admits of no regulation or control, even life itself may, with impunity, be wantonly sported with—it is abridged by insufficient sustenance, may be wasted by excessive labour.

ELEVENTH REPORT.

State of the Funds.

THE Income of the year has exceeded that of any year preceding, and has amounted to 636*l.* 8*s.* 8*d.*; of which 275*l.* 9*s.* 10*d.* consisted of Subscriptions and Contributions, and 360*l.* 18*s.* 10*d.* arose from the Sale of Tracts.

The Payments amounted to 649*l.* 15*s.* 6*d.*

Progress of the Society.

The Dean of Bristol and the Archdeacons of Cleveland and Ely are become Vice-Presidents of the Society.

Societies have been formed in the Dioceses of Durham and Gloucester, under the patronage of the respective Bishops, which circulate the Tracts of the Society. Branch Associations having been formed, during the year, at Wolverhampton and at Derby, the Committee enumerate Thirteen Societies and Associations in England and Ireland which circulate the Society's publications.

Religious Tract Societies among Episcopalians at Baltimore and at Boston, in the United States, have reprinted some of the Society's Tracts. A third Institution has been formed at St. Paul's Church Philadelphia, for the purpose of circulating the Homilies of the English Church, and such Tracts as are calculated to cherish and diffuse the spirit of her Reformers and Martyrs.

New Tracts.

While large editions of the Tracts which were out of print have been prepared, the following New Tracts have been issued:—

An Appeal to Holy Scripture for the Churchman's Confirmation in the great doctrine of the TRINITY, to the profession of which he was dedicated at his baptism.

The Festivals of the United Church England and Ireland; or, a short plain Explanation of her Services: those occasions: Part the Second, March, 1823.

containing the Festivals designed to commemorate the Evangelists and Apostles.

The Martyrs of the Reformation in England.

The Lord's Prayer explained to Young Persons.

Of the Tract on the Trinity, which forms the Sixty-seventh in the general series, it is said—

It presents a summary of Scripture Testimonies to that fundamental doctrine of our faith; and thereby furnishes an antidote to the infidel and deistical principles which are so awfully and widely disseminated in publications of every size and shape in the present day.

Sunday-School Tracts.

The other three Tracts above mentioned are additions to the series for the use of Children and Sunday Schools. On the Tracts of this series, which now contains nine, it is remarked—

The Teacher who devotes to this object several hours of the Sabbath, will find this Society to be a safe and a useful auxiliary to his labours, by furnishing him with a series of Tracts (either as school-books or as rewards) adapted to the capacities of children; and calculated not only to infuse into their minds the principles of religion, but also to train them up in conscientious communion with the Establishment, by shewing them that its doctrines and discipline, its creeds and formularies, are founded upon, and in close accordance with the Word of God.

Issue and Stock of Tracts.

The number printed during the year was 146,000: that issued was 203,240; which consisted of 177,291 sold in separate Tracts, 6800 sold in bound volumes, and 19,149 gratuitously distributed.

In the Depository at Bristol, there is a stock of Tracts on hand amounting to 281,173, and in other places 130,202 — forming a total of 411,375.

Anti-Popish Tracts.

A Correspondent in Ireland writes, in reference to this part of the Society's publications—

The publications of the Society are peculiarly calculated for this country,

the Legislature was passed in 1807 after a struggle of twenty years, would have tended rapidly to the mitigation and gradual extinction of Negro Bondage in the British Colonies: but that in this hope they have been painfully disappointed; and, after a lapse of sixteen years, they have still to deplore the almost undiminished prevalence of the very evils, which it was one great object of the Abolition to remedy—

That, under these circumstances, they feel themselves called upon, by the most binding considerations of their duty as Christians, by their best sympathies as men, and by their solicitude to maintain unimpaired the high reputation and the solid prosperity of their country, to exert themselves, in their separate and collective capacities, in furthering this most important object, and in endeavouring, by all prudent and lawful means, to mitigate, and eventually to abolish the Slavery existing in our Colonial Possessions.

Appeal in behalf of the Society.

The misery and vice which result from Personal Slavery, are forcibly urged by the Committee, as motives for exertion in procuring its Mitigation and ultimate Abolition:—

Among the manifold evils to which Man is liable, there is not, perhaps, one more extensively productive of wretchedness than Personal Slavery.

Slavery may, without exaggeration, be described as inflicting on the unhappy subjects of it almost every injury which Law, even in its rudest state, was intended to prevent. Is property an object of solicitude?—the Slave, generally speaking, can neither acquire, nor securely enjoy it. Is exemption from personal wrong indispensable to comfort?—the Slave is liable to indignity and insult, to restraint and punishment, at the mere caprice of another: he may be harassed and rendered miserable in a thousand ways, which, so far from admitting of the proof that would be requisite to obtain legal redress (even where any legal redress is ostensibly provided), can perhaps with difficulty be distinguished from such exercise of a master's power, as admits of no regulation or controul: even life itself may, with impunity, be wantonly sported with—it may be abridged by insufficient sustenance—it may be wasted by excessive labour—

may, it may be sacrificed by brutal violence, without any proportionate risk of adequate punishment.

In short, the Slave can have no security for property, comfort, or life; because he himself is not his own: he belongs to another, who, with or without the offer of a reason or pretence, can at once separate all from him, and him from all, which gives value to existence.

Again: What sense of moral obligation can he be expected to possess, who is shackled with respect to every action and purpose, and is scarcely dealt with as an accountable being? Will the man, for example, whose testimony is rejected with scorn, be solicitous to establish a character for veracity? Will those who are treated as cattle, be taught thereby to restrain those natural appetites which they possess in common with their fellow-labourers in the team? Or will women be prepared for the due performance of domestic and maternal duties, by being refused the connubial tie; or by being led to regard prostitution to their owner, or his representative, as the most honourable distinction to which they can aspire?

From this source of Slavery, then; flows every species of personal suffering and moral degradation, until its wretched victim is sunk almost to the level of the brute; with this farther disadvantage; that, not being wholly irrational, he is capable of inspiring greater degrees of terror, resentment, and aversion, and will therefore seem to his owner to require and to justify severer measures of coercion.

And let it not be forgotten, that Slavery is itself not merely the effect; it is also the very cause, of the Slave Trade—of that system of fraud and violence, by which Slaves are procured. If Slavery were extinct, the Slave Trade must cease: but, while it is suffered to exist, that murderous traffic will still find a fatal incentive in the solicitude of the Slaveholder to supply the waste of life which his cupidity and cruelty have occasioned. Thus, in every point of view, is Slavery productive of the worst consequences to all the parties concerned. Besides all the direct and wide-wasting injuries which it inflicts on its immediate victims, it substitutes for the otherwise peaceful merchant a blood-thirsty pirate trading in human flesh; and by minis-

tering to pride, avarice, and sensuality, by exciting the angry passions and hardening the heart against the best feelings of our nature, it tends to convert the owner of Slaves into a merciless tyrant.

The Society, be it remembered, are not now endeavouring to rouse indignation against particular acts of extraordinary cruelty, or to hold up to merited reprehension individuals notorious for their crimes: they are only exhibiting a just picture of the nature and obvious tendencies of Slavery itself, wheresoever and by whomsoever practised. They are very far from asserting, or supposing, that every one of the enormities to which they have alluded, will be found to co-exist in all their horrors in every place where Slaves may be found: but they know, that, in such places, they have existed, at one time or other, in a greater or less degree—that, in many places, they are even now in full and fearful force—and that they are liable to be revived in all.

Should this picture appear to some persons to be overcharged, they would refer them to the most decisive and unquestionable authorities. The felon Slave-trader, indeed, they consign to the laws of England, and to the recorded reprobation of Europe; but for the accuracy of their delineation of the wretchedness and degradation connected with the condition of Personal Slavery, (willing as they are to admit the humanity of many of the Owners of Slaves, and the efforts which some of them have made to mitigate the evils of Colonial Bondage,) they appeal to Ancient and to Modern History, and to every traveller worthy of credit who has visited the regions where that condition of society prevails. Three thousand years ago, a Heathen Poet could tell us,

*Love fixed it certain, that whatever day
Makes man a Slave takes half his worth away.*

And this might be shewn to be the concurrent testimony of all ages.

The enemies of Negro Freedom, in our own age and country, were so sensible of this truth, that, with great shrewdness, they disputed the claim of the Negro Race to be regarded as men. They, doubtless, felt with Montesquieu, that if "Negroes were allowed to be men, a doubt might arise whether their masters could be Christians." This position, however, has been abandoned as untenable; and we may therefore indulge in a sanguine hope, of at length

recovering for them the indubitable rights of humanity, so long and so cruelly withheld by the strong arm of oppression.

Some persons, however, may here be disposed to ask, how it is possible, if Slavery were an evil so enormous as it has now been represented to be, that it should not only have been tolerated, but recognised and established as a legal condition of society, by so many polished, and even Christian Nations, up to this very day.

The Society admit, that, to a humane and considerate mind, nothing can seem more extraordinary, than that this and other enormities, the removal of which lies obviously within the compass of human ability, should yet continue to torment mankind from age to age. But our past supineness in no degree weakens the obligation which we are under to attempt their removal, when their real nature has been detected and exposed. Nor will the plea of prescription and antiquity, or of previous connivance, justify the prolongation of practices, which both religion and natural justice condemn as crimes. The African Slave Trade, with all the abominations accompanying it in every stage, had been carried on for centuries, without attracting observation; and, even after it had excited the attention of a few benevolent individuals, it cost many a laborious effort and many a painful disappointment, before a conviction of its inherent turpitude and criminality became general, and its condemnation was sealed in this country. In the exultation produced by this victory, it was perhaps too readily believed, that the Colonial Slavery, which had been fed by the Slave Trade, would, when all foreign supply was stopped, undergo a gradual but rapid mitigation, until it had ceased to reproach our Free Institutions and our Christian Profession, and was no longer known but as a foul blot in our past history. It was this hope, joined to a liberal confidence in the enlarged and benevolent purposes of the Colonial Proprietary, which prevented the immediate prosecution of such further Parliamentary Measures as should have, at once, placed the unhappy Slave under the protection of the law, and have prepared the way for his restoration to those sacred and inalienable rights of humanity of which he

had been unjustly dispossessed. But if, as is the fact, every such hope has proved illusory, and all such confidence has only served to render their disappointment more bitter and mortifying, shall the friends of the African Race be now reproached for waiting no longer, when the real ground of reproach is, that they should have waited so long? They place themselves then on the immovable ground of Christian Principle, while they invoke the interference of Parliament, and of the country at large, to effect the immediate mitigation, with a view to the gradual and final extinction, in all parts of the British Dominions, of a system which is at war with every principle of religion and morality, and outrages every benevolent feeling. And they entertain the fullest conviction, that the same spirit of justice and humanity, which has already achieved so signal a victory, will again display itself in all its energy, nor relax its efforts until it shall have consummated its triumphs.

On an occasion of this nature, when the consummation and ultimate end of all his benevolent labours in behalf of the oppressed people of Africa is brought into view, their untired and undaunted Champion could not remain silent: a forcible Address has just appeared from the eloquent pen of Mr. Wilberforce, in furtherance of the object of this Society. Another pamphlet, entitled "Negro Slavery, or a View of some of the more prominent Features of that State of Society," has been lately published, which comes powerfully in aid of the same object, as it exhibits a series of Facts, on unquestionable authority, which place in the most affecting point of view the demoralizing and degrading effects of the State of Slavery.

HIBERNIAN TRANSLATION SOCIETY.

Object and Grounds of the Society.

THIS Institution was established at a Public Meeting, held in the Lecture Room of the Dublin Institution, on the 30th of April, of last

year—the Right Hon. the Earl of Roden in the Chair—for the purpose of forming a "Society for aiding the Translation of the Holy Scriptures into Foreign Languages."

An Address has been lately circulated by the Committee, some extracts from which will explain the grounds on which the Society has been established:—

Among all the Societies at present existing in Ireland for promoting the knowledge of the Redeemer's Name among Heathen Nations, there is not one specifically directed to the Translation of his Holy Word into their various languages. Hitherto, Ireland has borne no share in this important concern. Her Bible Society is purely domestic; and though her Missionary Exertions have been laudably extensive, considering her means, and eminently successful, as yet she has made no effort that foreign tribes and nations may read *in their own tongues the wonderful works of God.*

Under such circumstances, the Committee of the "Hibernian Society for aiding the Translation of the Holy Scriptures into Foreign Languages" conceive that they have just ground to congratulate the Irish Public upon its formation. It is not a Bible Society, for it does not circulate the Scriptures: it is not a Missionary Society, for it has nothing to do with the explanation of them: but its simple object is, to assist all Societies engaged in the Translation of the Holy Scriptures into Foreign Languages.

This simplicity of object in the Society, it is presumed, should protect it from every jealousy; and, at the same time, commend it to public patronage. It interferes not with any other Society, but is in the strictest harmony with all: and, even should the Hibernian Bible Society, at some future period, find herself in a situation to imitate her elder sister of Great Britain, and embrace foreign objects in her principle, and bend her energies to foreign operations; still it is conceived that they would not clash, and that the Hibernian Bible Society would find in the Hibernian Translation Society a powerful and efficient auxiliary.

CHURCH-OF-ENGLAND TRACT SOCIETY.

ELEVENTH REPORT,

State of the Funds.

THE Income of the year has exceeded that of any year preceding, and has amounted to 636*l.* 8*s.* 8*d.*; of which 275*l.* 9*s.* 10*d.* consisted of Subscriptions and Contributions, and 360*l.* 18*s.* 10*d.* arose from the Sale of Tracts.

The Payments amounted to 649*l.* 15*s.* 6*d.*

Progress of the Society.

The Dean of Bristol and the Archdeacons of Cleveland and Ely are become Vice-Presidents of the Society.

Societies have been formed in the Dioceses of Durham and Gloucester, under the patronage of the respective Bishops, which circulate the Tracts of the Society. Branch Associations having been formed, during the year, at Wolverhampton and at Derby, the Committee enumerate Thirteen Societies and Associations in England and Ireland which circulate the Society's publications.

Religious Tract Societies among Episcopalians at Baltimore and at Boston, in the United States, have reprinted some of the Society's Tracts. A third Institution has been formed at St. Paul's Church Philadelphia, for the purpose of circulating the Homilies of the English Church, and such Tracts as are calculated to cherish and diffuse the spirit of her Reformers and Martyrs.

New Tracts.

While large editions of the Tracts which were out of print have been prepared, the following New Tracts have been issued:—

An Appeal to Holy Scripture for the Churchman's Confirmation in the great Doctrine of the TRINITY, to the profession of which he was dedicated at his Baptism.

The Festivals of the United Church of England and Ireland; or, a short and plain Explanation of her Services for those occasions: Part the Second, March, 1823.

containing the Festivals designed to commemorate the Evangelists and Apostles.

The Martyrs of the Reformation in England.

The Lord's Prayer explained to Young Persons.

Of the Tract on the Trinity, which forms the Sixty-seventh in the general series, it is said—

It presents a summary of Scripture Testimonies to that fundamental doctrine of our faith; and thereby furnishes an antidote to the infidel and deistical principles which are so awfully and widely disseminated in publications of every size and shape in the present day.

Sunday-School Tracts.

The other three Tracts above mentioned are additions to the series for the use of Children and Sunday Schools. On the Tracts of this series, which now contains nine, it is remarked—

The Teacher who devotes to this object several hours of the Sabbath, will find this Society to be a safe and a useful auxiliary to his labours, by furnishing him with a series of Tracts (either as school-books or as rewards) adapted to the capacities of children; and calculated not only to infuse into their minds the principles of religion, but also to train them up in conscientious communion with the Establishment, by shewing them that its doctrines and discipline, its creeds and formularies, are founded upon, and in close accordance with the Word of God.

Issue and Stock of Tracts.

The number printed during the year was 146,000: that issued was 203,240; which consisted of 177,291 sold in separate Tracts, 6800 sold in bound volumes, and 19,149 gratuitously distributed.

In the Depository at Bristol, there is a stock of Tracts on hand amounting to 281,173, and in other places 130,202 — forming a total of 411,375.

Anti-Popish Tracts.

A Correspondent in Ireland writes, in reference to this part of the Society's publications—

The publications of the Society are peculiarly calculated for this country,

that is, for-circulation among the poorer Members of the Established Church. The arguments which they furnish in support of our Establishment, enable the poor man to resist successfully the subtle attempts which are continually made by his Popish Neighbours to undermine his attachment to the Church. They are particularly adapted for circulation in Schools. The Lives of the Martyrs, and some of your other Tracts, are given as rewards in the School which I myself more immediately superintend; and the children are so anxious to procure them, that every penny which they can obtain is laid out in the purchase of them: they are encouraged to this by the practice which we adopt of having their Tracts bound, when they shall be enabled to procure a sufficient number to form a volume.

The Committee add—

Your Committee have taken the hint suggested to them, and have ordered the Biographical Tracts, which are published by the Society, to be bound and sold to the public on the most reasonable terms which the Society can afford. This volume illustrates the influence of the Protestant Faith in the holy lives and exemplary deaths of Wickliffe, Archbishop Cranmer, Bishops Latimer, Ridley, Hooper, Farrar, and Jewel; Lady Jane Grey, King Edward the VI. Frith, Bilney, Taylor, Gilpin, Bainham, Lambert, Tyndall, and Bradford; and to them is prefixed the Tract entitled "A short History of the State of the Church in England, from the first introduction of Christianity to the establishment of the blessed Reformation under Queen Elizabeth."

Continent.

FRANCE.

PROTESTANT MISSIONARY SOCIETY.

Formation and Objects of the Society.

THE establishment of this Society, with its appointment of the Rev. Jonas King to the Mediterranean, was noticed at p. 23 of the Survey. We shall here give some particulars.

A Meeting was held on the 3d of September, at the house of Mr. Wilder, an American Merchant resident in Paris, and a zealous pro-

motor of benevolent and religious plans. This Meeting was attended by the Presidents of the Reformed and Lutheran Consistories, by other Pastors with Lay Members of the two Churches, and by various Foreign Protestants then in Paris; among whom were—the Rev. Daniel Wilson—the Rev. S. S. Wilson, on his return from Malta to this country—the Rev. Jonas King, of the United States—and the Wesleyan Missionaries in France, Messrs. Cook and Croggon.

The two following Regulations point out the course to be at first chiefly kept in view:—

—That this Society shall seek to enlighten the public mind, by means of the press, as to the character and importance of the different Missions set on foot among Pagans, by Protestant Missionary Societies; and shall publish what it may think proper to that end, whether original, or translations of the most interesting publications that have appeared in foreign countries in favour of the Missionary Cause.

—That this Society shall procure convenient premises for an establishment for the reception of Young Persons, to be recommended by the different Missionary Societies already in existence; as, The Basle Missionary Society, the Church Missionary Society, the Wesleyan Missionary Society, the London Missionary Society, &c.; to whom it may be necessary to study some of those Oriental Languages, for the acquisition of which Paris presents peculiar advantages.

In reference to this last Regulation it is stated—

One special object of the Society will be to facilitate the acquisition of languages, particularly the Oriental, by the Missionaries of all the various Societies of Europe and America. The Committee will take them under their special protection, and preserve them from the inconveniences and dangers connected with a residence in such a city.

Mission of the Rev. Jonas King to the Mediterranean.

The Members did not intend, however, to limit the Society to

these objects; and therefore readily embraced the opportunity of contributing their aid to the direct work of Missions. It is stated on this subject—

We have already commenced our operations, by engaging to support Mr. King, as a Missionary, for a given period, in Palestine. Mr. King is a native of the United States; and has been some time in Paris, for the acquisition of Arabic, which he is destined to teach in the College of Amherst, on his return to America. The death of Mr. Parsons, the Missionary sent out by the American Board of Missions, has determined Mr. King to proceed to the Holy Land; that he may continue the labours interrupted by the death of Mr. Parsons, and obtain a perfect knowledge of colloquial Arabic. Not being able to correspond with his friends in America, without considerable loss of time, the Paris Committee has authorised and enabled him to proceed immediately.

As a subscription of 5500 francs had already been raised toward the expenses, for the first year, of the Mission of Mr. King, Mr. Wilder proposed to the Society to receive that sum, and take him up for the first year, as their Missionary, which would cost an additional sum of 500 francs. This was agreed to; so that the Society will begin by sending a Missionary to Jerusalem.

Name and Officers of the Society.

The title of the Institution is—
“The Society for Evangelical Missions among People not Christians, established at Paris.”

On the 4th of November the following Officers were appointed for the direction of its concerns:—

President,

Vice-Admiral Count Ver-Huëll, Peer of France.

Vice-Presidents,

The Rev. Pastors Goepp and Stapfer.

Secretary,

Rev. Mr. Soulier.

Assistant Secretary,

Rev. Mr. Aufschläger.

Treasurer,

S. V. S. Wilder, Esq.

Auditors,

Prof. Krieger and Rev. Mr. Monod, sen.

The Committee consist of Five Ministers, with Baron de Stael and Six other Lay Members of the Protestant Church.

Address of the Committee.

From an Address, signed by the President and Secretary, and circulated in December, we translate a few passages:—

The Protestants of France, placed by Divine Providence at the present day in circumstances more favourable to the influence of the sacred truths of the Gospel than at any antecedent period, have begun to manifest a degree of zeal for the interests of Religion, which promises, under the Divine blessing, the most solid and durable advantages. The establishment of Bible and Religious Tract Societies, the erection of many Places of Worship, the formation of new Congregations, the urgent demands for a larger number of Ministers, the increasing attendance and devotion at Public Worship both in the towns and in the country, all testify that our Holy Religion is regaining its empire over us. While these facts should call forth lively gratitude to the Dispenser of all good, they may justly awaken the most ardent hopes in relation to the future.

Occupied in the cares of their own Churches, and feeling themselves under primary obligation to promote the pure religion of the Gospel in their native land, yet the Protestants of France are desirous of taking their share in the efforts by which their Brethren of other countries, attached to the different branches of the Great Family of Evangelical Christians, are seeking to propagate the Light of the Gospel, and to extend the Kingdom of our Divine Redeemer.

After citing various instances of the influence of Missions in the increase of piety at home, the Committee add—

United, for the advancement of this Holy Cause, to zealous Christians of other lands, what spiritual treasures of Light and Grace may we not accumulate on ourselves, for the prosperity of our Churches and the edification of our souls!

There is happily in France a great number of Protestants who feel all this

force of these reflections; and who are anxious for the opportunity of uniting to their efforts for the melioration of the religious state of their own land, benevolent exertions for the conversion of the wretched inhabitants of countries deprived of the light of the Gospel. Wishes on this subject, cherished by persons who had no mutual intercourse, sufficiently attest the general tendency of minds toward this important object.

In reference to the Society's design of affording facilities for the instruction of Missionaries, it is said—

This Institution, placed under the superintendence of a respectable Minister, will be open to Missionaries of all Foreign Societies, as well as to those Young Persons whom the Holy Spirit, we doubt not, will awaken, in the bosom of our Communions, to carry the good news of Salvation, by the sacrifice of Christ, even to the most distant regions of the Globe.

The Address concludes with this touching appeal:—

We cannot close this statement of our designs and our hopes, without entreating our friends never to forget, that, while we ourselves enjoy the knowledge of the Gospel and the numberless blessings of which the Gospel is the source, hundreds of millions of men, like wandering sheep, are utterly ignorant of Him, who is *the Way, the Truth, and the Life*. Let us ever have present the recollection of what we owe to that merciful Mediator, who *was slain to redeem us to God by His blood*. Let us recall to mind how little we have to this moment done to aid His glorious Cause. Let us have HIM unceasingly before our eyes, who *was wounded for our transgressions and bruised for our iniquities*—HIM, whose agonies calm ours, and purchase peace for all who believe. That mouth, which kept silence before His murderers, but which spake when maladies were to be healed and souls to be saved—that mouth, may it not seem to open, in order to address to each of us these tender but cutting words, this reproach at once mild and awful—“Behold what I have done for thee! What hast thou done for Me among my brethren? Hast thou made them partakers in the blessings, which I granted to thee that thou mightest scatter them abroad? Hast thou carried to them, so far as thou hast

had opportunity, the knowledge of My Salvation? Knowest thou not, that My Gospel must be preached to every creature?”

Let us not delay to answer to this appeal of our Saviour—as yet full of mercy and love, but one day our Judge. Let us not forget that *the time is short*—that *the day is far spent, and the night cometh when no man can work*. *Whatever, therefore, our hand findeth to do, let us do it with our might. Let us be steadfast, immovable, always abounding in the work of the Lord, so far as we know that our labour will not be in vain in the Lord.*

Monthly Meeting for Prayer.

We noticed, in the Introductory Remarks to the last Survey, the establishment at Paris of a Meeting for Prayer. It is by this Society that the measure has been adopted. On this subject it is remarked, in the Address just quoted—

The Friends of Missions having long pursued, in various parts of the world, the salutary practice of uniting on the First Monday in every month, at seven o'clock in the evening, to implore the out-pouring of the Holy Spirit on their respective Churches and Countries—on the labours of all the pious Associations, scattered over the face of the whole globe, which concur in promoting the Kingdom of Christ—and especially on the work of Missions among the Heathen; the Committee intend to establish Meetings of a like nature, on the same day and at the same hour, in one of the Evangelical Churches of the metropolis. They trust that the Protestant Christians of France will unite with them herein, on the same days and at the same hours.

To promote this union in fervent intercession, the Committee have circulated an Address on the subject, part of which we shall extract:—

The union of the Children of God, and the heed which they felt of drawing near to Him in prayer, were, at all times, signs of the presence of the Lords in the midst of His Church, and effects of the influence of the Holy Spirit on the hearts of the faithful: the first symptoms of the decline of religion have ever been, the absence of Charity, and the loss of that spirit of Supplication, which is at once the indication of

spiritual life and the means of its sustenance. The History of the Church moreover proves, that whenever the Lord has granted any great deliverances to His servants, whenever the pure spirit of the Gospel has been received among Christians, these events have been prepared, and as it were announced beforehand, by the fraternal feelings which the faithful have mutually cherished, and by the humble and fervent prayers which they have united to pour out before God. It is, in truth, impossible that prayer should have place where languor and disunion prevail; prayer and charity, on the contrary, mutually awaken, sustain, and promote each other; and the success which awaits them is unlimited.

After illustrating these just observations by the late increase of religious zeal in our own country and other parts of Christendom, it is added—

How sublime is that spectacle, which occasions joy in heaven, and awakens groans in hell!—multitudes of Christians redeemed by the blood of Christ, prostrated at the same hour at the foot of the Cross, in countries far separated from one another; asking, for the sake of the sufferings of the Son of God, the salvation of their kind; and beseeching the God of the New Covenant for the accomplishment of those prophecies, which concern the kingdom of Christ and the pouring out of the Holy Spirit on all the children of men!

We rejoice greatly in the establishment of this Society; not only on account of the aid which it will render to the Cause of Heathen Missions, but for the sake of France itself: for this Institution will serve, in connection with the Bible Society, as a centre of union to pious Protestants throughout France. A considerable number have already united themselves with it, and Auxiliary Societies are springing up in that Communion. All the exertions of the Protestant Churches of France in this cause will be abundantly repaid, as many examples testify, in a return of spiritual blessings on themselves.

We may notice, in connection with this subject, two other Institutions recently formed in Paris, which, though rather literary than religious in their own immediate object, will yet, doubtless, become subservient to that great end, in reference to the world, which lies nearest to the hearts of sincere Christians.

ASIATIC SOCIETY OF PARIS.

Object of the Society.

THIS Institution was formed in the earlier part of last year; and has for its main object the Encouragement of Oriental Learning. Its Secretary is Mr. J. C. Abel Remusat, Professor of the Chinese Language.

The connection of this Society with the object of Institutions more directly religious, is well stated in the following extract of a Letter from M. Remusat to the British and Foreign Bible Society:—

Amidst the helps of which it would be desirous of assuring itself, the Asiatic Society places in the first rank the concurrence of enlightened men of all nations; and of those associations which are animated by a zeal similar to their own, for the progress of useful knowledge. Actuated by motives of a superior order, the Bible Society can only indirectly take a part in labours which have an object purely scientific and literary. Still, the progress which the knowledge of Asiatic Languages may make in Europe, cannot be, in its eyes, an indifferent object; and, if the zeal which it displays, to publish throughout the world the Sacred Books, contributes at the same time to make known a multitude of idioms and of dialects which appear to be concealed from the investigation of the learned, this same zeal will find a powerful auxiliary in the literary ardour which will in some measure prepare its way, by facilitating the study of those languages in which the Word of God will ultimately appear. Two Societies, whose views have so much analogy, must find, in mutual correspondence, advantages which I need not enumerate. I have only to fulfil the wishes of that body whose sentiments I am appointed to transmit to

you, by offering to you their co-operation in those labours which may come within their province, and requesting from you those reciprocal services which will necessarily be to the advantage of all parties.

GEOGRAPHICAL SOCIETY.

Object and Plans of the Society.

THE First Annual Meeting of this Institution was held, in Paris, last year. Its Object and Designs are thus stated :—

The Society is formed for the purpose of contributing to the progress of Geography. It causes Travels to be undertaken in unknown countries: it proposes and determines Prizes: it maintains Correspondence with Learned Societies, Travellers, and Geographers: and it publishes appropriate Works and Engravings.

The following subject is proposed for one of the first Prize Dissertations :—

To investigate the origin of the different tribes scattered throughout the Islands of the Great Ocean, to the south-east of the Continent of Asia—by examining both the dissimilarities and the resemblances which exist among themselves and with relation to other people; in respect of conformation, physical constitution, manners, customs, civil and religious institutions, traditions, and antiquities—by comparing the elements of their languages, in respect both of verbal analogy and of grammatical construction—and by considering the means of communication, in reference to geographical position, prevailing winds, currents, and the state of navigation.

It is obvious that Questions of this nature, ably investigated, must furnish those benevolent persons, whose great aim is the present and everlasting good of the inhabitants of all the regions of the earth, with materials which they may use to great advantage. Science will thus act as pioneer to Faith; and will furnish the Christian Labourer with that knowledge of the people among whom he may live, which will enable him to prosecute his high calling with more intelligence and wisdom.

And that the objects of this Society will be ably pursued, sufficient security is given by the high reputation of its officers. The Marquis Laplace is *President*: Count Rosily-Mesros and Viscount Chateaubriand are *Vice-Presidents*: and Count Amédé de Pastoret is *Secretary*. A Central Committee has been formed: of this Committee, M. de Rosel is *President*; MM. Walckenaer and Langlès are *Vice-Presidents*; M. Malte-Brun is *Secretary*; and Baron Coquebert de Montbret, Baron de Humboldt, and Baron Cuvier, are *Presidents of Sub-Committees*.

RUSSIA.

BIBLE SOCIETY.

Proceedings of Drs. Paterson, Henderson, and Pinkerton.

It is stated, in the Ninth Report of the Society :—

In the course of the preceding year, the Rev. Drs. Paterson and Henderson, in company with Mr. Serof, a Member of our Society, paid a visit to twenty-four of our Auxiliaries. This tour was productive of very pleasing effects. Three Branches and several Associations have been formed—increased demands for copies of the Scriptures are made on the Depository at St. Petersburg—and a greater number of Bibles has been disposed of, in consequence of greater regularity in the despatch of business. Several Branch Societies, imitating the example of the St. Petersburg Committee, have deputed some of their Members to visit their Associations.

The Rev. Dr. Paterson has rendered so many essential services to the Society, from its very commencement, that this Committee cannot sufficiently express their obligations to him: the whole of the typographical labours, binding of copies, procuring of all materials, and the forwarding of Bibles, have now been placed under his more immediate superintendence; he having, in past times, evinced such zeal and knowledge of business, that his aid in the work is considered indispensable. Dr. Henderson, also, at our request, has undertaken the revision of various translations into the Oriental Languages, and of that of the New Testament into Hebrew in par-

ticular. The Committee acknowledge the gracious hand of Divine Providence, in giving to the Society these worthy promoters of the Bible Cause; who cheerfully submit to every labour and inconvenience, for the sake of promoting the glory of God and the salvation of their fellow-men.

The Rev. Dr. Pinkerton, who has long devoted himself to the service of the Bible Society, by travelling through a great part of Europe, has done all in his power to awaken an interest in this great work: by his instrumentality, several Auxiliaries have been established in Russia, in the prosperity of which he has taken the most active interest.

New Translations eagerly desired.

In the same Report, after enumerating twenty-nine languages and dialects into which the Scriptures were translating, or in which they had been printed, the Committee add—

But, besides the numerous languages in which the Scriptures have already been published or are in forwardness for publishing, there are other dialects in the Empire in which the Scriptures are wanted. Every year, the Committee are solicited, from various parts of the Empire, to publish translations of the Gospels for those tribes, which, although they compose a part of the same political body, nevertheless speak a totally different language. Since the Scriptures have become more generally used, many persons have arisen who are desirous to communicate their benefits to these people: and the mingled surprise and delight with which they receive the Sacred Records of the Divine Will of which they were before entirely ignorant, and the impression which the perusal of the glad tidings of salvation in Christ Jesus has made, encourage the Committee to comply with every similar requisition for the translation of the Scriptures into fresh languages; considering it as a token of Providence, and an intimation of the Divine Will, to prepare the way for the pouring forth of the blessings of the Divine Word, in the languages intelligible to the inhabitants of those regions. Indeed, the time seems to be at hand, when the prophetic declaration will be verified *The Lord has made bare His holy arm in the eyes of all the nations, and all*

the ends of the earth shall see the salvation of our God. Isaiah lii. 10.

Zeal of the Society and its Members.

In reference to a Grant of 2000*l.* lately made by the British and Foreign Bible Society, it is stated—

The Committee of the Russian Bible Society receive this Grant with the more satisfaction, as they behold in it a fresh proof that both Societies are animated with the same zeal in the common cause, and feel the same ardent desire that the Word of God may be diffused among every nation and in every clime. Indeed, they consider themselves as only one Society; and the same spirit, which, in the early ages of Christianity, united the believers in one heart and mind, so that they had all things in common, in the present day actuates the lovers of the Divine Word and all who promote its dissemination.

A Correspondent writes—

In our smallest hamlets, as well as in our large towns, people, of all ranks, emulate one another in zeal to promote the sacred cause of the Bible.

Western Africa.

SOCIETY OF FRIENDS.

MR. W. SINGLETON'S ACCOUNT OF THE NATIVES.

THE recent visit to this coast of Mr. William Singleton, of the Society of Friends, was frequently referred to in our last Volume. The Journal of his visit is written with the simplicity characteristic of the body to which he belongs. We have collected, from various parts of it, his remarks on the Natives. He usually mentions the names of the individuals from whom he obtained his information, but we have not thought it necessary always to cite his authorities, in the following abstract.

Persons of the Natives.

Generally, the Jaloof is rather tall, plump, of fine-turned limbs, short curling hair, and shining jet-black skin: the Madingoes, mostly of a spare make, not quite so clean, or of so bright a black; their hair somewhat less curled than that of the Jaloofs. But the Kroomen are the most remarkable: though they are

of different heights, all that I have seen are remarkable for their upright walk, firm tread, activity, and strength of muscle: they abound in Sierra Leone, where they are employed as cooks, grooms, or labourers. The Pul, or Foolah, is as filthy as the Jaloof is clean: he wears his hair long, platted into a hundred divisions, and as full of grease as it can contain: his skin appears as if sullied with dirt, rather than naturally black; and in his person he is somewhat like the Mandingo.

Character of the Jaloofs and Mandingoes.

The "Sereens" spoken of in the following extract, appear to be Mahomedan Teachers who have attained a certain degree of knowledge of the Korân. The Captain, from whom part of this information was derived, commanded a vessel in which Mr. Singleton sailed about 250 miles up the Gambia.

The Captain's opinion of the Jaloofs is not a favourable one: he says they are liars and thieves: they are dreaded by other nations, because more expert than they in war, in which they employ much cavalry: they pay little attention to trade, and are of a jealous disposition, One, who had heard him express this opinion, added to it, "Ah! when a Jaloof has said good morning to you, he has said his last good word for the day."

Of the Mandingoes, his opinion is nearly as unfavourable. They are lazy; and depend much for support on theft and the Slave Trade: the total abolition of this would oblige them to work, or find some other means of support. The little trade they keep up on the Gambia, is partly by stealing, and partly by purchasing wax, hides, &c. from the Feloops, who live more inland, and are more industrious than the Mandingoes.

Notwithstanding this propensity to thieving, the Mandingoes leave their corn in enclosures (in the villages) of platted grass, not six feet high, and without any cover. Mattâ, the chief Sereen, who resides on the Senegal Coast, told a Gambia Merchant, that he thought it an honour to steal from a White Man.

There appears to be a strong and mutual antipathy between the Mandingoes and the Jaloofs. When, one day, I invited a Mandingo into my hut near Bathurst, the Jaloof Boy that then lived

with me would have put him out again. "Ah, Master!" said he, when the man was gone, "that time you let Mandingo into your house, and you look another way, he sure he take something: Mandingo all tief."

The Mandingoes APPEAR (perhaps owing to the insecurity of property) to have little thought for the future: hence, in part, arises the necessity for selling their slaves, and, in extreme distress, their wives and children: some pledge these, and leave them unredeemed. Few, if any, lay up store; widely differing from the Jolas, who hoard up all they can. The Mandingoes, for present gratification, i. e. if they see any article which they wish to purchase, will sell their corn, though at a price which, when they would purchase again, they must double.

Except among the Sereens and their followers, there is not any Place or Form of Worship; nor have the Mandingoes any idols or images. They are given up to drunkenness and other vices; and there appears to be no check upon them, so long as they avoid injuring one another. These are called So-nink-as.

Should any Native determine to leave the evil practices of the So-nink-as (pagans), and to join the Mahomedans, he makes known his intention to his neighbours, and, becoming a pupil of the Sereen, is taught to read and write Arabic; and is thenceforward designated Toobe; or convert, till sufficiently versed in the Alcoran to merit the name of Sereen.

The number of Mahomedans, compared with the So-nink-as, is supposed, in this neighbourhood, to be as one to twenty.

Another witness gave a much more favourable character of the Jaloofs than the Captain:—

John Dodds spoke highly of the disposition of the Jaloofs, as affectionate, mild, peaceable, and patient; and represented the Blacks, in general, as much disposed to forgive injuries, except on the day they meet annually to sing, &c. when it is the custom for the men to call to account any one who had injured their family; and excepting, too, the injury of cursing, which a Jaloof finds it almost impossible to forgive. "Don't curse me," is a very common exclamation in the commencement of a quarrel; and "he cursed me," as frequent an apology in the termination of it.

Four Castes among the Jaloofs.

I have not learned whether the Mandingoes have any peculiar distinction of caste or tribe, beyond that of Master and Slave. But the Jaloofs appear to have several different classes or castes; such as, the Tug, the Oodae, the Mo-ul, and the Gaewell: these Four Castes are lightly esteemed by the "good" Jaloofs, as some are pleased to style themselves, being such as can subsist without labour, and belong not to any of these Castes.

One class, the Gaewell, or singers and fiddlers, are, beyond all the rest, despised: they are not suffered to live within the towns, but must reside toward one certain point, on the outside: they are neither permitted to keep cattle, nor to drink sweet milk. If one dies near the water, his corpse is thrown into it; if at a distance, it is heaved into the hollow trunk of a monkey-bread tree; for the Natives say, that where a Gaewell is buried, nothing will grow.

Though these Gaewell are generally thus despised, they are, at times, much sought unto: for the "good" Jaloof loves to hear the praise of his ancestors; and, when intoxicated, will condescend to hear a Gaewell sing the honours of his family: if the minstrel flatters the employer to satisfaction, his reward is not only certain, but often considerable. In time of war, the Gaewell has another harvest: in the field, or on the march, the King listens to their songs in honour of his predecessors, or of his own past exploits; as chiefs of former times attended to the bards. It is the duty of a Gaewell, too, in case the army should be repulsed, to urge them to return to the charge; but here, if he exceed the wibbles or the courage of the chief, or even of the soldiers, he may pay for his temerity the price of his life.

The caste named Tug are smiths of any sort. The Oodae are shoemakers and workers in leather. The Mo-ul are fishermen. No "good" Jaloof will marry into these castes; but the Gaewell is the only caste to whom they refuse interment.

Native Superstitions.

When up the Gambier, Mr. Singleton writes—

While sitting at the door of a hut, I perceived a bustle, owing to one of the Natives seizing a monkey, and, after a few words uttered in haste, but apparently

with interest, carrying it away, as it proved, to the Screen, for a fetish or greegree, to prevent the ball from bursting out at the side. Not unfrequently, two Africans will fight, to try the power of each other's, or, each of his own, greegree; and sometimes the conflict terminates in the death of one of the parties. When intoxicated, individuals have been known so far to presume on the virtue of these amulets, as to deprive themselves of life by a too free use of their weapons on their own persons.

A Black Man at Bathurst once put such confidence in his greegrees, as to declare to Captain S. his persuasion that the captain could not injure them with his fowling-piece. He put them all into his cap; and, on seeing them and the cap blown to pieces, exclaimed, "Oh, I see Black Man's greegree only good for Black Man!"

Of other Natives, he says—

Düring, Superintendent of Gloucester, bought a greegree of a child for a penny: on opening it, among a variety of scraps of paper was one bearing his own name, in his own hand-writing; also a small quantity of earth. In another, he found a nail and several other articles equally beneficial. He thought it right to speak publicly on the subject; many were ashamed of their greegrees, and cast them aside. The maker absconded, and has not yet returned.

The Bégas have an image of wood set up by the path leading to each village, near the entrance. It is not properly an object of worship; but is considered as a kind of talisman, to preserve the village. When the villagers feast, they place themselves near to this image, and lay before it the first portion of meat that is cut: they also pour out a small quantity of their beverage at his feet.

The Limbae, another people, form figures of a man in clay; not in an erect attitude, but stretched across the village paths, near to the entrances: this also is to preserve the place, and to be a criterion of the intention of any visitor. If Natives of another tribe or country come to one of their towns, and walk over the image, it is considered by the inhabitants a sign of hostile or unfriendly intention. Themselves always turn out of the path for him: but they offer no worship, nor any meat or drink; only, they take great care to supply any loss

that his face may sustain, from accidents or by the action of the atmosphere.

The people named Fie, Ma-ne, or Caseo, make small images of wood, which are of no other use than to assist them in divining.

Hopeful Character of a Young Mahomedan.

Mr. Singleton writes, while in the Gambia—

My favourite Screen, Dongo Karry, paid me a visit at my lodgings. I inquired of him what those Natives are called, who disregard the instructions of the Screens, and give themselves up to wickedness.

D. K.—“We call them Kedde.”

“What name do you give to those who begin to forsake bad ways, and to learn book?”

“Toobkut.—When they do no bad, but learn book every day, then they Maraboo—all English, Maraboo. All sabby book too much.”

“Ah Dongo, I fear some sabby book and are no better for it.”

“O my fader, you say right—no better for it. But all Black Man tank English: they no take man and sell him. Darnel, keddo—Mba boore, keddo—Boor Sin, keddo—Frenchman, keddo. Black Man no tank dem: Black Man tank English.”

“Dongo, thou hast often told me, that if Black Man read your book every day, he must go to heaven. Can no one be happy at last, unless he read your book?”

“O yes. Suppose White Man or Black Man mind what God tell him in his heart, he go to heaven, if he no sabby book. Mind every day do good, no do bad, must go to heaven. Suppose any man sabby book, read book every day, sabby it too much; if he no do good, every time do bad, he no go to heaven, he no better for book. Suppose Satàna turn your heart, force you do bad, drink wine, drink rum, break house, fight, you go fire.”

“But, Dongo, Satan cannot force us to do evil: he can bid us, but, if we say we will not, he cannot force us; for our Maker is stronger than Satan, and will make him go away.”

At this, Dongo gave a shout, as usual with the Natives when pleased: his countenance appeared animated with delight, and he exclaimed with energy: “O my fader! I believe dat. O dat

very good. Satàna no force us—Satàna go away. O, I believe dat. Dat is true what you say. God make him go away.”

The joy which appeared in Dongo's countenance, the feeling manner of uttering the above expressions, and others which I cannot recollect, incline me to hope that he is acquainted with something better than the Alcoràn.

Bulloms.

CHURCH MISSIONARY SOCIETY.

Prospect of a Renewal of the Society's Mission.

A VISIT paid by Mr. Johnson and Mr. Düring to the Bulkom Shore, in the early part of last year, was mentioned at p. 3 of the Survey. They were accompanied by Mr. Norman; and by John Johnson, the Senior Student at the Christian Institution, who is a native of the Bullom Country. The object of the visit was, to prepare the way for the renewal of the Society's Mission, formerly established and long persevered in by Mr. Nyländer. Mr. Johnson's Journal of this visit follows:—

Feb. 18, 1822, Monday—Left Freetown about two o'clock; and arrived, at half-past six, at Yongroo.

The King appeared very reserved; and would not enter on any conversation respecting Teachers being sent to instruct his people: he said he would not talk that palaver now. After some time, we were informed that a house was ready for our accommodation: we shook hands with the King, and went to the house pointed out to us.

Our landlord proved to be Peter Wilson, who was eleven years in England, and was educated there.

This poor man lives like the rest of his countrymen. His habitation is surrounded with greegrees. He had four wives; besides others, as I understand, who were in his farm. His education has effected no change: nothing but grace can change a man.

After we had taken possession of the house, and directed our people to cook, I took a walk, and observed that the population had much increased. When I beheld the poor creatures naked and ignorant, both in temporal and eternal

things, I cannot express what I felt. I could not help breathing out my grief at the Throne of Grace: and felt an assured hope, that the Gospel will, one day or other, sound throughout this dark region.

After we had refreshed ourselves, we had Evening Prayer. I read the 91st Psalm, and Br. Düring prayed.

We had some of our people of Regent's Town to row the boat: being pious people, we were very happy together.

After we had retired to rest, the drums began, and the noise continued till day-break. One of our boatmen, who slept with the rest in the next house, came before the door, and called out, "Mama, you hear what noise these people make?" I told him that it could not be avoided: we must bear it with patience. The next morning, we heard that a person had died a few days before, and that the noise would continue for a month.

Feb. 19, 1823, Tuesday—We rose this morning, after a sleepless night, rather uncomfortable. We called our people together, and read Isaiah ix. One of our Native Brethren prayed.

I sent John Johnson, to inform the King that we wished to speak to the people as soon as possible. The King agreed to this, and said that he would send for us as soon as the people had come together. Accordingly, we were summoned about seven o'clock, but only the Headmen were present. I again urged that all the people should be called; which appeared to be rather opposed to the will of the King, and he was almost displeased: there were, however, a few more women and children called.

John Johnson then told the King and the rest of his countrymen (in Bullom) what the Lord had done for his soul. This appeared, so far as we could judge, to have a great effect upon his audience. He then asked whether he would be permitted to come among them when he had finished his studies, and teach them the way to heaven. The King answered, without hesitation, that he should be glad of it; and said also, that he did not consent to Mr. Nylander's leaving them. He observed that there were plenty of children now, who, if John Johnson did come, should go to school. Upon the whole, after John had spoken, the King appeared to be in better temper; and several times repeated that he should be

glad when he was settled among them. I told him that he must not expect this to take place soon, as I thought John would not have finished his studies for two years: he, notwithstanding, still appeared pleased with the prospect. We finally left the King much gratified with the interview; and went to take a view of the old Settlement of the Society.

With much difficulty we got through the bush; and, had it not been for the orange-trees, we should not have known the spot. There was not a vestige to be seen of either houses or fences: the whole was overgrown with bush.

We next went to a place called Kehmem, the native place of John Johnson, about a mile from Yongroo. John's brother met us on the road, and seemed very glad to see us: he was cleanly dressed, and much resembles his brother in countenance: he appears to be the only relative that John has. When we had arrived at the place, I asked John to shew me the spot where he was born; and then asked him if he could point out the place where he was born again: this caused a smile on his countenance.

After we had refreshed ourselves with a cocoa-nut, we proceeded, along the sand beach, to a place called Camamandoo, about four miles and a half from Yongroo. John Johnson addressed the people here in Bullom. Like the people in the other place, they were very attentive; and said that they should be glad if John would come and inform them better, for they knew nothing of the way to heaven.

From this place we returned to Yongroo, passing several small villages. The people appeared every where anxious to know something about God's Book; and seemed much pleased with the prospect of having, at a future period, the Word of God explained to them. We arrived at Yongroo about three o'clock. We read, in the evening, Isaiah xli., and John Johnson prayed: after which we retired to rest.

Feb. 20, Wednesday—We waited, early this morning, on the King, who wished to send with us to School two Boys, who might make some progress, and return with John Johnson, to assist as Teachers in a School. Two likely boys could not be found, as the parents were from home: the King, however, promised to send them by the earliest opportunity.

Mr. Norman writes, in reference to this visit—

Every thing on the Bullom Shore is encouraging; as all the people with whom we spoke were very anxious to have Teachers. I believe this is the general desire of all the nations around us. May the Lord send forth faithful labourers into the harvest!

Sitta Leone.

In the course of last year, the Rev. W. Johnson several times visited, from Regent's Town, the more distant Settlements of the Colony. On one occasion, he accompanied the Superintendent of Liberated Africans, Mr. Reffell, and the Chaplain, Mr. Flood. We shall extract from his Journal some account of two of the most distant Stations.

YORK.

CHURCH MISSIONARY SOCIETY.

Promising State of the Settlement.

Of his first visit, in March, Mr. Johnson gives the following notices:—

March 14, 1822, Thursday—Arrived at York. Mr. Johnstone, the Superintendent, received me very kindly. The people had built a Place of Worship, to which all had subscribed. I begged him to inform them that I should be glad to speak the Word of God to them in the evening.

About seven o'clock, we went to the Place of Worship, which I found completely crowded, and many outside. I addressed the people from Acts xvi. 31. While speaking on the depraved state of mankind, and explaining what God demanded of men, as a just, holy, and righteous God, one woman fell trembling on the ground; others also appeared to be much affected. Fearing lest confusion should follow, I exhorted them to be quiet, and to restrain their feelings, in order that I might dwell on the promise of the text. The woman, who continued to be much agitated, I desired to be removed. When I had concluded, all were anxious to shake hands with me, thanked me, and begged that I would speak the Word of God to them again, on the following morning, which I gladly promised to do. I went back with Mr. Johnstone to his hospitable habitation, much delighted with what had passed.

I entered this place with much fear; but the following passage comforted me much, and was in some degree realized: Isaiah xliii. 5.

March 15, Friday—The bell began to ring some time before day-light. I could not at first conceive the cause; but, on inquiry, was informed that it was for Divine Service: a light was brought in, and I dressed myself as soon as possible. It was just day-light when we re-entered the Place of Worship, which was again well attended. I read and explained the First Chapter of the First Epistle of St. Peter, and spoke on the blessed state of believers and the miserable state of unbelievers. All were attentive.

When I had concluded, I was entreated to send some person to teach them the way to heaven: this I promised to do, with the full consent of Mr. Johnstone, as soon as practicable.

As I had a licence from His Excellency for Marriage, eight couples were married, and five infants baptized.

After breakfast I married four couples. Several made application for Baptism. I told them that I could not now baptize them, because it was necessary that they should be first instructed. For this purpose I framed some questions, which are used at Regent's Town, and directed William Allen to instruct twice a week such as wished to be baptized. Some seemed to be much concerned with respect to their spiritual state. When I left the Chapel, I was much entreated to visit them again soon; which I promised to do, should it so please God.

About ten o'clock, I left York, accompanied by Mr. Johnstone; but before we entered the boat, I addressed the people at some length, on the Scriptures: they were all attentive. At leaving them, they again requested me to send a man to teach them, and to come myself again soon. When I went to the boat, a woman, who had been in the house, said to another—"Ah, them words that White Man talk go through my heart." Oh, may not my words, but the Word of the Lord, which is quick and powerful, and sharper than any two-edged sword, pierce their hearts!

Of a second visit, paid to this promising Settlement in May, Mr. Johnson writes—

May 15, 1822, Thursday—The people assembled in the evening. I addressed

them on John iii. 3. I felt peculiarly happy in addressing them: they, indeed, seemed to be hungering after the Word of God: some wept bitterly.

When I visited this place before, I observed several persons intoxicated: this, however, was not the case now. The Superintendent assured me, that, before that visit, he had not been safe out of doors after dark: he was, however, happy to say, that an entire change, so far as respects their moral conduct, had taken place. It was also remarked by Mr. Reffell, that he had never seen the place so quiet as it now was.

I endeavoured to bring John Sandy with me to this place; but I could not prevail upon him. He accompanied me as far as Freetown; but took care not to take more clothing than that which he wore. I found, on inquiry, that he was afraid I should leave him behind. He said that if I stayed, he would stay too; but when I went, he would go too. Upon my discovering this, I desired him to return home: with this he seemed well pleased. I am really sorry that he is so partial to his home, for I hoped to place him among this people.

May 17, 1823. Friday—The bell rang, as before, between four and five o'clock in the morning: I was obliged to get dressed by candle-light, to attend the Chapel. I could but just see to read a chapter at the window. I chose John x. The place was again full, and all were, as usual, very attentive. In prayer, I commended them to that God, who will carry on the work of grace in their hearts, which I believe is begun. The Superintendent, Mr. Johnstone, seemed much affected.

In August, Mr. Johnson again visited York, at a very seasonable time; as attempts had been made, as Mr. Johnstone informed him, to prejudice the minds of these simple people. They resolved to go to the Governor, and ask him to appoint them a Teacher; and appeared happy and thankful that Mr. Johnson had again visited them. It may be hoped, that, on the arrival of the Society's Missionaries, who sailed for the Colony in the autumn, due provision could be made for this Settlement.

KENT.

CHURCH MISSIONARY SOCIETY.

State of the Settlement.

IN March and in May of last year, Mr. Johnson visited this Station also. On March the 15th, he writes—

About twelve o'clock we arrived at Kent. This Settlement has a fine appearance from sea, which is much increased by a range of mountains behind. Some rocks in front of the principal building, and a flag-staff on one of the summits, give the place the aspect of a fortification.

We were kindly and hospitably received by Mr. Beckley and Mrs. Renner.

Mr. Beckley stated, that he could not get all the people to attend Divine Worship on Sundays: he believed, however, that a good work was begun in the hearts of some: their conduct bore testimony to this. In the evening, I addressed the people from Matt. v. 1—12: all present were very attentive.

I visited the grave of Mr. Renner; and that of Mr. Bacon, the American Missionary. They are well finished: that of Mr. Renner is fenced with a black railing; and has a board, containing his name, the Society to which he belonged, and his age—52 years.

Of the next day, Mr. Johnson says—

After Family Prayer, I went, accompanied by Messrs. Beckley and Johnstone, to the Banana Island. Mr. Cammel, who is Superintendent of the Settlement there, honoured us by hoisting the British ensign, and, on landing, received us with great kindness. The soil of this place is the best that I have seen in Africa: agriculture may be carried on to great advantage; and, being well situated for commerce, this Settlement may in future be of much importance to the Colony: there are about fifty people. After we had gratified ourselves with a view of the Settlement, which is regularly laid out in streets, we returned to Kent. Both Mr. Johnstone, of York, and Mr. Cammel, have become subscribers to the Society.

In the evening, after prayer, some people, whom Mr. Beckley had invited, came to speak to me. I examined them one by one; and the simple yet striking evidences of piety which they gave, induced me to believe that our gracious

Lord had commenced the work of mercy in their hearts. I admitted ten as Communicants; they had all been baptized, as they consisted of Discharged Soldiers and Soldiers' Wives.

The day following, being Sunday, was thus spent:—

Early in the morning, we had Family Prayer in the Church—at half-past-ten, Divine Service, which was well attended. Read the Liturgy, and preached on John iii. 5. When I was speaking on the evidences of true grace, I observed two women, whom I had admitted as Communicants, weep much. After the Sermon, I married 3 couple, baptized 14 children, and administered the Lord's Supper to the above-mentioned 10 Communicants, with Mr. Beckley and Mrs. Renner. It was, indeed, a happy season; and especially so, as it was the first time that the Holy Sacrament had been administered here. In the afternoon, I read and explained Romans vii. 15; and in the evening, Luke xxiii. 42, 43. May the Holy Spirit bless His word!

Of the second visit to this Station, in May, in company of Mr. Reffell and the Rev. S. Flood, Mr. Johnson writes—

May 17, 1822, Friday—We reached Kent about six o'clock. In the evening, Mr. Flood addressed the people.

May 18, Saturday—After Evening Service, Mrs. Renner brought four of her school-girls, one man, and one woman: these she recommended, as persons who were very desirous to serve God, and to receive the Lord's Supper. I examined them, and admitted three school-girls and one man. Mrs. Renner spoke very highly of their conduct: their knowledge appeared to be sufficient, and I hope that time will shew that they are partakers of the saving grace of God.

May 19, Sunday—Held prayer with the people this morning. Mr. Flood, at Morning Service, read Prayers, and I preached on Matth. xi. 28: after Service, Mr. Flood baptized two children, and we administered the Lord's Supper to 16 persons.

Mr. Cammel came from the Bananas, with a large canoe full of people, to attend Divine Worship. The place was well filled; but one thing appeared to me strange, not being the case at Regent's—the people came so very late,

that many did not come until Mr. Flood had read the Second Lesson. I took the opportunity, in my Discourse, to reprove them. The people here are not so forward to hear the Word of God, as those at York: such as profess Christianity are attentive to the means of grace; but the rest, in my opinion, are very much behind other Settlements. My reproof had some effect, as they came much sooner in the afternoon: Mr. Flood addressed them on Isaiah lv. 6 & 7. In the evening, I spoke to them on Luke v. 12 & 13. When I had concluded, and the people were just moving to go out, Mr. Reffell arose and addressed them: he spoke in a very pleasing manner, and begged them to remember what they had heard, and to follow the advice which I had given them.

Mr. Johnson has some remarks in this part of his Journal, in reference to some refractory Boys, which well merit attention:—

When the African once gets a bad opinion of an European, there is no help. Oh, that Missionaries and Schoolmasters would make it their principal object, at the beginning, to gain the hearts of their people! I know, by experience, that the Missionary who has the affection of the people, can do more with two words spoken in season, yea with a sorrowful look, than another with never so severe means. I have seen some, who have used the most entreating language, but to no purpose: why? because the individuals entreated did not believe that it came from the heart.

Mr. Reffell asked me how I acted with such Boys: I told him that I reasoned with them, which had generally the desired effect. Once, a few Carpenter's Boys still refused to attend School: these I ordered to go to Kisey, and fetch each one bushel of lime: when they came home, they begged my pardon with tears in their eyes.

CAPE MESURADO.

AMERICAN COLONIZATION SOCIETY.

Views and Hopes of the Board respecting the Colony.

THE establishment of the Settlers at Cape Mesurado, or Montserado, and the return of Dr. Ayres to America, were stated at p. 10 of the Survey. On his arrival, the Board of Managers of the Society

circulated the following Address, expressive of their views and hopes respecting the New Settlement:—

The period has at length arrived, when we feel it our duty to call on our friends for their united aid and exertions. We have now a reasonable prospect of accomplishing the great object for which the Society was formed. The public have been made acquainted with the difficulties with which it has pleased Providence to try our faith, our constancy, and our zeal. They have been informed, by the last Report, that a territory had been purchased, under the direction of Lieut. Stockton and Dr. Ayres, on the 15th of December last. This territory is situated at Montserado, at the mouth of Montserado River. Further accounts and fuller observation confirm all the representations formerly made, of the health, fertility, and commercial and agricultural importance of this place.

Our people who were at Fourah Bay, in the Colony of Sierra Leone, have been removed to their New Settlement. Dr. Ayres and Mr. Wiltberger left them on the 4th of June, when houses had been prepared for them. They amounted, at that time, to about 80. A vessel was then on the way to join them, with 35 New Settlers and 15 Captured Africans, with a good supply of provisions and stores. As the rains will cease in October, and the season then commence for active operations, it is of importance that such reinforcements as will be necessary to place the Settlement on a respectable footing, as to strength, society, and resources, should be forwarded without delay. It is for this purpose that we now call on the public for aid. To this period we have always looked, not without anxiety as to the result, but with a confident expectation that we might rely on the liberality, benevolence, and Christian zeal of our fellow-citizens, to supply the necessary funds for laying the foundation of a Settlement, which will make Africa rejoice, and which America shall not be ashamed to own as her work.

Great as have been our difficulties, our discouragements, and our trials, we view in them all the hand of a kind Providence; who has sent them, as we believe, for wise purposes, and has not failed to support us under them. We necessarily commenced our operations

under much ignorance of the country and people of Africa: by the delay which has taken place, we have procured such information as, we hope, has enabled us to select our situation with great advantage, and to direct our future operations with greater skill and judgment; and to give to some of the people of Africa, a knowledge of our objects, and a confidence in our agents and country.

We are happy to learn, that many of the most powerful and intelligent of the Kings along the coast have become convinced that the Slave Trade must soon cease; and they have been led to look, with no small anxiety, for the sources of their future supplies: and they now see in our New Settlement that resource, the object of their solicitude. Their interest and their hopes are already enlisted in our favour; and the activity and enterprise of our cruisers have brought them to dread the power and to respect the name of our country. We are now seen and known through another medium, than that of Slave Traders; and we are now enabled to place the safety of our people, and the success of our Settlement, on two of the strongest passions of man—Fear and Interest.

At a grand palaver called by Dr. Ayres in April last, at which there were 17 Kings and upward of 30 Half-kings or Head-men, there were but two opposed to the settlement of our people at Montserado; and all but one offered Dr. Ayres land, within their own jurisdiction.

As to the disposition of our Coloured People to avail themselves of an opportunity to join the Colony, we can confidently state, that many hundreds are not only willing, but anxious to go; and that applications for this purpose are almost daily made to the Board: at the same time, it is proper to state, that no persons, of any description, ought to attempt to settle in the Colony without the permission of the Board; and that they will not be received without such permission.

We request the Auxiliary Societies to exert themselves in making collections; and we hope, that where there are no Auxiliary Societies, individuals friendly to the cause will do something among their friends and neighbours. If this is done extensively, even small contributions, which will hardly be felt, will, from their number, enable us to send out a powerful reinforcement. We hope

no friend of the cause will omit giving something. This is an important crisis in our affairs. We, therefore, hope none will be lukewarm or indifferent. In a short time, we expect the Settlers will be able to support themselves, and to aid other emigrants. Now is the time to encourage them, and lay a foundation for future strength. Many thousands will be enabled, in a few years, to find their way to the Settlement, when it is once firmly established, and employment and assistance can be readily furnished them on their arrival. Let us, then, be up and doing. The cause is great, the object important, and the occasion urgent.

South Africa.

ENON.

UNITED BRETHREN.

Progress and Prospects of the Settlement.

MR. HALLBECK having visited this place from Gnadenthal, in the latter part of 1821, thus states to Mr. La-trobe the lively impression which its progress made on his mind:—

What I felt at first sight of this village of the Lord, no language is able to describe. I had, indeed, been informed of the changes that had taken place here, since I first witnessed its beginnings; but even the lively descriptions given in Br. Schmitt's Letters presented things much more faintly, than I now saw them with my own eyes. The wilderness; and the impenetrable thicket of 1819, were still present to my imagination. Judge, therefore, of my surprise, when I saw that wilderness changed into fruitful gardens; that thicket extirpated, and in its place a fine vineyard; the lurking-places of tigers destroyed, and, in their stead, comfortable habitations of men. Imagine my heartfelt pleasure; when, on the spot where we knelt down, in the fresh track of an elephant, two years ago, and offered up the first prayer for the prosperity of this establishment, I now found a beautiful orange-tree, adorned at once with ripe fruit and fragrant blossoms; and, when, shortly after my arrival, I was invited to tea under the huge yellow-tree, in the shade of which, but lately, there were no assemblies but those of wild buffaloes, elephants, and other dreaded inhabitants of the desert. You used to

say, that every tree and shrub planted at Gnadenthal was not only an ornament to the place, but to the Gospel; and you may say with equal truth, that every tree and thorn-bush that is extirpated here to make room for more useful plants, is not so much a proof of the strength of the human arm, as of the efficacy of God's Holy Word; for by its influence the work was accomplished. It is certainly more than I had expected—to find here a piece of ground, nearly three times as large as the great Garden at Gnadenthal, cleared, levelled, and laid out as a garden and vineyard for the Missionaries, besides about forty gardens of the Hottentots; and all this done amidst a variety of other needful work, such as building, making water-courses, &c. and even in the most distressing times.

Yet, notwithstanding the faithful diligence of the Missionaries and the Hottentots, this Settlement is labouring under great difficulties, not likely to be fully removed, and which will keep the number of its inhabitants small. The soil is indeed very fertile, when it has moisture; but for want of that, the hopes of the gardener are often blasted by a few hot days. Thus the Missionaries have, by great exertion in watering the plants, only a few beans, potatoes, and other vegetables in their garden; and the Hottentots, who have not been negligent in planting, have but very little produce to expect, except God in mercy sends a fruitful rain. We are, indeed, contriving to remedy this evil, and raise the water out of the river by means of a pump; but this engine, in dry weather, will not suffice for all the grounds.

Notwithstanding all the difficulties with which Enon has to struggle—for instance, scantiness of water, want of employ for the Hottentots, and of good corn-land—there is scarcely a vacant place to be found in the Colony, which, considering the aim we have in view, possesses so many facilities as that spot. This was my opinion two years ago, and I have been confirmed in it. There is one circumstance in particular, which proves, I think, more than any thing else, that you and your company were led to the Witte River by the invincible hand of God, and influenced, by His Spirit, to fix upon that spot for a Missionary Settlement; which circumstance may not have been generally viewed in its proper light. It is known that many

Caffres formerly resided near the Witte River, even as late as 1812, for their kraals are seen on several spots near the Settlement; but never did we know before, that they had dwelt here in such great numbers and cultivated so much land, until we made an excursion from hence, on the 6th of last December, into Hofman's Kloof. Having walked for an hour in a northerly direction, we turned to the west, into a kloof or valley of considerable length, in which a great extent of very fruitful land bore evident marks of having been once under cultivation; and we were not only informed by our guide, but soon discovered, by the remnants of Caffre tools, that it was the work of Caffres. This discovery raised our curiosity; and, upon inquiry, we learnt, that the Witte River and its neighbourhood had been the favourite abode of Caffres, particularly of the Slambi Tribe. If, therefore, as we may hope, confidence should be restored between the Colonists and the Caffres, and the latter should be permitted to enter the Colony, it is more than probable that some would come to the Witte River, and gladly accept, as a boon from the Missionaries, the privilege of living on their favourite spot, knowing themselves to be too weak to maintain it by the strength of their arms. This is not a vague supposition of mine, but the firm persuasion of all the Caffres, with whom I have conversed on the subject. Speaking once with the Christian Caffres, residing at Enon, about their countrymen, I asked them—"What do you think the Caffres would do, were they permitted to enter the Colony?" They seemed astonished, and with one voice exclaimed—"What do? What else but come to this their native spot?"

Hence, I think it is evident, that, by the good providence of God, we are brought as near to that aim, which we had from the beginning in forming a Third Settlement,—namely, to find entrance among the Caffres,—as it could possibly be, under present circumstances: we are, as it were, placed on the threshold, to be ready to enter, whenever He, who alone has the keys in His hand, will be pleased to open the door. A Settlement in the centre of Caffraria were, in my opinion, not as eligible a situation as Enon: for there we should have to combat all the deep-rooted prejudices of the Caffres; which are so intimately connected with their mode of

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government; that they cannot well be overcome, but by overturning what they consider to be the fundamental laws of their country: whereas single families emigrating, and placing themselves under the care of the Missionaries and protection of the British Government, may more easily be taught here and converted to Christianity, without the Missionaries incurring the suspicion of entering the Caffre Country to overthrow the existing order of things, as far as their government is concerned.

On revising the accounts of the Settlement, I discovered, with pleasure and surprise, that, by the extraordinary exertions and diligence of the Missionaries and their Hottentots, they have nearly raised the whole of their own subsistence; and have indeed earned their bread by the sweat of their brow, so as to be as little burdensome to the Committee as possible. Their indefatigable industry has excited the astonishment of the whole country, and of every one that visits Enon.

A great difficulty however arises, from the low situation of the bed of the river, which makes irrigation of the land for gardens in summer impracticable without a pump. The water has already been led for above 300 feet under ground, and a pump constructed by the Brethren Schmitt and Hornig; but some more powerful hydraulic engine would be of essential service, if it could be procured.

Caffraria.

WESLEYAN MISSIONARY SOCIETY.

Excursion among the Caffres.

MR. SHAW and Mr. Threlfall, Missionaries at Salem near the borders of Caffraria, spent about ten days in that country, in the month of August, in company with Mr. Kay, another Missionary of the Society, with the view of preparing the way for a Missionary Establishment among the Caffres. They were assisted, as an interpreter, by Jan Tzatzoe, the Caffre Teacher at the neighbouring Station of Theopolis, belonging to the London Missionary Society. Of this Christian Native Mr. Shaw says—

Jan Tzatzoe was given by his father, a Caffre Chief, many years ago, when

very young, to Dr. Vanderkemp, to be brought up. He is now a credit to those under whose care he was placed. He reads Dutch, is a good carpenter, is truly converted to God, and an occasional Preacher at Theopolis.

On the 4th of August, the party reached Fort Wiltshire, and were hospitably entertained by Major Rogers and the other Officers. Mr. Shaw preached to about 200 of the Soldiera.

Soon after they had entered Caffraria, the Missionaries had a fine specimen of the persons of the Natives :—

We saw about 200 Caffres, at a pass in the Keiskamma River. These Caffres belong to the tribe whose Chief or Captain is named Botman. They are a fine looking race of men: their colour varies; but a deep, jet black is the most common: they are well proportioned in their limbs; and appear, in general, very agile and expert. They had no covering whatever on their bodies, excepting the kaross, which is made of ox-hide, peculiarly dressed, and hung carelessly over their shoulders.

On the 6th, the travellers set off for Chumie, the Missionary Station supported by Government, some account of which is given at p. 15 of the Survey; where they arrived after dark, having passed a number of kraals or villages, and seen others at a distance.

Mr. Shaw gives the following description of the costume and appearance of the party :—

I could not avoid a smile, when looking round upon our little company. Persons who travel in Africa need an extraordinary kind of outfit. I and my brethren appeared with trowsers made of sheep-skins: jackets we found more convenient than coats: our heads were covered, some with straw hats, and others with caps. Br. Kay carried a fowl-ing-piece, Tzatzoe a heavy musket; and we all had haversacks slung over our shoulders, in which we carried our provender. An extra horse bore our heavy great coats, which were needed for night wear. Thus equipped, we rode on our way.

From Chumie, a messenger was

sent to King Gaika, to request an interview. On the 8th, the party proceeded on their journey; and, after resting at the kraal of Makooa, the eldest son of Gaika, went forward to a village where they slept, having passed a number of kraals in their way. On the 9th, they reached the kraal of which Tzatzoe's father is captain. In their road, Mr. Shaw says—

We crossed the finest river which I have seen in Africa, a most beautiful stream of excellent water: the country over which we have travelled is also very fine. There is clearly an improvement in the magnitude of the rivers and the appearance of the country, the further a traveller proceeds to the east from the Colony.

On arriving, in the afternoon, at Tzatzoe's village, the Missionaries found that Gaika had left that place the same morning. Their reception by the chief and people Mr. Shaw thus describes :—

We found about fifty men assembled, cutting up an ox, which they had just slaughtered, and were about to cook. After a pause of about two minutes, on our presenting ourselves before them, during which time we silently gazed at one another, old Captain Tzatzoe recognised, in our interpreter, his son; and, on his rising to welcome him, we were presently surrounded by all the people, who eagerly shook hands with us. They gave us about twenty pounds of the beef which they were cutting up, as our share. We took up our abode under the enclosure of a plot of ground, intended to be sown with corn. We held Service after dark: a great number attended; and, when they had seated themselves round our fire, we sang a Hymn, and delivered, in short sentences, a few simple truths. We find it an advantage to draw them into conversation on religion. They were here, as in all other places, in a dreadful state of ignorance. Indeed, in Caffreland, if any where, gross darkness hath covered the minds of the people.

On the 10th, the party returned to the residence of Makooa; and found Gaika at his kraal on the Chumie River, which has been his

chief abode for several years. Mr. Shaw says of him—

He was seated on the ground, surrounded by a number of his Hemraaden, or Council. He rose to shake hands with us, bade us unsaddle our horses, and then seated himself again; leaning on the breast of a man who sat on his left, and who was ornamented with a chain round his neck, to which was suspended a seal. The King and his counsellors were all armed with the usual weapons. We sat down in front of Gaika; and, by Tzatzoe's advice, waited a short time before we put any questions to him. During this time he was engaged in conversation with the Chiefs around him, and I had an opportunity of attentively considering his person: he is a tall, well-proportioned, and good-looking man: he wore round his head a band, studded, not with diamonds, but with white and black beads, so disposed as to form the shape of half diamonds or triangles: his kaross, or cloak, was of tiger-skin; and it seemed, from its appearance, to have been long a royal garment: like all his male subjects, he had no other part of dress or covering whatever than this cloak, which was thrown carelessly over his shoulders: as to ornaments, his right fore-arm was almost covered with metal rings; as were the two thumbs and third fingers, of each hand, with brass rings, given him at various times by visitors. On one ring I noticed the word "Hope" inscribed. I wish I could say that I consider Gaika a ~~more~~ *more* useful character!

The interview was not very satisfactory. Mr. Shaw remarks—

We told him that a King like him, named Pomare, and most of his people, who live on an island a great way over the Great Water, had thrown aside their Heathen Customs, and had embraced the Christian Religion; and that, in consequence thereof, they are now peaceful and happy. "Yes," said Gaika, "when men receive God's Word, and become Christians, I know it will make them happy, and wars will cease; but I am afraid that will never be the case with the Caffres: they are too *slim*;" that is, sly or cunning; meaning, I suppose, that his people are too wise to be imposed upon by the *FABLES* of our religion; and, truly, they are a most sceptical race of men.

In a subsequent interview, on the 12th, Gaika gave the Missionaries permission to visit Congo, another Chief, who resides on the coast, about 80 miles from Gaika, in the part of the country which is thought eligible for a Settlement; various circumstances leading to the conclusion, that Congo will throw no obstacles in the way. Not being able, however, to proceed at that time so far, the travellers hurried homeward, partly by a different route to that by which they had entered the country, but everywhere finding it well peopled. They reached Salem on the 14th.

Acuteness and Scepticism of the Natives.

The following conversation took place at the village where the Missionaries slept on the 8th;—

The principal man at this kraal sent off women to the neighbouring kraals, to say that we intended to preach the Gospel at his place, and to invite them to attend. We were allowed to take up our abode in their encircled threshing-floor; and, while we were boiling our kettle, a number of Caffres assembled round us. We desired them to ask us any questions which they thought proper, respecting the Gospel; when the following conversation with a Caffre took place, to which the rest listened with attention.

Caffre. God requires men to pray all their lives, even to death: now this is too hard. If God would be satisfied with two or three days' praying, that might be done; but to pray all our lives is too hard.

Missionary. Those who pray sincerely will soon find that it is not a hard work, but a pleasure and delight: a child finds it very difficult, at first, to attempt walking; but it soon takes great delight in running about.

Caffre. I am now growing old: I have lived long in the world without God; therefore it is of no use for me to change now.

Missionary. You should consider it a mercy, that now, at the latter end of your life, God has sent his Word to you: the older you are, the more reason there is for you to change, because you must soon appear before the judgment-bar of God.

Caffre. But you say God is almighty, and can do all things: why does he not change me at once himself, without sending teachers to tell me what I must be?

Missionary. God is truly almighty; but he uses means to effect what he designs. It is the same with the soul, as with the body: he can give us corn from heaven; but he gives none, until the women dig, and plant, and sow; then he sends his rain upon it, and we receive corn and pumpkins for food. Now it is just so with our souls: God sends teachers: you must hear and believe them, repent of your sins, and pray to God; and he will save you.

Caffre. Why does not God change the Devil first: he is very wicked. Besides, I know that he troubles me, and pushes me on to bad things: why does not God first convert him?

Missionary. The Devil was the first sinner: no person tempted him; and, as he sinned without being tempted, God cast him into hell, and there he must remain for ever. God will not have mercy on him: but it pleased God to have pity upon man; yea, he loved man so much, that he gave his only-begotten Son to die for us, that whosoever believeth on him should not perish, but have everlasting life.

Here the subject of redemption by Christ was enlarged upon.

I have transcribed a part of this conversation, in order that you may have some idea of the acuteness which these Natives occasionally display. The questions were proposed by one Caffre: the eyes of some of his companions seemed to sparkle with satisfaction, when they thought he had asked a question which would puzzle us. The answers were given by us all three: sometimes one, and then another of us, taking up the subject, and replying to the inquiries of this shrewd man. We more than once had the satisfaction of hearing from Tzatzoe, after interpreting some of our replies; "Now he is ston (dumb);" by which he meant that his objections were silenced.

Favourable Disposition of other Natives.

In reference to the scene just described, Mr. Shaw writes—

After this conversation was ended, the principal man of the kraal made an animated oration of a quarter of an hour long, which Tzatzoe informed us was to the following purport:—

That every thing, mountains, rivers, grass, cattle, down to even his kaross, proved the being of a God. God had sent Missionaries into the land, to speak of Him; and they ought to receive and hear them. If even a child were to call out to them, as they passed a kloof or a bush, and begin to tell them any thing respecting God, they ought to stop and hear; much more when such men as these speak, who are now in the land. The words of the Missionaries should be believed, and not reasoned about: (alluding to the man who had asked us the above questions.) You allow, that you know nothing; then why should you cavil at the word. These men are much superior to you, and they know more; besides, they have God's Word, &c.

He delivered all this with such animation, and display of natural oratory, as surprised us; and the people listened to his speech with profound attention.

Of the estimation in which Missionaries are held, Mr. Shaw says—

The inhabitants of a certain kraal, who annoyed us very much when we passed them the day before, and who all came out to us with their assagays and clubs, which they brandished about in a somewhat terrific manner, behaved themselves in a more agreeable manner, bringing corn, beans, curiosities, &c., for us to purchase; and, with scarcely an exception, they appeared without their weapons.

Invariably, wherever we came, when it was understood that we were Missionaries, a degree of confidence in us displayed itself. They know that they have nothing to fear from the men who proclaim, *Glory to God in the highest; and on earth peace, good-will toward men.*

Prospects of the Mission at Chamie.

I was much pleased with the appearance of the Congregation here. About 150, chiefly Caffres, were present: they sang melodiously a sort of native air, to some expressive words of praise to God, said to be composed by a Native Captain; and repeated, as with one voice, answers to the catechetical examination, which was conducted by Mr. Brownlee.

Considering the short period that has elapsed since the commencement of this Institution, and the peculiar circumstances of the country, much has been effected. The site of the village is well chosen: it affords abundance of good timber, pasturage, water, &c.; and, which is of great consequence in Africa, the

stream has been so led out by conduits, as to render irrigation practicable, to a considerable extent. The village is laid out, on a regular plan; to which all the Caffres submit, on coming to build upon the place.

The neighbourhood is very populous. I was surprised at the number of kraals, all full of people, which we passed in the course of an hour's ride from the Station. Mr. Bennie, of the Glasgow Society, has a number of children in his School: he writes out for them Caffre Words, which they appear to learn to read with facility. On the whole, I think the Missionaries at this place will, by the blessing of God, produce a great change on the mass of the people in their neighbourhood.

That blessing will not be delayed, if the spirit which animates the following passage prevail—

I spent an hour in prayer, with my Brethren, and the three Missionaries on the Station; when many fervent petitions were offered to God for the Caffres. HUMAN AGENCY was acknowledged before the Lord to be weakness itself; and the abundant effusion of the Holy Spirit, to prosper Missionary Labours among the Caffres, was successively solicited in prayer, by all the Brethren present. Oh that God may give us the desire of our hearts!

India within the Ganges.

Travancore.

CHURCH MISSIONARY SOCIETY.

VISIT OF A MILITARY OFFICER TO THE SYRIAN MISSION.

A VOLUME has lately appeared under the following title—"Diary of a Tour through Southern India, Egypt, and Palestine, in the Years 1821 and 1822: by a Field-Officer of Cavalry." A Visit of a fortnight, paid by this Christian Soldier to the Syrian Church, is described in so lively a manner, and makes the reader familiar with so many circumstances and characters of perpetual recurrence in the reports of the Mission, that we have extracted nearly the whole of this part of the narrative: it cannot fail to con-

firm and extend the interest already so generally felt in the revival of the Syrian Church.

In the Fourteenth Appendix to the Twenty-second Report of the Society, will be found some account of the excursion of Mr. Bailey to a few of the Syrian Churches, here mentioned under Feb. 22d to the 25th. In the orthography of proper names, we have followed the Appendix.

The Travancore Back-water.

Feb. 16, 1821—I embarked, at Quilon, in the evening, in a boat, on the great Back-water. This Back-water is a remarkable feature in the geography of Travancore and Cochin; it is an immense narrow sheet of water; navigable, though shallow in many parts; and extending from near Trivandram on the south, to Trichoor on the north: it was nearly parallel with the ocean, into which it has several openings; and receives such a number of mountain streams, that, in the rainy season, its waters are fresh, though at other times it is supplied by the sea: its breadth and shape are extremely irregular.

Allepie.

Feb. 17—After a pleasant trip of 17 hours, we were landed at the Rev. Mr. Norton's (the Missionary) house at Allepie; having passed, by means of connected streams and inlets of the sea, through a country invariably low and flat, but covered, in many places, with superb crops of rice.

Feb. 19—I did not leave Allepie till half-past-ten, having been to visit Mr. Norton's Schools. They have not made the progress which might have been expected, as he experiences considerable difficulty in inducing the Natives to send their children, from a report, which the Roman Catholics of the neighbourhood have sedulously spread, that he means to send them, when educated, off to England; and nothing is too absurd or improbable to be credited among these poor people, especially when it accords with their own ideas and prejudices.

Mr. Norton has built an excellent Church by subscription, close to his own house; and seems to labour, with undiminished zeal, under his disadvantages. Allepie being a place of great resort among the Arabs, who come principally in search of teak timber, Mr. Norton has found means, through them, of disposing of a considerable number of Arabic Bibles; and, in that light, it may hereafter become an important Station.

Dr. Prendergast, the new Catholic Bishop of Verapoly, and Apostolic Vicar of the Pope, was at Allepie, on a pastoral visit to that part of his flock; but I did not see him. He is said to be very unpopular among them, from having preached plainly and openly against the worship of images; and for re-

commending those who can, to read their Bibles.

Arrival at Cotym.

I embarked in a canoe, hollowed out of a single teak tree, having in it a comfortable covered cabin, and containing fourteen persons, beside myself. After a five hours' sail and row, through a country very similar in appearance to that between Quilon and Allepie, we came in sight of the several houses of the Missionaries at Cotym, erected on some rising grounds, at no great distance from each other; and, soon after, we discovered an ancient Church on our right hand, in a romantic situation among the trees, and slightly elevated above the valley, through which flows the stream that we were ascending. A little further to the left, and in the valley, was the Syrian College.

I landed about half-a-mile from Mr. Fenn's house, and proceeded toward it on foot; but, before I entered his grounds, he came himself to meet me, and gave me a Christian welcome. He, with Messrs. Bailey and Baker, are Clergymen of the Church of England, sent out by its peculiar Missionary Society, to the Syrians of Malabar. I hope to pass near a fortnight in this very interesting country.

Cotym Church, and Syrian Worship.

Feb. 20, 1821.—I accompanied Messrs. Fenn and Baker to the Syrian Church, at the village of Cotym; where we found them employed in celebrating their religious rites; and preparing for a feast, in commemoration of an ancient Bishop from Antioch, who, after having rendered them essential services, died, and was buried there. The feast, at least, was in imitation of better times; for it consisted in large quantities of rice and other food, for all the poor who chose to come for it.

On arriving at the Church, the Metropolitan, Mar Dionysius, received us in a small room leading into it, and serving as the habitation of one of its Catanars. The Metran's appearance is pleasing and dignified, and his address good; he seems to be about forty, or forty-two, years of age—has a fine countenance, (evidently not of Indian origin,) expressive of mild good sense; yet with a meek subdued look, which instantaneously bespeaks our natural sympathy and affection. He received me with kindness, shaking me by the hand; and I hope my manner expressed the respect which I felt for all that I had heard of his real worth. After a short conversation, we went up stairs into a gallery, which overlooked the interior of the Church, and in which we found Alexandreas, one of the most respectable Catanars, who almost immediately alluded to the great loss which the Syrians had sustained in the retirement of their revered protector, Colonel Munro, from public affairs. In the meantime, the people were assembling for Divine Worship, while the Catanars were putting on their robes in sight of the whole Church, and in a way that evinced much want of order and decorum.

After the Service had commenced, they were all more attentive. The performance of it very much resembled that of the Romish Superstitions; but, toward the close, I was delighted to find that they read a portion of the New Testament, in Malayalim, the vernacular tongue of the Syrians, and the people appeared to listen with much attention. The Church itself was small, but was completely filled. There were no images, but some wretched daubs of painting over the altar. From the Communion Table descended a few steps, on which candlesticks were placed; and on the centre of the uppermost step stood a wooden crucifix, the foot of which was concealed by a glory, apparently of solid silver. In the body of the Church was a large silver cross, presented lately by the Metran's brother, a rich Syrian. The Metran himself sat in the gallery with us, during the performance of the Service, and talked most of the time, but always in a modest and humble manner. This gallery formed part of the dwelling-place occupied by the Catanars of the Church; and is not usually considered as belonging to the latter.

Features of the Syrians.

I was much struck with the difference, in colour and feature, between some of the Syrians (*Jacobite Syrians*, as they call themselves) and the generality of the Natives of India. Many of the former have noble distinguished features, such as decidedly mark a distinct race; and, though always respectful, they exhibited much less servility of manner.

Character and Employments of the Missionaries.

All the Missionaries and their Ladies dined this evening with Mr. and Mrs. Fenn, and I was a delighted spectator of their mutual cordiality and Christian friendship. It seems, indeed, a peculiar blessing from the Almighty to this fallen Church, that those whom, I hope without being presumptuous, we may venture to regard as sent to be His honoured instruments in restoring her to her pristine faith, should be all unquestionably pious men: surely it is an earnest that His blessing will attend their labours.

In order to prevent confusion, and increase their mutual efficiency, they have, at Mr. Fenn's suggestion, each taken a separate line of usefulness. Mr. Fenn superintends the College and its concerns—Mr. Baker, the Schools; and Mr. Bailey translates, preaches, and visits the Churches. By this excellent regulation, each becomes better master of the business in his own appointed line—no one interferes with another's pursuits—and all things are conducted with unbroken harmony.

Character of the Metropolitan.

They speak in high terms of the Metropolitan's humility and good sense: and they have hopes that the work of Divine Grace is really begun in his heart; particularly since they have reason to believe that he does not neglect the important work of

PRIVATE prayer—a part of religious duty which seems to have fallen into almost general and total disuse among the Syrians. Whenever the Missionaries express a wish, he gladly accedes to it, as far as he is able; but this they seldom do, in a direct manner; as their object is, rather to let improvements spring from their suggestions, acting on the gradually increasing light of his own mind. Some few ameliorations have been already effected; and, among them, one very important one—the marriage of a large body of the Catanars. In these improvements, the Metran modestly declines any share of merit; openly attributing all to the friendly counsel of the Missionaries, and acknowledging his own sad ignorance, and earnest desire of further light and instruction. He personally resides in the College; and, every evening, regularly questions the Students as to what they have been learning during the day.

Regard of the Syrians for the Memory of Dr. Buchanan.

The Syrian Clergy seem to have all a great veneration for the name of Buchanan; though, for two or three years after he left them, they quite execrated his memory, in consequence of their hearing no news of their ancient and only complete copy of the Holy Scriptures in manuscript, which they permitted him to take away, under a promise of sending them the same book in print. Until the printed Scriptures arrived, they imagined he had been deceiving them; but when they had diligently compared them with the numerous fragments which they still possessed, and found them minutely exact copies, their joy and veneration far exceeded the abhorrence which they had lately expressed towards their benefactor.

Syrian College.

Feb. 21, 1821—Mr. Fenn conducted me, this morning, to the College. It is a handsome building for this country; and certainly well adapted to its present purpose. Its form is that of a small quadrangle, with an open area in the centre; and outside the front gate of the building, but close to it, is the Chapel. The College has two stories; and a useful, though very small library, provided chiefly at the expense of the Church Missionary Society.

There are, at present, fourteen Students, destined for the Sacred Ministry; besides a considerable number of Boys, selected from the Church Schools, and sent here to finish their education. The whole is yet in its infancy, having been but fifteen months in action; but I have seldom seen a better promise of future success than it presents, from three principal causes—the affection which the Young Men and Boys evince toward their instructor; their strongly expressed desire of learning; and his capability of filling the situation in which he takes the warmest interest.

Of the most intelligent and promising of the Young Men, named Marcus, I shall probably have occasion to say more here-

after: to-day I saw little of him, except during his examination in the rudiments of the Latin Grammar: as far as he was advanced in it, he was well informed.

After having examined the Collegians and Boys, whose progress must be estimated rather by the shortness of time since which they have commenced their studies, and by other numerous difficulties, than by their actual acquirements, we proceeded to the apartment of the Metropolitan; whom we found in his usual robe of crimson silk, with an agate cross, suspended from his neck by a golden chain, red shoes, gold or gilt buckles, and his head covered with a peculiarly-shaped silk handkerchief, in which numerous small crosses were marked. The crimson robe resembled in shape an English Clergyman's surplice, and the dress was certainly handsome.

Neranum.

Feb. 22—I set out this morning, in company with Mr. Bailey, to visit the principal Churches south of Cotym. We proceeded by water, in a large boat, presented to the Mission by the Rance; and it was manned chiefly by Syrian rowers. We arrived at Neranum, which is forty miles S. by E. from Cotym, in the evening. It is one of the largest Churches, and has about 5000 Christians connected with it. It was the usual residence of the Metran, until he came to live at the College. We were accommodated for the night in a small low room, close to the Church, and built in the shape of the upper part of the great gateway of a pagoda.

River Panda.

Feb. 23—We re-embarked at day-light, and began to ascend the River Panda; which is a fine sheet of water, its banks richly covered, down to the border of the stream, with woods and gardens. In the woods, we saw in abundance the cocoa-nut and betel trees, and other species of the arica, the mango, banian, jack, teak, plantain, pepper, and a variety of plants and trees, with which, being no botanist, I am unacquainted. The river was full of fish; the woods, of numerous species of variegated birds, some of them among the most beautiful plumage that I have ever seen. Isolated cottages among the woods; steep carved rudely in the rocks, from the river up to their doors; women washing; and canoes passing lightly up and down—added animation to this beautiful scene: and its effect was further heightened by the brilliant light of an Indian rising sun, darting at intervals through the thick foliage of the banian, or gilding the wavy tops of the lofty arica.

Chenganoor.

We arrived, pleased and gratified, and thankful for all, to our gracious Father, at the village of Chenganoor, where we breakfasted. It is about six miles E. by S. from Neranum. That of Chenganoor is among the most ancient of the Syrian Churches; but it is not possible to ascertain when it was built: the Catanars only reply to questions,

on that head from civility, and by supposition; as they are all remarkably inattentive to, and consequently inaccurate in, the dates which they assign to most things.

In the Church were several foolish and wretchedly-executed daubs, painted on the walls; and, among them, a representation of St. George and the Dragon. I inquired into the history of this mis-named Saint, whom my countrymen have so extraordinarily chosen as their patron; and what they told me of him coincided so exactly with the accounts given of him in the silly Roman-Catholic Legends, that, from this and some other circumstances, I should conjecture these paintings, stories, and many even of the present Church Ceremonies and Processions, to have only existed among them since the times of the Portuguese Tyranny. When I asked of what country they supposed St. George to have been a native, they told me "He came from Rome."

We found, on inquiry, that, at this Church they had not yet established any School, assigning extreme poverty as the cause: however, after a little conversation, they consented to receive a Schoolmaster; and twenty principal householders agreed to contribute each four chuckrams* per month, as his salary. One will consequently be sent from Cotym, or from some other place; as there is none eligible in this poor village.

I forgot to remark, in my account of the Church, that on the wall inside is painted a calendar of their moveable feasts, and the Syrian Confession.

There is a petty native Rajah here, whose PALACE is in the village: he is about ten years old; and his people have not persecuted the Christians, as has been the case throughout the remainder of the country.

Puttencave.

One mile further up the Panda, and on the opposite side to Clenganoor, is the Church of Callucherry; and three miles beyond, that of Puttencave, where we stopped to dine. The Church of the latter is large, and well situated on a hill rising from the water's edge; and the village to which it belongs extends, from the foot of it, some way down the bank of the river.

After dinner, we walked through the bazar, in which are none but Christian Inhabitants; and paid a visit to one of the Catanars and his wife, who have been married, under the new regulations, about fifteen months. She is a young girl, about sixteen or seventeen, with a pleasing countenance, and dressed with greater decency than is usual among them; but was, as may be supposed, not a little embarrassed, at having to entertain the first two Europeans whom she had perhaps ever seen. I should scarcely have thought this visit worthy of remark, but from the singularity of such an event in India, and the very decided proof

which it affords, how free the Syrians are from a prejudice, else so universally prevalent there, of the dishonour sustained by a man of any rank, should his wife chance to be exposed to the gaze of a stranger. Most of the Catanars are now married: they had practised celibacy, according to their own account, only since the times of the Portuguese; and they seem sincerely glad to have so unnatural and unscriptural a practice discontinued.

We embarked once more, a little before dark, meaning to sleep at Maramanna: but, after ascending the river with difficulty about three miles, it became so shallow, that we despaired of getting up any farther in our large boat; and therefore decided on sleeping in it, and proceeding in a canoe at four o'clock in the morning.

Covencherri.

Feb. 24, 1821.—We set out according to our intention; and, having landed the break-fast things at Maramanna, continued our trip up the river, as far as Covencherri, which is about ten miles east of Puttencave. This Church is beautifully situated among wild scenery of hills and woods, and is kept clean and neat. Inside was a wooden image of St. Thomas, the first which I had noticed among them; and, on remarking to the Catanars how sorry I was to see it there, they told me that it had been formerly put there by the Roman Catholics, and had not been removed since; but, that, as they did not put the slightest value on it, they would have it removed immediately. I learned afterwards that they were all superstitiously afraid of laying hands on it, for the purpose of removal; till one, bolder or wiser than the rest, shewed them the example.

Maramanna.

We staid here but a short time; and returned two miles down the stream to Maramanna, to breakfast. The banks of the river, and all the scenery between these two places, were truly romantic. The principal Catanar of Maramanna is a very respectable man; much in the habit; we were told, of family prayer; and his nephew, also a Catanar, and Malpan (or Doctor of Divinity), is a young man of abilities, and esteemed among his countrymen. We had a good deal of conversation with him, in which he shewed good sense, and some knowledge of Scripture. He says he is very anxious to learn English, and means shortly to go to the College, for that purpose; but as his wife has been lately confined, he is unwilling to quit her at the present moment. This young Malpan's name is Abraham; and the Missionaries have hopes that he will turn out a genuine Christian: he certainly seems well disposed.

Mavelicari.

After breakfast, we continued to descend the Panda; and, when we had gone about ten miles, entered a branch which flows in a southerly direction: we followed nearly

* A Chuckram is in value nearly the same as an English penny.

† Although we only actually visited this one Catanar's wife, we were invited to do so by others; and all would have looked on the visit of an European as an honour.

that course, until we reached Mavelicari, a little before dark. We are lodged in a gallery, over the west end of the Church; and it is by no means an uncomfortable apartment. The people here, as at all the villages, received us in a body, with every demonstration of kindness, and expressions of gratitude for our visit. Perhaps this is owing, in a great measure, to the Metran's Letters of Recommendation; but I am willing to hope that they are themselves gratified by our coming among them.

Sunday at Mavelicari.

Feb. 25, 1821.—We remained here to-day, in order to keep the Sabbath; and do not intend setting out till after dark.

When the Syrian Divine Service of the day was over, in which, for the first time, the PRAYERS, as well as the portions of Scripture, were read in the Malayalam tongue, Mr. Bailey went through a part of the English Liturgy in the same language; and then preached a short Sermon to them, on the ninth verse of the Fourth Chapter of the First Epistle of St. John. During the Sermon, contrary to their usual custom, they were all attention, and crowded one upon another, in order to get nearer to the Preacher. The Catanars appeared particularly struck, as much with the novelty, as with the interest of the scene; for this was the first Sermon which they had ever heard, it not being the custom among them to preach. But Mr. Bailey has exhorted them to commence; and I trust, IN TIME, they will: as yet, most of them are too ignorant themselves of the Scriptures to do so.

Soon after the Sermon was ended, one of the Catanars called the attention of the people to a Letter from the Metropolitan, forbidding a certain individual, who had been guilty of some offence, the entrance of any Church for the present. It is, in fact, a temporary excommunication; but I am unacquainted with the merits of the case.

The men and women are always in separate parts of the Church; but, with this exception, there is little decorum. Nevertheless, it was very remarkable, how different the attention of the people was during the Malayalam Prayers, from what they evinced during the few prayers which were yet recited in Syriac. The translation of our Liturgy into Malayalam is nearly completed.

Several of the Syrians called on Mr. Bailey in the afternoon: and one or two of them, entering on the subject of his Sermon, recapitulated to him the whole scope of it; and observed, how much happier their brethren at Cotym were, who would have such frequent opportunities of hearing him preach.

Previous to quitting Mavelicari, we had much and interesting conversation with the Catanar, who had read the prayers in Malayalam, on religious topics. He appeared to take a real interest in what was said, but rather listened than spoke much: what he did say, was appropriate and pleasing.

March, 1823.

Munro Island.

Feb. 26.—We embarked for this place yesterday evening, at dark; but the boatmen having lost their way during the night, we did not arrive till late this evening. Our wanderings lasted so long, that I am unable to calculate the real length of our voyage from Mavelicari.

Munro Island is a piece of ground in the Back-water, about eight miles N.E. from Quilon, given by the Ranees of Travancore, for the support of the Syrian College; and the gift was one of the last public acts due to the influence of the benevolent Colonel Munro, by whose name the island is to be called in future, at the Ranees's own desire. Its form is very irregular, with a computed average diameter of about two miles and a half: it is intersected by two navigable streams, and indented with several deep bays, in one of which fish are found in abundance. The soil is particularly rich in those parts which have been subjected to cultivation; but five-sixths of the land is, as yet, covered with jungle, and full of wild-boars and buffaloes.

The interior scenery of the island is beautiful: at the south-west end of it, there is an eminence, on the summit of which a bungalow is about to be erected, which will command a sea-view of great extent and magnificence. It faces the principal opening from the Back-water to the sea: and the Back-water in that part is not only of unusual breadth, so as to present the appearance of a vast lake, but is covered with islands and well-wooded heights, jutting forward successively one beyond another, having under them canoes and boats paddling or sailing along; and fishermen employed with their nets in different groups, and forming an ever-varying picture of busy life, which is admirably contrasted with the still and glassy smoothness of the water, and the deep green shade of the surrounding woods and hills.

A shoal, attached to the north-west extremity of the island, has been converted into a range of paddy-grounds, of a singular description. They are covered with water, which is never less than a foot in depth, and of course there is then no means of sowing them with grain: but, to remedy this, the Natives sow the seed elsewhere on the island; and when the crop is about eight or ten inches high, they transplant it to these sub-marine fields, taking care to arrange the seed-time, so as to bring forward the paddy to a proper height at the period when the first rains of the monsoon have brought the freshes down from the Malabar Mountains, and expelled the salt water further towards the sea. By this method, the paddy ripens before the effects of the monsoon have ceased; and the harvest is beyond all comparison richer than in any other part of the country.

On the whole, this island appears susceptible of almost every species of cultivation and were an intelligent and enterprising English farmer placed in charge of it, I doubt not but it would soon become a valuable property.

School at Cotym.

Feb. 28, 1821—We could not leave Munro Island yesterday until past eleven, owing to the delays of our boatmen ; and it took us nearly 24 hours to return to Cotym. In the afternoon, I went to visit Mr. Baker's School, which is evidently in good order, and well attended to ; but has not yet been a sufficient time established, to produce any thing remarkable. Several of the boys, however, shewed marks of intelligence ; and, above all, of willingness to learn. I was surprised to see two little girls among them, as that is quite a novelty in India.

Manaracah.

March 1—I accompanied Mr. Baker this morning, on a visit to the jungle Church of Manaracah ; seated in a most wild and romantic country, about three hours' walk from Cotym. It is only remarkable for its beautiful situation ; but we were much pleased with our reception, and glad to find that the Natives seemed as much pleased with our visit.

Visit from the Metropolitan.

On our return, we dined with Mr. and Mrs. Bailey : and, in the evening, the Metropolitan came to us in state ; which he had kindly consented to do, in order to afford me the gratification of seeing him in his pontifical robes. He wears a mitre on these occasions ; and the pastoral crook, or crosier, is carried before him. The latter is of a very ancient form, having the top ornamented with gold, and the staff made of polished black wood, with a stripe of silver descending spirally from the top to the bottom. After a short time he took off most of his robes, and kept on only the usual one of crimson silk.

He sat and conversed with us for about an hour ; and confirmed me in the impression which I had before received of him—that of his being a Gentleman and an humble Christian. He spoke in terms of warm gratitude, of the benefits conferred on his people and himself, by the English Nation ; and more especially by the excellent Colonel Munro, who seems beloved by them all. He allowed, unreservedly, the state of wretched ignorance in which the Syrians are plunged : and since the arrival of the Missionaries, he found, from his conversation with them, that he had every thing to learn—all was new to him. He appeared particularly pleased with the well-known saying, which I begged Mr. Fenn to explain to him, of our revered Sovereign, who wished that every man in his dominions "might be able to read his Bible, and have a Bible to read." When he at length retired, the three Missionaries accompanied him to his palankeen,* with the greatest respect and deference ; by which, and similar means, they render him venerable in the eyes of his people, from the honour which the notice of Europeans in this country always confers : and thus, through his influence, they will be able to introduce gra-

dually into the Syrian Church, amendments correspondent with its gradual increase in the knowledge of the Gospel.

Committee Meeting of the Missionaries.

March 2—I accompanied Mr. Fenn to the weekly meeting for Committee business of the three Missionaries, at which the Metropolitan also attends. It opened with an earnest prayer to God, by Mr. Baker, for His gracious help, and for the influence of His Spirit, in guiding their counsels and labours, with a single view to His glory. The Metropolitan took his share in the deliberations.

When the business was concluded, the Missionaries and I adjourned to the Chapel belonging to the College, and there partook of the most holy and blessed Sacrament, previously to my leaving them—it may be for ever in this world ; for I intend, with God's blessing, to recommence my journey after dark ; and Mr. Fenn will accompany me on a visit to Cochin, and the northern division of the Syrian Churches. As soon as the Service was over, I went once more to hear the students and boys of the College examined, and was pleased at their correctness as far as they had gone.

Final Interview with the Metropolitan.

We then visited the Metropolitan ; and it was not without some emotion of sorrow, that I finally quitted this venerable man. He received me, as before, in his little bed-room ; the furniture of which consisted simply of a bed ; three chairs, a very small table, a wooden chest, and a brass lamp : from the canopy of his bed, some dresses of ceremony were hanging on a cord, and a very few books lay on the chest opposite the one small window. Besides this little room, he has one other, not much larger, which is nearly empty. Such I pictured to myself, the abode of an Archbishop in the primitive ages of the Church, before the progress of society and civilization had effected a corresponding change.

Our conversation was short, consisting mainly of mutual good wishes : but, before I went, he expressed a wish to have from England a print of George the Third ; and entrusted me with a commission, with which I was happy to be charged, of conveying a copy of the printed New Testament in Syriac, with a few lines on the first blank leaf, in his own hand-writing, to the Patriarch of Antioch : and this I am to deliver personally, if possible, on my intended overland journey to Europe. We then parted : May our Heavenly Father bless him, and bestow on him a knowledge of the Sacred Volume, commensurate with his deep and unaffected humility and kindness ! and may he become a light, burning and shining amid the spiritual darkness of this long-neglected offspring of the Church of Antioch !

Departure from Cotym.

After dining with Mr. Baker, I took my leave of the Missionaries and their Ladies ; whom, and especially my amiable hostess Mrs. Fenn, I shall ever remember with sincere esteem and affection. Then, accom-

* This palankeen was a present from the Rases of Travancore, and is considered as a mark of distinction.

panied by Mr. Fenn, and by Marcus, the Student, whose name has been mentioned before, I descended the Cotym Hills. We stepped once more into the Mission-boat, and set off on our tour.

Cochin.

March 4, 1821, Sunday.—Mr. Fenn preached an excellent Sermon to us at the Church of Cochin, but there were not above thirty people present; the others, consisting mostly of country-born persons, having gone to a great Roman-Catholic Festival in the neighbourhood: the Church being very large, and capable probably of accommodating 1000 persons, looked sadly empty.

Reception at Mamelicherry.

March 6.—We reached Purovan to breakfast. Here we met the principal Malpan of the College of Cotym: he is an active, intelligent man; well versed, as Mr. Fenn assures me, in the Scriptures. He came to meet us from Mamelicherry, to which place he escorted us after breakfast, as he himself officiates as one of its Catechists. On arriving at the landing place (for all our visits to the Syrians are still made by water) we found that he meant to give us a sort of public reception. We were welcomed by a crowd of Syrians, with two or three most ancient matchlocks among them, which they fired on our landing; and a small troop of boys, armed with swords and shields, preceded us with a measured step, guided by a tune, which one sang and the others repeated in chorus, while their instructor in this Pyrrhic Dance* animated and encouraged them with conscious satisfaction. On arriving at a favourable spot of ground, we halted for a few minutes, while two of the boys, together with their master, performed some feats of activity, which were no ways remarkable. The dance was then resumed, and continued till we reached the Church; on which half-a-dozen iron pots, filled with gunpowder, were discharged, and made about as much noise as those in St. James's Park.

I have mentioned these trifles mainly to give some faint idea of the customs of the Natives; and, though we may esteem them somewhat ridiculous in themselves, and inconsistent with the grave reception due to a Christian Minister, still we were gratified with the intention, and could not but be pleased with the evident and invariable good-will of this interesting people.

Influence of the Principal Malpan.

We remained till evening at Mamelicherry; and during our stay conversed much with the Malpan: he is a great advocate for the duty of frequent fasting, and does not give his unqualified assent to the measure of allowing the Catechists to marry, although he never openly opposes it; and cannot deny, that the last Bishop who visited them from Antioch, about 60 years ago,

insisted on it, and actually compelled the four Malpans of his time to take wives.

This Malpan's authority and influence in the Syrian Church are very considerable, as he is much respected for his talents and learning; indeed his very obstinacy is useful to the Missionaries; because, as they never even suggest any improvements without consulting him, nor adopt any without his concurrence, they are sure of never doing too much, or of advancing beyond the present light and knowledge which the Syrians possess.

Improvements in the Syrian Church.

The following are the four main improvements, which have been effected with general approbation, or at least without any dislike having been openly manifested:—

1. The Marriage of the Clergy.
2. The Removal of all Images from the Churches.
3. The reading a portion of the Scriptures, every Sunday, in the Malayalam.
4. The opening of Schools, attached to most of the Churches.

These reforms may be safely considered as general in spirit; although, in fact, from the remoteness of some of the Churches, and the short space of time which has elapsed since the reforms commenced, they cannot be yet said to be in universal operation: in a very few more months, with God's blessing, I have no doubt they will be entirely so.

Among partial amendments may be reckoned—a decreasing estimation, in the eyes of the principal clergy, of pomp and ceremony—a desire, openly manifested, to study the Scriptures—an humble acknowledgment of the dreadful state of ignorance in which they are plunged—gratitude toward those who are assisting in rescuing them from it—and a greater regard to cleanliness and decency of apparel.

Since all this has been effected, through the Divine permission, in the short space of four years, (when Mr. Bailey, the first Missionary, settled among them,) can we doubt, I would say it with humble reverence, but that it seems to be our God's good pleasure, that this once flourishing Chriſtendom should be restored—sooner, possibly, than many may be aware of?

One pleasing feature in the character of the Syrians, I have as yet neglected to bring forward—I mean the great reverence which they shew towards their aged parents and relatives. Even the Malpan could never be prevailed on to sit in his uncle's presence; and I witnessed a similar feeling, in several other instances.

Testimony to Dr. Buchanan.

In short, though they are in a low state of ignorance, and shew little sense of morality and religion, they have sufficient redeeming qualities, to excite a lively interest in all who have seen and known them. I myself went among them, prejudiced both against them, and against what a great and good man had previously written concerning them. With Dr. Buchanan's account of them in my hand, I went where he went,

* I venture to bestow this name upon it, from its greater resemblance to the description yet extant of the celebrated dance of the Macedonian Warriors of Alexander, than to any other with which I am acquainted.

and sometimes where he went not, and I seize with pleasure this opportunity of offering the testimony of an individual, who has been an eye-witness to most of what has been asserted on this head by the first friend, and now beloved benefactor, of the neglected Syrians.

In the evening we took a friendly leave of the Malpan, who accompanied us to the boat; and set off once more on our travels.

Udiampoor—Candenade.

March 7, 1821—We breakfasted at Molundurty, and ascended the river to Carangacherry.

We passed the Church of Udiampoor, once celebrated for the Synod held there, at which the Portuguese Archbishop Meneses destroyed all the Syrian Manuscripts which he could collect, with the exception of the Bible, which he ordered to be corrected according to the reading of the Latin Vulgate: our friend Marcus observed, that a Divine judgment seemed ever since to rest upon the place, for they had now no worship there at all: the inhabitants profess Romanism; but the Church is almost in ruins, and they have no Priest: the justness of Marcus's observation is, of course, not to be defended; but it is curious, as shewing the light in which the Syrians still regard the transactions of those days.)

We had some difficulty in reaching Carangacherry, even in our canoe; and the men who rowed us, all volunteers on the occasion, were far more attentive to Mr. Fenn's discourse, than to their work; and the case being so, we were well content to move a little more slowly. At last we arrived there, stayed about an hour, and then returned to Candenade.

Of all the Syrian Villagers whom I have seen, those of Candenade pleased me the most—there appeared in them so much candour, intelligence, and confidence; and their School was in better order than any other: it was the principal place of abode of the late Metropolitan; and the inhabitants live in more comfort and happiness than elsewhere.

Visit to the Vicar-Apostolic of Verapoli.

March 8—Yesterday, between ten and eleven, we reached Verapoli. There we stopped to call on the Roman Apostolical Vicar and Bishop, Dr. Prendergast—by birth, as his name indicates, an Irishman; and never was there one whose character seemed more genuinely national: he reminded us of an Irish Gentleman of the days that are past; nor did his tall form appear the less picturesque for being concealed in the loose folds and coarse drapery of a Carmelite Friar, to which Order he belongs. His welcome was really Hibernian: he seemed to open to us his house and his heart. The warmth and friendship of his manner were united with a degree of native humour, that removed all solemnity from his episcopal character, and reminded us far more of a free and gallant ex-officer of the Irish Legion. Yet, although in his conversation he spoke with an eagerness of delight of the exploits of his native countrymen in

the late wars, and discovered to us few marks of what could be termed a religious mind (perhaps out of compliment to my uniform), we cannot but hope better things of him than of most other priests of his persuasion, when we know, that he is preaching throughout his diocese against the worship of idols, which is, in reality, the common practice of Indian Catholics; and that he recommends to them the reading of the Holy Scriptures. He also expresses himself as a warm friend to Schools for the Poor. Such conduct will little please his present flock; but still, it is to be hoped, benefit the cause of real piety. May God reward it to him, by blessing his own mind with clearer views of that holy faith, which he will thus be instrumental in propagating!

As soon as our frugal breakfast was over, we adjourned to the Library, which contained a number of books, chiefly on polemical divinity, in an almost ruinous state. There were several heretical works; but I was not a little surprised, and indeed shocked, to see among them a New Testament in Portuguese, with the terrible mark of the Inquisition on its back—"Novum Testamentum, Liber Prohibitus." Hardly believing it could be true, I ventured, in spite of the Inquisition, now no longer very formidable to a British Officer in India, to open it, and read a few passages. Several old English Divines were there, in folio, with the same mark, "Liber Prohibitus."

There is a College at Verapoli; for the Roman Syrians, containing about 14 Students; and another for a very few Portuguese, who learn Latin sufficiently to be able to read the Roman Liturgy, but probably without understanding its meaning. The Bishop's residence is a part of the College; which is built much in the style of a monastery, but of very small dimensions.

There was a Neapolitan Carmelite Friar in company with the Bishop, who told me that he had been eleven years in the country, and could never learn the language for the purpose of better instructing the Natives: he evidently dislikes the proceedings of his superior, and expressed a strong wish for a speedy return to Europe. He seemed a quiet inoffensive man, but possessing little of that high missionary spirit, which should animate those who abandon all the ease and comfort of their homes, to serve God and their fellow-creatures in these distant realms.

Paroor.

From Verapoli, we proceeded to Paroor, which is supposed to be the oldest Church in possession of the Syrians: a new one is, at present, building in its room.

Trichoor.

We left Paroor, after dinner, but, owing to frequent shallows in the upper part of the Back-water, we did not arrive at Trichoor till nearly one o'clock to-day. The Back-water, on which we have so long been sailing, extends no further in this direction, but is bounded by the hills, at the foot of the Malabar Mountains, on which Trichoor is built. It exhibits the remains of a large

fortified camp, in the upper part of which is a fort, at present garrisoned by 100 Sepoys; it is a useful station for controlling the mountain banditti, who often infest the neighbourhood. Three of them are now hanging in chains, not far from the village.

Corangalacherry.

Mar. 9.—Mr. Fenn and I set off early this morning, he in a mungjele*, and I, to my delight, once more on horseback, for Corangalacherry, the largest of all the Syrian Towns, and the last which we mean to visit. It is distant about 14 miles from Trichoor, and we got there to breakfast. We were received by a large concourse of people; and escorted, as it were in triumph, to the Church, where they pressed greatly upon one another, in order to obtain a sight of us. Mr. Fenn took advantage of the opportunity, to address them on religious subjects; and they seemed deeply attentive to what he said. There are about ten thousand of them in the town and its vicinity, and they are divided between four Churches.

Visit to the retired Metropolitan.

After breakfast, we set out, on foot, for the residence of the late Metropolitan; who resigned his situation for the purpose of leading a quiet retired life, unembarrassed by any secular affairs. We had about three miles to walk, before we reached his place of abode, and that under the burning heat of a perpendicular meridian sun, so that we were truly glad when we arrived, and partook of a little Madeira and plantains, which the good old hermit had provided for us. He is a little man, with a pleasing expression of countenance; fond of talking, and more inquisitive than Indians usually are when conversing with Europeans. He asked me a great many questions concerning my family in England, how many brothers and sisters I had, where they lived, &c.; and he was greatly amazed that they should, as he found out, live in the same town (London) with Mr. Fenn's family, and yet be personally unacquainted with them. I wished to know what he thought of the new printed Syriac Testament: he said he admired it very much; and, on being asked whether he had discovered the slightest error in it or deviation from the original, he assured me that he knew of none. We staid with him about an hour, and then returned to the Church of Corangalacherry. This aged Metropolitan has built the house in which he resides, within the Honourable Company's territory; in order, by becoming a British subject, to escape the continued insults and persecutions of the inferior officers of the Travancore Government. The line of demarcation in this part, is a small rivulet, which flows close under the Metropolitan's garden; so that he enjoys the vicinity of his countrymen, by whom he is revered as a saint, and is no longer subject to the same oppressions under which they are labouring.

* A mungjele resembles a seaman's hammock, and is suspended to a very long bamboo pole, and is carried on four men's shoulders: it has a slight awning, and is much lighter than a palankeen, though not so convenient.

Return to Trichoor.

A little after four in the afternoon, we set out on our way back to Trichoor; and, as the road was bad, we walked the first mile on foot, accompanied by several thousands of the people, who testified the greatest pleasure at our having come to see them. As they were very anxious for our stay, Mr. Fenn promised to return to them to-morrow, and pass the ensuing Sabbath among them.

On rejoining my horse, the groom informed me that the whole town had been flocking to see him, while we were at the Metropolitan's; and that they had brought to the shed where he was put up quantities of different things for him to eat. It appears this simple people had never seen a horse before, as there are none in their immediate neighbourhood, and they seldom wander far from home.

Here, before I mounted, I shook hands, for the last time, with our amiable and interesting young companion, Marcus of Cotym, concerning whom I cannot refrain from adding a few words. He is about 18 years of age, of a lively and strikingly intelligent countenance, and easy gentle manners, though somewhat high spirited: already thoroughly acquainted with the Sacred Writings, and thirsting after knowledge, he has also made considerable progress in the English and Latin tongues, and is quite master of Syriac and Malayalim. His attachment to Mr. Fenn is like that of a son to a father; and every look and action betray it to the least attentive observer. But that which is far more important is, that his progress in Christian knowledge and conduct give every reason to hope, that he is becoming a sincere believer and partaker of the blessings of vital religion. He is, indeed, the subject of many fervent prayers, for all who know him love him; and I humbly trust that it will please our Heavenly Father so to pour out His Holy Spirit upon him, that he may hereafter become a main instrument in restoring to his countrymen the light and consolations of the Gospel of Christ. His farewell to me was full of warmth and affection; and he has promised to write to me, as soon as he has acquired a sufficient knowledge, either of Latin or English, for that purpose. God bless him!

We got back to Trichoor by half-past-eight.

Conclusion.

March 10, 1821.—This morning I quitted my kind and excellent friend Mr. Fenn, and proceeded once more on my solitary journey. Blessed be my God, that my last fortnight has been so delightfully spent; and that the general result of my inquiries is the all-but-formed conviction, that there are, in this remote and almost unknown corner of the world, between sixty and seventy thousand souls ready to receive the Gospel, as soon as it shall be preached among them unfettered by an unknown and obsolete tongue! With this belief I joyfully proceed; counting that my slight labours and fatigues have been amply recompensed, and have rarely been better bestowed.

Recent Miscellaneous Intelligence.

American Board of Missions.

The Rev. James Richards, Missionary at Tillipally in Ceylon, died there, after long sickness, on the 3d of August. The close of his life was such as might be looked for in a faithful and devoted Missionary.

The Rev. Daniel Poor, the associate of the late Mr. Richards at Tillipally, was about to be united in marriage to the Sister of the Rev. Joseph Knight, Church Missionary at Nellore.

The Rev. W. Goodell and the Rev. Isaac Bird (see p. 23 of the Survey) sailed from New York, with their Wives, on board the "Shepherdess," for Malta, on the 9th of December. They preached in that city several times, and attended various Meetings: about 600 dollars were collected for the Mediterranean Mission.

Messrs. Fisk and King left Malta for Alexandria, on the 3d of January. They took with them a supply of the Scriptures, in different languages; and a large quantity of Tracts, in Italian, Greek, Arabic, and Persian: the Tracts in Italian and Greek were printed at the Press of the American Mission, which had been at work at Malta: those in Arabic and Persian were Tracts of the Church Missionary Society; with the First Homily, in Arabic, of the Prayer-Book and Homily Society.

Church Missionary Society.

Mr. Deininger (see pp. 447 and 487 of the last Volume) arrived at Malta on the 7th of December, after a passage from Falmouth of 80 days. We quote a passage from his Journal to the honour of Captain White, of H. M. Packet the Prince Regent:—

Nov. 17, 1832, Sunday.—The Captain laid out all his Bibles and Prayer-Books; but my fellow-pas-

sengers, upon taking them up and turning over a few leaves, put them immediately aside, and read other books. One of them inquired of the Captain for his Plays; who answered, to my great surprise, "Judge in yourself, whether it be right or not to wish for such books on the Lord's-day!" The inquirer said: not a word; and, feeling the strong appeal to his conscience, was ashamed.

Let this be contrasted with our report respecting another Naval Captain, at p. 116 of our last Number.

The Bashaw has an Arabic Press at Cairo, and has been printing the Society's Arabic Tract on Education.

Mr. Düring and his family reached St. Mary's in the Gambia, on their way to Sierra Leone, on the 28th of December. He there learnt that the Lively, with Messrs. Metzger, Lisk, and Vaughan, and their Wives, had arrived, all well, about a month before.

Mr. T. W. Smyth, a native of Bengal, who had been under education some years in this country, embarked at Gravesend for Calcutta, on the 18th of March, on board the Madras, Capt. Clanke, to assist in the Schools of the Society.

Jews' Society.

Mr. Wolff arrived at Malta, from Alexandria, on the 27th of November; and sailed again, for that city, on the 3d of January, with Messrs. Fisk and King.

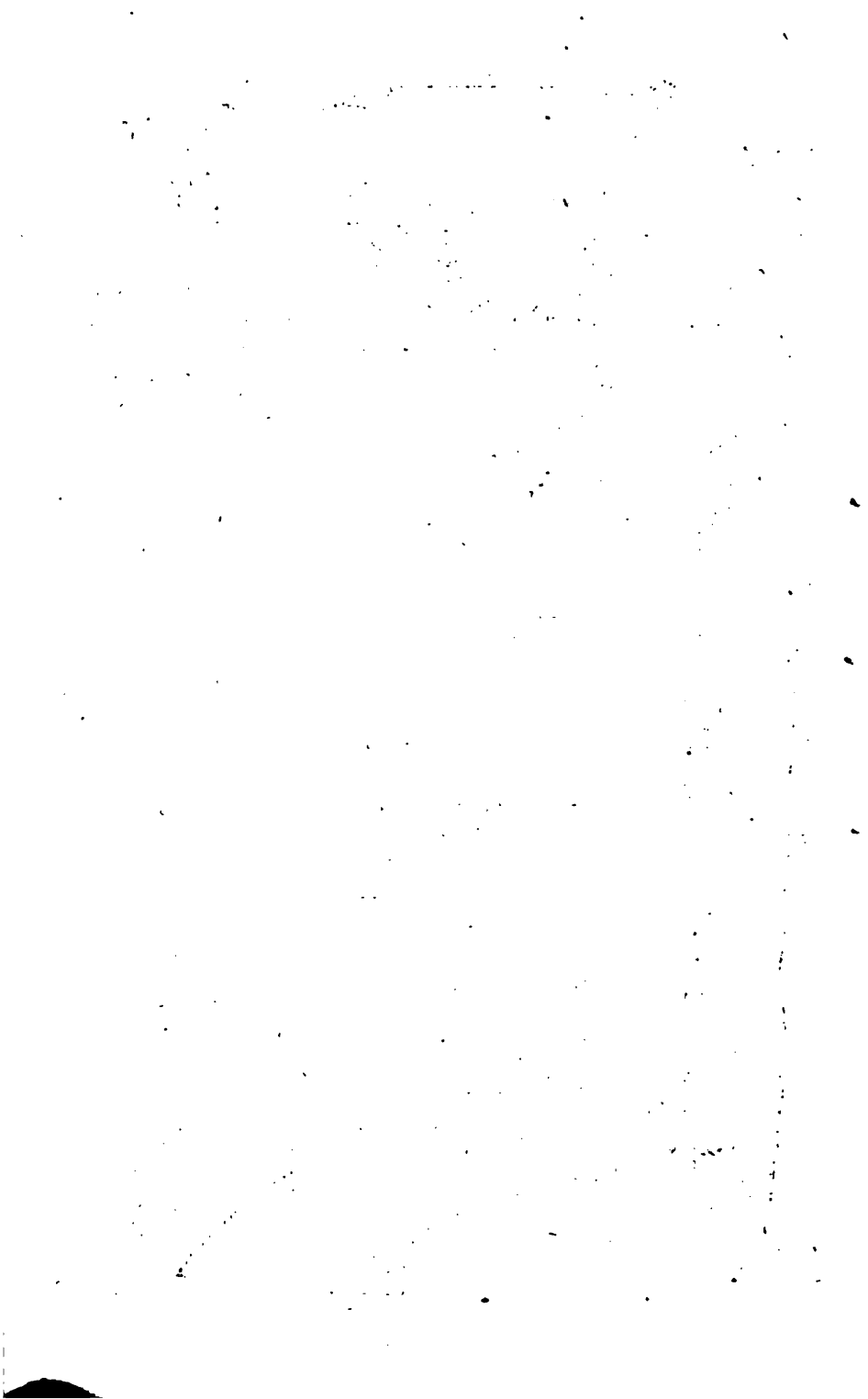
The Rev. Lewis Way, who with his family wintered at Nice, was to sail from that place, on a visit to the eastern shores of the Mediterranean, at the end of February, or beginning of March; with the view of collecting information relative to the state of the Jews, and of distributing the Scriptures and Tracts. He was to be accompanied by the Rev. W. B. Lewis; who is to continue in the Mediterranean, as a Missionary to the Jews.

Miscellanies.

DEATH OF HINDOOS ON THE BANKS OF THE GANGES.

THE Engraving on the opposite page, taken from a Drawing by a Native Artist, shows some of the superstitious practices connected with the Ganges. Some persons are bathing in its supposed sacred stream; and others are procuring and carrying away its waters for holy purposes. But DEATH is the chief subject of this Engraving, which displays some of the miserable delusions under which the millions of our Hindoo Fellow-subjects leave the world. The man on the couch has been brought down to breathe his last on the borders of the river; while a Brahmin is offering him its waters: the Women are probably the Wives of the dying Men, come to witness this scene—the more afflicting to them, as the barbarous superstitions of their country may require them to sacrifice their own lives on the funeral pile of their Husband; and the very fire which shall consume the living parent, with the dead to be kindled by the hand of his own offspring. On the right-hand of the Engraving is a Pagoda, before the door of which another miserable man has been laid, there to breathe out his soul in the presence of his Idol





Missionary Register.

APRIL, 1823.

Biography.

MEMOIR OF CORNELIUS, - AN AGED NEGRO,

ASSISTANT IN THE BRETHREN'S CHURCH AT ST. THOMAS,
WHO DIED IN NOVEMBER, 1801.

THE following instructive and affecting narrative is extracted, in the Third Volume of the Periodical Accounts of the Brethren's Missions, from the Diary kept at the Settlement of New Herrnhut, in the Danish Island of St. Thomas in the West Indies.

The Negro Brother Cornelius has not left any written account of his Life, though often encouraged to do it. As he was well able, he might have furnished a very interesting narrative, being one of the oldest members of this Congregation, and for many years a faithful labourer among his own nation. He possessed an uncommon share of humility; and, whenever spoken to in that view, used to say—"I am not worthy that any thing should be said concerning me: I am a sinner, and the chief of sinners: in me there was and is no good; and all I have is what Christ has given me, according to His great mercy, by which He saved my soul. This alone is worth speaking of."

About fifty years ago, he was powerfully awakened by the simple testimony of the Brethren's Missionaries concerning the death and atonement of Jesus. He grew concerned about the salvation of his soul, and felt a great desire to attend their public ministry, and their private instruction in the Christian Doctrines. It was some time, however, before he could resolve entirely to renounce the world and its heathenish ways.

It happened once that he attended a merry-making of his countrymen. Even into this house of riot, the Lord, as the good Shepherd, followed His straying sheep; and so ordered it, that our late Brother, Frederic Martin, passed by, and, being made at-

tentive to the uproar, looked in at the door, and immediately espied his scholar Cornelius. He beckoned to him to come out; and, in a friendly but serious address, represented to him, that it was not becoming for one who had declared that he would give his heart to our Saviour, to attend such meetings as these. "Here," said Br. Martin, "the Devil has his work, and you have assured me that you will not be his slave: but now I discover that your heart is still in his power; for you still love the vanities of the world, and the company of the children of disobedience, in whom he rules. It would, therefore, be better that you left off coming to our meetings and to the school." This offended him greatly; and he thought—"What is that to the White Man; and what do I care for him?" However, his amusement was spoiled for that time; and he returned home much displeased, and resolved never more to visit the Brethren or attend their meetings. But his heart was not at rest; and his convictions grew so strong, that he could not sleep at night: the address of the Missionary sounded continually in his ears; and followed him with so strong an impression, that he altered his mind and visited him. Being received, not, as he feared, with displeasure, but with great cordiality, he was exceedingly affected; and related, with many tears, what had passed in his soul.

This gave Br. Martin occasion to converse freely and closely with him; and Cornelius now made a solemn promise to surrender himself entirely up unto Him, who had shed His blood to redeem him.

June 1st, 1749, he was baptized by Br. John de Watteville, Bishop of the Brethren's Church, who was at that time on a visit to the Mission in St. Thomas; and, on September the 27th, he was admitted to the Lord's Supper. Ever since that period, he remained faithful; and made daily progress in the knowledge of himself, and of the love of his Lord and Saviour Jesus Christ. He had an humbling sense of his innate depravity; but cleaved so closely to our Saviour, and relied so firmly on His atonement, that all who spoke with him were encouraged and edified. He soon began to preach Jesus, as the Friend of sinners, to his countrymen. In 1754, he was appointed an Assistant; and has ever since served the Lord and the Congregation, in various ways, with great zeal and faithfulness.

God had blessed him with a remarkable share of good sense and many talents. He had learnt the business of a mason well: and had the appointment as master-mason to the Royal Buildings; in which employ he was esteemed by all who had any thing to do with him, as a clever, upright, and disinterested man: he laid the foundation-stone of each of the Six Chapels belonging to our Missions in these islands, which are all built of stone. He was able to write and speak the Creole, Dutch, Danish, German, and English Languages; which gave him a great advantage before all the other Negroes.

Till 1767, he was a Slave in the Royal Plantation, now belonging to Count Schemmelman. He first purchased the freedom of his Wife, and then laboured hard to gain his own liberty, which at last he effected, after much entreaty and the payment of a considerable ransom. God blessed him and the work of his hands in such a manner, that he also, by degrees, purchased the emancipation of his Six Children.

In his free state he still sought to serve the Lord, among the people of his own colour; and spent whole days,

and often whole nights, in visiting them in the different plantations. The gift which he possessed, distinctly and emphatically to express himself on religious subjects, was wonderful: and his discourses, both in the weekly meetings at the Chapel and at funerals, were full of life and spirit; inasmuch, that not only the Negroes, but even many White People of all descriptions, heard him with pleasure and edification.

As a proof of his gift in this way, we give the following Discourse delivered by Cornelius to the Catechumens at New Herrnhut:—

My dear People—

Moses lifted up a brazen serpent in the wilderness; and all that were bitten by the fiery poisonous serpents were obliged to go and look at this brazen one, if they would be well: this happened long before our Lord and God appeared as Man in the world; but it referred to Him, and to His bitter death on the Cross. When, therefore, He was in the world, St. John pointed to Him, saying, Behold the Lamb of God, and the Man of Sorrows, who is to be hung upon the Cross! He it is, that can heal all those that are bitten by sin, as by a poisonous serpent. Whoever looks to Him with a believing heart, is made whole. He has taken away the sin of the world, and died for us. All men may now come to Him; even the poorest, the most sinful and wretched. He receives all, even the very worst. Let no one think himself too far gone, and that He will not receive him.

My dear People—If any human creature were too bad, then, indeed, He could not receive any one of us, for we are altogether a very bad people. In the Old Testament, He commanded His Prophets to say concerning us—*In that time shall the present be brought to the Lord of Hosts; of a people scattered and peeled—a nation meted out and trodden under foot—to the place of the name of the Lord of Hosts, the Mount Zion: and again, The Gentiles shall come to His light, and to the brightness of His rising.*" He will even have Negroes, and He will receive them gladly.

My dear People—Let every one of you, therefore, come just as he is. He only desires to have your hearts. I myself feel that I am very poor and needy; but, on this very prayer-day, I have experienced His grace in my heart, and felt His love toward me. This He gives me daily to feel; and every one of you may enjoy the same favour. All depends upon this one thing, that we give ourselves wholly to our

Saviour. We cannot divide our hearts between Him and the world. The only way is, to give them wholly unto Him: therefore, surrender yourselves up with your whole heart. He will have mercy upon you, grant you to know His love and grace, and freely impart to you all that He has purchased for you upon the Cross.

We can say with truth, that he was by no means puffed up by the excellent talents which he possessed. His character was that of an humble servant of Christ, who thought too meanly of himself to treat others with contempt. To distribute unto the indigent and assist the feeble, was the delight of his heart; and every hungry, suffering, and perplexed soul found in him a generous and sympathizing friend and faithful adviser.

In the year 1796, his Wife departed this life very happily; after which he sought to be free from all outward concerns, and gave up his business to his eldest son. The infirmities of old age increasing upon him, he ardently longed to depart and be with Christ. During the last three years of his life, he was exceedingly worn down by a constant cough and pain in his side, and the time of his final release appeared to him to be put off too long. His great activity and cheerfulness of mind suffered by it, and sometimes it would seem as if his faith and courage failed. He complained now and then, with great earnestness and many tears, that he did not feel his love to the Lord Jesus so fervent as formerly; and once, as he was reading and meditating over that text of Scripture, *I have somewhat against thee, because thou hast left thy first love*, he exclaimed, "Ah! I have also left my first love," and could not immediately be comforted.

Whenever any of us visited him, the conversation soon turned on spiritual subjects, and all hearts were melted. All our Brethren and Sisters, who often called to see him, expressed how much they were edified and blessed by their interviews.

November 26th, 1801, word was sent to us that he was considerably weaker, and begged to see a Missionary. One of us immediately went to his house. After some conversation concerning the love of our Saviour, the comfort to be derived from His sufferings and death, His gracious

help in the severest trials of this life and the most grievous temptations, Cornelius exclaimed, "Ah! I ought to have done more, and loved and served my Saviour better: but I firmly trust that He will receive me in mercy; for I come to Him as a poor sinner, having nothing to plead but His grace, and the righteousness through His blood." Being assured, that, in this situation of heart, he might with full assurance and cheerfulness rest on the gracious promises of our Saviour, and would obtain the end of his faith, even eternal life, he begged that his children might be called, that he might once see them all together, to take a final leave of them.

This was done: and his children, with several grandchildren, assembled round the bed of their sick father. He now once more exerted all his strength, sat up in the bed, uncovered his venerable head adorned with locks as white as snow, and addressed them thus:—

I rejoice exceedingly, my dearly beloved Children, to see you once more together, before my departure; for I believe that my Lord and Saviour will soon come and take your Father home to Himself. You know, Dear Children, what my chief concern has been respecting you, as long as I was with you—how frequently I have exhorted you with tears, not to neglect the day of grace; but to surrender yourselves with soul and body to your God and Redeemer, and to follow Him faithfully! Sometimes I have dealt strictly with you, in matters which I believed would bring harm to your souls, and grieve the Spirit of God; and I have exerted my parental authority to prevent mischief: but it was all done out of love to you. However, it may have happened that I have been sometimes too severe. If this has been the case, I beg you, my Dear Children, to forgive me. Oh forgive your poor dying Father.

Here he was obliged to stop—most of the children weeping and sobbing aloud, being deeply moved by this address. At last, one of his daughters, recovering herself, said—

We, Dear Father, we alone, have cause to ask forgiveness; for we have often made your life heavy, and have been disobedient children.

The rest joined in the same confession. The father then continued—

Well, my Dear Children, if all of you

have forgiven me, then attend to my last wish and dying request—Love one another! Do not suffer any quarrels and disputes to arise among you after my decease. No, my Children, (raising his voice,) love one another cordially: let each strive to shew proofs of love to his brother or sister; nor suffer yourselves to be tempted by any thing to become proud, for by that you may even miss of your souls' salvation; but pray our Saviour to grant you lowly minds and humble hearts. If you follow this advice of your Father, my joy will be complete, when I shall once see you all again in eternal bliss, and be able to say to our Saviour, "Here, Lord, is Thy poor unworthy Cornelius, and the children whom Thou hast given him." I am sure our Saviour will not forsake you; but I beseech you, do not forsake Him.

Words cannot describe what a sense of the peace of God, and what melting of all hearts, prevailed during this most affecting scene. The Missionary, having taken occasion, from the above, to address all present in an affectionate and earnest manner, sung a few verses; then, kneeling down, offered up a fervent prayer, thanking our Saviour for all the proofs of mercy and faithfulness experienced by this dear patient, now ardently longing for his release, and especially that He had drawn him by cords of love unto Himself, granted him to believe in Him and enjoy the merits of His sufferings and death, and preserved him in this faith to the end of his mortal life: then, with many tears, he besought the Lord to grant to this His faithful servant rich consolations; and to remove every cloud that might, in any degree, obscure the bright prospect of everlasting joy—to keep the eyes of his faith steadily fixed on that great atonement made for all sin; and, when his

time was come, to take him home into His joy, and impart unto him that reward of grace which He had promised unto all those who were found faithful unto death—closing with those words, "Amen, Lord Jesus! come, and take this Thy blood-bought sheep home to Thyself!" In these last words Cornelius joined most fervently; and added, "Yea, Lord Jesus! come soon! come, come, Oh come!" The blessing of the Lord was then pronounced over him. His countenance shone with an expression of joy and peace; and he could not express in words how thankful and happy he felt, while the tears flowed down his aged cheeks.

His departure did not take place till in the night between the 29th and 30th of November; when he fell gently asleep; his children, who were singing a hymn at his bed-side, not even perceiving when he breathed his last.

His two sons and four daughters are employed as Assistants. By them he lived to see twelve grand and five great-grandchildren. According to his own account, he was 84 years old.

He was buried in the Burying-ground at New Herrnhut, and followed to the grave by many of his Negro Brethren and Sisters. The Funeral Discourse was from the text appointed for the day on which he departed, Ezek. xxxiv. 15. *I will feed my flock, and I will cause them to lie down, saith the Lord.* The Chapel could not contain the numerous company, among whom were a great many White People—a pleasing proof how much this venerable Negro Brother was esteemed and beloved by persons of all ranks and colour.

Proceedings and Intelligence.

United Kingdom.

SOCIETY FOR THE PROPAGATION OF
THE GOSPEL.

*Formation of a Diocesan Committee at
Lichfield.*

A MEETING was held, on the 17th of January, in the Chapter House of the Cathedral at Lichfield, of

the Clergy and Laity of that city and its vicinity; the Very Rev. the Dean of Lichfield in the Chair—when a Diocesan Committee was formed, under the sanction of the Bishop, in aid of the Society.

The Meeting felt that the support of the Clergy and other Members of the Established Church was

more especially required at the present time, on account of the inadequacy of the Society's funds to the great importance of its undertakings and to the increasing magnitude of its operations.

CHRISTIAN KNOWLEDGE SOCIETY.

Retirement of the Secretary, and appointment of Two Successors.

THE Rev. Dr. Gaskin, after faithfully serving the Society for a period of thirty-seven years, has resigned his office of Secretary. The nature and extent of the duties now devolving on the Secretary having, on this occasion, been taken into consideration, it has been resolved that two Joint Secretaries, with equal powers and in Holy Orders, should be appointed to fill the office. The Rev. W. Parker, Son-in-law of Dr. Gaskin, and long and deservedly known as the Society's Assistant Secretary, and the Rev. Archibald Montgomery Campbell, have been elected to the office.

CHURCH MISSIONARY SOCIETY.

Opening of a Subscription, by the Committee, for the establishment of a Seminary at Islington.

THE Committee of the Church Missionary Society beg to call the attention of the Members to a subject, which materially affects its progress and efficiency.

Of all parts of the Society's proceedings, the preparation of suitable Missionaries is confessedly one of the most important. On them, under the Divine Blessing, depend all the hopes of the Society for the attainment of its objects.

In the choice and preparation of Missionaries, the Committee have hitherto availed themselves of the best means in their power; but these means are becoming so inadequate to the increasing wants of the Missions, that the Committee have found it requisite to adopt some more efficient measures.

In the choice of Students, it has been the usual practice to place them with a Clergyman for Six Months on probation; and, in their preparation, if approved, to continue them with him, unless sent to one of the Universities, till ready to be offered as Candidates for Holy Orders. It

is an obvious defect in this course, that the Committee and Officers of the Society can have but an imperfect acquaintance with the character of the Missionary; and the advantages connected with mutual knowledge in their future correspondence are, consequently, in a great measure, lost: neither are such opportunities afforded by this course, for the character of the Candidate to develop itself, as more constant intercourse with other Missionary Students would furnish; nor can those means, of instruction and improvement be so well supplied, with reference to the Students who do not go to College, in small and insulated circles, as may be brought into action when a larger number are collected together. The duty of adopting the best practicable system of preparation for the Society's Missionaries is obvious; advantages are afforded for this object by the vicinity of the Metropolis, which cannot be elsewhere secured: means, for example, of acquiring from living instructors the Elements of various Heathen Languages are thereby offered, which may obviate much of the evil arising from the early application of Missionaries to that object in debilitating and unhealthy climates. A further advantage will be obtained, the importance of which has been strongly represented to the Committee, by several friends of the Society who have returned from India; which is, that the capacity or incapacity of a Student to acquire the requisite languages may be thus ascertained, before the expense of sending him abroad shall be incurred.

The benefit of personal intercourse between the Society's Missionaries and its Committee and Officers has been already felt, even in the imperfect manner in which it has as yet been attained. It has been the practice for several years, for such of the Missionaries and Schoolmasters as could be there accommodated to reside with the Assistant Secretary in a House rented by the Society at Islington, an opportunity may have offered during the course of their education, and also for a few weeks before their embarkation; but this House is quite inadequate to the present wants of the Society.

In contemplation of these and other advantages, the Committee, after frequent and serious deliberation, have judged it conducive to the interest of the Society that an Establishment should be formed within such a distance from Salisbury Square, as might place it under the constant superintendence of the Committee and Officers of the Society: and they have, in pursuance of this object, availed themselves of an opportunity to purchase a House and an eligible piece of Land, the

greater part of which land is Freehold and the rest Copyhold of Inheritance, in the Parish of Islington, within a short distance from the Church.

A Special Committee having been appointed to consider the best mode of rendering these Premises available for the purposes of the Society, they entered with much care into the inquiry. It appeared, on an examination of the number of Students and Missionaries likely to be brought together, that an average of not less than Twenty should be taken; for whom, together with the necessary Teachers, suitable apartments must be provided: with these apartments must be connected, a Hall or Common Dining Room; and a Lecture Room, which might also serve for a Library. The buildings at present on the premises may be rendered available to the objects for which the purchase was made: but other buildings will be required, and for these the ground offers a very eligible site.

In contemplation of the opening of a Separate Subscription for the attainment of the proposed object, the Committee have advanced about 2500*l.* for the purchase of the premises in their present state: but as the regular income of the Society is barely sufficient to meet the current demands of the various Missions, the Committee hope to be enabled to replace the said sum of 2500*l.* for the general use of the Missions; and having formed, on the most economical principles, a Plan and Estimate of the proposed buildings, they have every reason to believe that the sum required for the necessary alteration of the present buildings, together with the erection of such new structure as is found requisite, the furnishing of the whole, and the replacing of the money advanced, will not exceed 10,000*l.*

The Committee hope, therefore, to be enabled, by the bounty of the Members and Friends of the Society, to raise a structure which shall afford every reasonable convenience, while its plainness and simplicity shall comport with the principles and objects of the Institution: and they are well satisfied, on accurate calculation, not only that the preparation of the Society's Missionaries will be rendered more efficient by this plan, but that the annual charge of such preparation will be very considerably diminished.

This appeal is made to the liberality of the Society's Friends; because its Expenditure has, for several years, kept so steady a pace with its Income, that its regular annual resources are inadequate to carry into effect the plan in question; however

directly and intimately connected with the vital interests of the Society: nor can any part of its funded property be alienated for that purpose, as that has long been scarcely adequate to cover the claims on the Society becoming due.

The Committee have no doubt, therefore, that, on this representation of the facts of the case to the Society's Members and Friends, the requisite sum will be cheerfully contributed.

Benefactions in aid of the proposed plan will be thankfully received at the House of the Society, and by the Members of the Committee. The Committees and Officers of the different Associations throughout the United Kingdom are also respectfully requested to receive and transmit Benefactions. A List of the Contributors to this object will be printed with the next Report.

By Order of the Committee,
JOSIAH PRATT, B.D.
Secretary.

Church Missionary House, Salisbury Square,
Fleet Street, April 16, 1822.

PROCEEDINGS OF ASSOCIATIONS.

Anniversary of the Clapham.

On the evening of Wednesday, the 12th of March, the Annual Meeting of the Clapham Association was held, in the Free School; Samuel Thornton, Esq., one of the Vice Presidents of the Parent Society, in the Chair.

Movers and Seconders.

Rev. W. Dealtry; and the Assistant Secretary—John Thornton, Esq., Treasurer of the Society; and the Rev. David T. Jones, Missionary to the North-West-American Indians—Rev. T. Robertson, Chaplain to the Hon. E. I. Company; and Rev. C. James Hoare—John Peynder, Esq.; and Rev. Peter Treschow—and C. Elliott, Esq.; and Mr. James Thomas.

Nearly 30*l.* was received at the doors.

Fifth Anniversary of the Bath.

On Tuesday, March the 18th, in the Guildhall at Bath, the Fifth Annual Meeting of the Association took place; Sir W. Cockburn, Bart. in the Chair.

Movers and Seconders.

Major-General Baynes, and the Secretary of the Society—the Assistant Secretary, and Rev. Spencer Drummond—Rev. Dr. Thorpe, and Rev. John Richards—General De Butts, and Rev. Joseph Richards—Sir Orford Gordon, Bart., and Rev. James Haldane Stewart—and Rev. T. A. Matheson, and Rev. Mr. Turner.

The Collection, including a customary Benefaction of 50*l.*, amounted to upward of 71*l.*

In the evening, a Meeting was held at the house of Major-General Baynes, when a Ladies Association was formed in aid of the General Association, when the names of nearly Thirty Ladies were

delivered in as Collectors of Weekly and Monthly Contributions.

Tenth Anniversary of the Bristol.

The Sermons at this Anniversary were preached as follows:—

At St. James's and St. Philip's, by the Rev. Dr. Thorpe—at St. Werburgh's, Clifton, and the Temple, by the Secretary of the Society—at St. Mary Redcliff, Bedminster, and Downy Chapel, by the Rev. J. H. Stewart—and at St. Thomas's, St. Michael's, and Christ Church, by the Assistant Secretary of the Society.

At the Annual Meeting, held in the Great Room in Princes Street, on Thursday March the 20th, the Mayor of Bristol, James George, Esq. in the Chair, the chief Resolutions thus noticed the principal scenes of the Society's labours:—

—That this Meeting views with thankfulness the extended labours of the Society to evangelize India; and, while it deeply deplores the loss which has occurred to the cause of Missions and to the Church at large, by the death of the late Lord Bishop of Calcutta, it cannot but rely with confidence upon the known piety and talent of his Successor in that high station, to carry forward with energy and effect those admirable plans for the extension of Christian Knowledge, which have been already begun by the late lamented Prelate.

—That this Meeting is desirous to record its gratitude to Almighty God, for the peculiar manner in which He has been pleased to overrule the discouragements and trials which have attended the Society's efforts at Sierra Leone; and, whilst it contemplates the abundant blessings vouchsafed to that Mission, is encouraged to hope for a similar manifestation of the Divine favour in behalf of New Zealand.

—That this Meeting cordially wishes success to the Society's labours, in promoting the revival of the Ancient Christian Churches round the Mediterranean and in Travancore, and especially rejoices in the Mission lately established for the benefit of the North-West-American Indians.

Movers and Secondors.

Str Edmund Cradock Hartopp, Bart., and the Secretary of the Society—G. Sandford, Esq., and John S. Harford, Esq.—Rev. Mr. Thomas, and Rev. Dr. Hamilton—the Assistant Secretary of the Society, and Rev. W. Day—Rev. J. H. Stewart, and Arthur Foulks, Esq.—H. Davis, Esq., and Rev. John East—and Rev. James Vaughan, and Isaac Cooke, Esq.

The Collections and Benefactions amounted to upward of 600*l*.

Passion Week intervening, the visit of the Society's Officers and their Friends could not be extended on this Journey, as is intended when practicable (see p. 143 of our last Volume), to Gloucester, Hereford, and Worcester.

Anniversary of the Broadway-Church.

On Tuesday Evening, March the 25th,

this Annual Meeting was held in the Great Room, in Tufton Street, Westminster; the Rev. G. Mutter in the Chair.

Movers and Secondors.

The Assistant Secretary of the Society, and Rev. David T. Jones—Rev. Solomon Pigott, and Rev. T. Webster—Mr. Bingham, and Mr. Adeney—and Mr. Welford, and Mr. Ayre.

Collection, 5*l*. 12*s*. About 80*l*. was contributed in the last year.

First Anniversary of the Bromley and Heckenham.

The Meeting was held, on the 2d of April, in the Large Room at the White Hart, Bromley; John Cator, Esq. in the Chair.

Movers and Secondors.

John Wells, Esq. M.P., and the Assistant Secretary of the Society—James B. Wildman, Esq. M.P. and Rev. Andrew Brandram—Rev. T. Bartlett, and Rev. John Sheppard—Rev. A. Jenour, and Rev. David T. Jones—and W. Jenney, Esq., and Rev. Andrew Brandram.

The Right Hon. Lord Rexley, Walter Boyd, Esq. of Plaistow Lodge, and E. Goodhart, Esq. of Langley House, were added to the list of Vice Presidents.

This Association had raised, in its First Year, about 360*l*.: and there was received at this Meeting the sum of 144*l*. 8*s*. 2*d*.—consisting of 78*l*. 14*s*. Benefactions, 38*l*. 10*s*. Annual Subscription, and 27*l*. 4*s*. 2*d*. Collection.

Sixth Anniversary of the Gloucestershire.

The Rev. Fountain Elwin, of Bristol, met the Assistant Secretary on this occasion; and preached, on Sunday the 6th of April, at Stroud, in the morning; and at St. Michael's, Gloucester, in the evening. The Assistant Secretary preached at Dursley in the morning, Stonehouse in the afternoon, and St. John's, Gloucester, in the evening. The Rev. C. Neville preached at St. Nicholas, Gloucester, the same morning.

The Annual Meeting was held in the Shire Hall, on Monday the 7th, the Lord Bishop of Gloucester in the Chair; and was more numerously attended, notwithstanding an unfavourable day, than on any preceding year. About 190*l*. was collected.

Movers and Secondors.

The Right Worshipful the Mayor of Gloucester, and the Assistant Secretary—Gen. Prole, and Rev. John Davies—Major Newenham, and Rev. C. Neville—Rev. F. Elwin, and G. Sandford, Esq.—Col. Barry, and Rev. G. Hodson—Rev. H. Campbell, and Rev. Jeremiah Smith—and Rev. John Martin Whish, and W. Montague, Esq.

The Anniversary of the *Forest-of-Dean Branch* was held on Thursday the 10th of April; the Rev. Robert Strong

in the Chair. Sermons had been preached—on Sunday, by the Rev. T. R. Garnsey, at the Holy Trinity Church; on Tuesday, by the Rev. F. Elwin at Weston, and by the Assistant Secretary at Little Dean; and, on Wednesday, by the Rev. F. Elwin at Brompton.

Third Anniversary of the Worcester.

Sermons were preached for the Society on Sunday the 30th of March, by the Rev. D. Morgan, at St. Oswald's Chapel; and on Sunday, April the 6th, at St. Martin's in the morning, and St. Clement's in the afternoon.

The Annual Meeting was held in the Guildhall, on Friday, April the 11th, the Rev. Digby Smith in the Chair.

Movers and Seconders.

Capt. Sherwood, and the Assistant Secretary—Rev. H. Berkin, and Rev. E. Whieldon—Rev. John Davies, and Rev. John Cawood—and Rev. Mr. Bell, and Rev. Fountain Elwin.

The Collections were between 70*l.* and 80*l.*

Sermons at Monmouth.

The Assistant Secretary proceeded from Worcester to Monmouth; and pleaded the cause of the Society, for the first time, in the pulpit there. A considerable interest was excited, which there is reason to hope will soon lead to the forming of an Association. About 24*l.* was collected.

Fifth Anniversary of the Hereford.

The Rev. T. R. Garnsey preached, on Sunday, April the 13th, at St. Peter's in the morning, and Burghill in the afternoon; and the Rev. H. Gipps, at Leominster and Bodenham. Mr. Garnsey also preached at St. Peter's on Monday Evening.

The Annual Meeting was held in the Shire Hall; which was so filled, that the assembly were several times requested to sit closer, in order to accommodate the fresh comers. The Rev. H. Gipps was in the Chair.

About 150*l.* was collected.

Movers and Seconders.

Rev. John Rogers, and the Assistant Secretary—Rev. C. J. Bird, and Rev. H. Biss—Rev. T. R. Garnsey, and Rev. H. Barnes—Rev. Hugh Stowell, and Rev. T. A. Stillingsfoot—and Rev. J. Woodhouse, and the Assistant Secretary.

Ninth Anniversary of Hibernian Auxiliary.

The Ninth Annual Meeting of this Auxiliary took place in the Rotunda, at Dublin, on Friday, the 11th of April; the Right Hon. the Earl of Roden in the Chair. The various Resolutions were moved or seconded, by the Hon. James

Hewitt, John M'Clintock, Esq., P.E. Singer, Esq., the Rev. Messrs. Athill, Irwin, Roe, Sterrey, Pope, Burke, and Crofton, John Synge, Esq., and Admiral Oliver.

The Secretary, the Rev. J. H. Singer, writes in reference to the Meeting—

One of the most numerous and respectable assemblies that I have ever seen collected, seemed animated by every emotion of Christian Feeling and Christian Gratitude for the prospect of eventual success crowning the exertions of our fellow-labourers.

We extract the chief Resolutions:—

—That while the Society feels and acknowledges the paramount claims of Ireland on the attention of all her Sons, yet, knowing the expansive character of true benevolence, it trusts that convictions of duty, the feelings of humanity, and the due regard for the real interests of the Empire, will commend to their attention and exertions the claims of Africa and India.

—That the Society, looking forward with expectation to the period when faithful Missionaries from Ireland shall enter on the important work of bearing to the Heathen the glad tidings of Salvation, and the Form of Sound Words recognised by our Church, the prayers of its friends are entreated in behalf of the Students, now under its care, and of all others who are similarly engaged in preparing for this labour of love.

—That the Society, in returning Thanks to the Ladies who have assisted the exertions of the Committee, would press on their attention the destitute state of Fifty Millions of their Female fellow-subjects in India; and would claim their prayers and their exertions in aid of the Female Schools recently established in that part of the world.

The Assistant Secretary of the Parent Society will proceed to Ireland in a short time, in order to visit the principal Associations in connection with the Auxiliary.

UNITED BRETHREN.

Formation of an Association at Bristol, in aid of the Brethren's Missions.

THE state and prospects of the Brethren's Missions, with their want of funds, were noticed at pp. 202—205 of our last Volume. An Association was formed in London, a few years since, as our Readers are aware, in aid of the Brethren's exertions. Auxiliary Associations have been established at Liverpool, at Leeds, and at Hull; and, on the 11th of February, another was added at Bristol.

Of this Association, John S. Harford, Esq. is *President*, G. Thorne, Esq. *Treasurer*, and the Rev. T. Grinfield, *Secretary*; and a Committee has been appointed, consisting of 18 Clergymen and Laymen. Benefactions to the amount of 380*l.* 12*s.*, and Annual Subscriptions of 44*l.* 3*s.* were contributed.

Exertions and Economy of the Brethren.

The Committee of the Bristol Association have circulated the following statement:—

In 33 Missionary Stations—in Greenland, Labrador, North America, the West Indies, Surinam, South Africa, and Tartary—there are about 32,000 Christian Converts, under the care of 166 Missionaries; whose attention is not, however, exclusively confined to them, for they also preach the Gospel to many thousands of Heathen in their respective vicinities. The direct expense of all these Stations amounted, in 1820, to 5677*l.* 9*s.* 9*d.*—a sum incredibly small, in proportion to the magnitude and extent of the good effected. But there were arrears and contingencies to be added, partly for the maintenance of aged Missionaries worn out in the service, or of the widows of deceased Missionaries, or for the education of their children: these arrears, when added to the preceding sum, produced a total of 9431*l.* 17*s.* 11*d.*

The particulars of this expenditure were stated in our last Volume, as above referred to. On its amount, the Committee remark—

The smallness of the expenditure is to be accounted for, not merely by the right economy and the self-denying habits of the Missionaries, but also by the gratifying fact, that, in some of the Stations, trades or manufactures, carried on under the superintendence of the Brethren, have been so productive as nearly to cover the whole of the expenses. In the Danish West-India Islands, containing 12,000 Negro Converts, the Missionaries have exerted themselves so effectually, as even to remit 750*l.* during the year 1820, toward the maintenance of other Missions.

Pecuniary Embarrassments of the Missions.

The Congregations of the Brethren, April, 1823.

on the Continent and elsewhere, amount not, on an average, to more than 8000 persons: and these chiefly belong to the humbler classes of society; so that their means of contributing to this expenditure are very small: yet they were able to meet it, in a great measure, until the difficulties and devastations attendant on the late war had so impoverished the Continental Congregations, as to throw the burden almost exclusively on those of Great Britain. With every effort, however, on their part, they are not able to raise above 2000*l.* per annum; less than a fourth-part of the whole annual expense. The Society labours, in consequence, under heavy pecuniary embarrassments: and must long since have relinquished a great part of the Missionary Stations, and yielded up these Christian Inclosures a prey to the powers of darkness, but for the spontaneous bounty of benevolent friends, chiefly in England and Scotland; by whose aid and exertions, upward of 4000*l.* per annum have been collected in aid of the Missionary Fund. Still, an annual sum of 2000*l.* remains to be provided for; to which are to be added unliquidated deficiencies of former years: and, during the present year, this deficiency has been considerably augmented, owing to the dreadful devastations produced by hurricanes on two of the South-African Stations.

On these grounds, the Committee make a strong appeal in behalf of their object; and this appeal is further enforced, by the following statement of the

Success of the Brethren's Missions.

Their Missions among the Heathen have long been regarded by the Christian World with the deepest interest, in consequence of the wonderful effects which they have produced, in civilising the rudest barbarians, and communicating to them the pure light of the Gospel. Wherever the Brethren have preached that Gospel, it has not only proved itself to be the power of God unto salvation, but also the most effectual instrument of producing civilization and order. Religious Instruction and the Arts of Social Life have, under their auspices, gone hand in hand, and each has aided the progress of the other. Savages have become new creatures, not only in heart and conduct, but in personal appearance, and general demeanour. These assertions are

verified by the spontaneous testimony of enlightened travellers, who have visited their remote Settlements; and have been struck with wonder, on beholding the comfortable habitations, the happy circumstances, the humble demeanour, and the fervent piety of the converts from Paganism, whether Greenlanders or Esquimaux, Negroes or Hottentots.

Western Africa.

CHARLOTTE.

(Sierra Leone)

CHURCH MISSIONARY SOCIETY.

Influence of Religion among the People.

SOME extracts from the Journal of Mr. Christopher Taylor, the Superintendent of this Station, will shew that Divine Grace continues to manifest its influence on the hearts of the Christian Converts among the Natives.

Nov. 3, 1821—One of the baptized said, that, first time, he thought he was a good man, and was proud of it; but, this time, much trouble came upon him, and that was to punish the "good" man.

Nov. 10—I was much cast down by a number of unpleasant "palavers," which happen too frequently; but was greatly refreshed in meeting the pious part of my people, to hear their simple statements, and to point them to the Good Physician for the healing of all their spiritual maladies. I read and spoke to them of the affliction of Job. One said that he often has had, and now has, trouble; but if he had such strong trouble as Job had, he could not tell what he should do: I reminded him of the promise, *As thy days are, so shall thy strength be.* Another said, "If Jesus does not save me, I must perish." Blessed truth to know and feel!

Nov. 17—Felt much refreshed in meeting with my Black Brethren. They appear to be growing in grace, and increasing in humility. May God the Holy Spirit carry on His own work!

Nov. 24—This evening, one of the Communicants said, that he was drunk every day. I asked how that was. He said, "Masse, suppose somebody drink rum and he drunk, he don't know what he do: so I stand—sin live in my heart every day, till I don't know what I do; so me drunk."

Dec. 1—This evening, one said—"My heart stand like man go plant rice in the bush, without cutting bush first: the rice can't grow—the bush choke it: so sin choke my heart—I can't grow in grace." Another said, "Sin full my heart: me look all about—me can't find any good." I directed him to look to Jesus by faith, which would give him rest—He being the chief good.

Dec. 8—Read and explained the Seventh Chapter to the Romans; after which, one said, "I thank the Lord Jesus Christ: He keep and preserve me to this day. I can't say any more, for that book done say all what live in my heart."

Dec. 9, Sunday—Felt very cold and dead all the latter part of the week past, and looked forward to this day as a day of trouble and rebuke to my soul; which drove me continually to the Throne of Grace. Now the evening is come, I think that this has been as pleasant a Lord's Day as I have enjoyed for some time past; He having made me feel my nothingness, which caused me to look forward for divine assistance in a greater degree than I sometimes do, although I stand in continual need.

Jan. 12, 1822—Felt comforted and refreshed, in meeting a few upon whom I have reason to believe my labours have not been in vain in the Lord. One of them seemed to be almost overcome with a sense of the love and mercy of God shewn to him whilst in his country, and more especially in his being brought hither.

Jan. 19—Met again my pious friends. One of them said—"I am a fool! I continually fall into sin. Sin never die. My sin cover me like a thick cloud—Ah! I am a sinner!—who shall deliver me? Every morning I wake, I say, 'What! I live yet! still out of Hell!' Oh! thank God through Jesus Christ!"

Another, who had been ill all the week, said—"This week I been sick—I can't rise myself up—I think, Ah, so sinner stand: he can't help himself: he can't turn himself."

One of the women, complaining of her sinful state, said—"I look before—sin live there. I look behind—sin live there! What must I do?" I directed her to look up to Jesus.

Feb. 9—This evening, in meeting the Brethren and Sisters, I felt peculiar pleasure in fulfilling the Gospel commission (according to the grace

given to me) of *Comfort ye, comfort ye, my people, saith your God.*

How easy is it for the Almighty Saviour to say, *Peace! be still!* and immediately there is a calm—a peace which the world cannot give, nor take away. May it be my lot, while I sojourn on earth, to point one and another to Jesus, and say, *Behold the Lamb of God, which taketh away the sin of the world!*

Feb. 16, 1822.—In the Evening Meeting, one said—"Sin trouble me too much. I look on this side, and that side, but can't see any thing that comforts me. Then I go tell the Lord Jesus Christ all them things that trouble me; and beg him, that, as he delivered me from the slavery of man, so he would deliver me from the slavery of the Devil, and make me his freeman."

Feb. 20.—After the Prayer Meeting, I met the Candidates for Baptism, and endeavoured to instruct them in the way of God more perfectly. I asked one of them, if he thought that Christ would save him. He answered, "Yes: He will not cast out any that come to Him."—"Can you come to Him of yourself?" "No: for, *No man can come to me, except the Father, which hath sent me, draw him.*"—"How does God draw sinners to Himself?" He said, He could not tell that.—I asked him, "What does the Holy Spirit shew first to an awakened sinner?" "His sinfulness."—"What next?" "Jesus Christ."—"What next?" He could not tell.—I then explained to him the Gospel plan of salvation.

Feb. 23.—Felt much pleasure in meeting the people. One said, "Thank the Lord Jesus Christ for bringing me to this country, to hear His Word! He good to me, but my heart follow sin every moment. Sometimes my heart say—'You see them people what no hear (believe) God's Word—they no have trouble—they go easy; but you have trouble too much.' But then I consider God's Word says, *There is no peace to the wicked.* When I was in my country, I was sick, till I was left nothing but bone. Then I was in jail one year: plenty people die there, before I was put into a ship, and live on the water six months. Me sick very much—no eat, no drink, for two or three days together; but God keep me: that's why I no die—He bring me safe through all. But, oh that great Day of Judgment! how can I stand then, who am not

worthy to speak to God now! When He say, 'You no hear my Gospel from day to day, from week to week, from year to year, these three years!' What can I say? *Oh wretched man that I am, who shall deliver me?*"—I reminded him that it was very profitable for us, often to remember the way by which the Lord God had led us in the wilderness; and that He, who had saved us in past troubles, would save us in the next.

March 2.—Felt happy this evening, in meeting those, whom I believe to be citizens of the heavenly Jerusalem, and preparing for that blessed habitation.

One of them prayed much against pride; and afterward greatly lamented the temptation to pride by which he had been assaulted. Another spoke much of the sweetness which he found in God's Word, and wished that others might know the same sweetness in it as he did: he said,—"Sometimes, when trouble want to catch one man, his friend can say, 'When that trouble come, I can help you:' but, when it come, he say, 'No! me can't help you there—bye and bye, palaver go catch me:' but God no stand so! for He will never leave nor forsake his people!"

South Africa.

GNADENTHAL. UNITED BRETHREN.

Extracts of the Diary, from Midsummer 1820, to Lady Day 1822.

In our Volume for 1821, pp. 147-152, were printed extracts of the Diary kept at Gnadenthal for the First Half of the Year 1820. We shall now give extracts from the parts of the Diary which have since appeared. From April to September 1821, no Diary has been published.

July 4, 1820.—A person, who had not yet obtained permission to be a Candidate for Baptism, said, "I feel myself so full of sin, that I dare scarcely raise my eyes from the ground, for I know that I am unworthy of the smallest favour: yet I often long, with tears, for the privilege of being a Candidate. Sometimes I think, it is not proper to entertain so strong a desire; and I then endeavour to repress it: but this I find impossible. When I come to Church, and am told of the love of Christ to sinners, it is as if a voice addressed me, 'Even thou He will not reject; come then to Him, just as thou art.'"

A Candidate for Baptism said, "My sister has been long since baptized, but has proved unfaithful to our Saviour. This circumstance has made me reason thus within myself: Why has this grace been conferred upon her, as our Saviour knew that she was not worthy of it; and why am I, on the other hand, suffered to stand in the back-ground? Now, however, I perceive, that just this idea has stood in my way: and I pray our Saviour, to deliver me entirely from it; and to grant me the grace to feel more trouble about my own state, and less about that of others."

A Woman said, "I have been now a long time a poor unworthy Candidate for Baptism, and have often felt distressed on account of it. The fault, however, rests entirely with myself: for I have been often disobedient to the Spirit of God, and acted contrary to my vow as Candidate. Oh that our Saviour would yet have mercy upon me, and cause me to grow in His grace and knowledge!"

July 9, 1820—Nine persons were admitted for Baptism, and twelve baptized: seven were received into the congregation. When the joyful intelligence was made known to them, many were deeply affected, and shed tears of thankfulness for the grace conferred upon them.

In these days, the Baptized and Candidates for the Holy Communion were spoken with individually, by Br. Beimbrech and his Wife; who were much encouraged and rejoiced, by their unrestrained declarations of the state of their souls. One of them said, "Some time ago, it was as if a gulph existed between me and our Saviour. When I wished to draw near to Him in prayer, I could not. But, thanks to Him! the way is now open; and I can address all my complaints and desires to Him, in the most confident manner."

July 20—The conversations held with the Communicants were very satisfactory.

One of them, whose child-like dependence on our Saviour is always edifying to us, said, "Yesterday, something very extraordinary took place. Three oxen broke into my wheat-field during the night, but did not destroy any of the blades of corn, which by this time have grown pretty high. When I perceived this, I thought, This is the Lord's doing: He knows that I am a poor man, and have a large family of children, so that I cannot afford to lose any thing. He has therefore closed the mouths of the

oxen, and said to them, 'Touch it not; for the children are crying for bread.'"

August 10—The Communicants were spoken to in companies, in reference to the Holy Communion. As this regulation had not been adhered to for several years, the impression which the renewal of it made on the minds of all present was very great. The subject of brotherly love, being the main topic of conversation, gave occasion to many edifying remarks. With much feeling and many tears, the Hottentots acknowledged, that, in regard to this essential point, they were yet very defective: each took blame to himself; and many, with much emotion, entreated forgiveness of all present, if they had given offence.

Aug. 13—The celebration of the Festival of this day was attended by a particular sensation of our Saviour's presence: on this occasion, 17 persons, who had been confirmed on the 9th, were favoured to partake, for the first time, of the Holy Communion.

Aug. 22—We held an examination of the boys belonging to our School, in presence of the European Brethren and Sisters, and the parents of the children. On this occasion, 60 boys, who had arrived at the proper age, left the School, to make room for others. We united in offering our tribute of thankfulness to the Lord, who has evidently laid a blessing upon the endeavours of Br. Lemmerz, at the same time encouraging the pupils to make a proper use of their great privileges. We concluded with fervent prayers for the continuance of the Divine Blessing. The Schools consisted, exclusive of the above-mentioned 60 boys, of 127 boys and 150 girls.

Sept.—In the beginning of this month, the Brethren Hallbeck and Clemens, and their Wives, were engaged in speaking with the married people, of whom there are 220 pairs residing in the Settlement. Most of them are truly desirous to live in the experience of the grace of God, and to bring up their children in the nurture and admonition of the Lord. On the latter most important subject, the Missionaries had much circumstantial conversation with each married pair, having a family; and they observed, with pleasure, that, although some were constrained to acknowledge, with shame, their great deficiency in the discharge of their parental duties, more attention appeared to have been paid to them than had been the case formerly:

all of them promised, that, through the enabling grace of our Saviour, they would attend more diligently to the performance of the sacred obligations imposed upon them.

A married man expressed himself as follows—"I never forget to wash my hands and face every morning; and I do not feel comfortable, till I have done it. Oh that I were always equally desirous to have my heart cleansed from the stains of sin! This is the more needful for me, as I have children, to whom I ought to give a good example. One would hardly suppose it to be the case, but I have often remarked, that children are as quick in discerning the blemishes in our hearts, as the spots upon our faces; and then all admonitions become fruitless!"

Another man, a few days ago, happened to meet one of the Missionaries, and addressed him as follows—"What you said to me, the other day, has dwelt on my mind, by day and by night, viz. that I ought to be a Priest in my own house. This duty becomes more and more clear to me, the oftener I think about it. Oh help me to pray, that I may become such a Priest as you described!"

Sept. 7, 1820—Besides the usual solemnities on this day, it was enlivened by the baptism of four married men, who had long been waiting for this privilege. In the evening, the whole congregation partook of the Holy Communion. As usual on such occasions, joyful hymns of praise resounded, both in the morning and evening, throughout our happy Vale of Grace (Gnadenthal). Should our dear Brethren and Sisters, and friends in Europe, be eye and ear-witnesses of such striking occurrences, they would doubtless be powerfully excited to praise the Lord for His mighty works, and thankful for what has already been effected, and the more freely contribute towards the furtherance of the Gospel among the Heathen.

Sept. 9—A School was opened for the great boys and youths, with fervent prayers for the Divine blessing. One for the elder girls had already commenced on the 19th of February.

Sept. 20—A Letter from the Rev. Mr. Messer, at Pacaltsdorp, gave us information, that two of our Communicants, who were there on a visit, viz. Theodore Pitt and Sabina Pitt, had departed this life, by occasion of an infectious fever. Sabina lost her speech seven days before her departure, which

took place on the 20th of July; in consequence of which, Mr. Messer could not report much on the subject of her state of heart, during her illness; he had, however, a short time before her falling sick, seen pleasing proofs of her attention to spiritual things, when she partook of the Holy Communion with his congregation of Hottentots.

Concerning the last days of Theodore Pitt, his Letter stated, that, during the progress of his disorder, his heart was continually engaged in converse with his Saviour. On one occasion, he expressed himself thus to a Hottentot: "Many of my friends have been to see me, but I have felt no freedom to converse with them. Our Saviour has sent you to me, that I might tell you what is in my heart: a child of God should say nothing, but what our Saviour enables him to speak; otherwise he speaks from pride, deceives himself, and is punished for it by indifference and dryness of heart." He then added, "I am quite astonished at the faithfulness of the good Shepherd; that He has had mercy, even on the poor Hottentots, and sent to them teachers, who stand at the entrance of the fold, and compel the wild sheep, who would rather remain outside, to enter in. I hope," he further remarked, "that I have given no one here offence; but the words of a man are often like an invisible pernicious blast, which does mischief before one is aware of it. It may, therefore, have been the case; and if so, I beg forgiveness of all."

Sept. 29—Nineteen persons received permission to become Candidates for Baptism; 13 to be baptized; and 5 to be received into the congregation. Brother and Sister Thomsen had previously spoken with our people; and expressed themselves particularly gratified with many of the children, whose declarations were uncommonly free and openhearted.

Maria Jacobs, an unbaptized child, said—"My earnest desire is, that I may become a child of God; and it therefore grieves me, that I cannot yet attend the meetings of the baptized children. I have often followed the advice of my dear mother; and prayed to our Saviour, that He would open my heart, whenever I go to Church; and I feel that He hears my prayers, and blesses me, when I attend the meetings."

Another child, when asked if he was obedient, answered in the negative, and

began to weep. He added, "I often displease my parents, and also our Saviour, by my disobedience; but I am always uneasy in consequence of it, till I have prayed for forgiveness."

October, 1820—The speaking with the Baptized and Candidates for the Holy Communion, in which we were about this time engaged, was encouraging. The following particulars are extracted from the report:—

Frederick Michels said—"Since I have been baptized, I cannot sufficiently thank our Saviour for the grace conferred on me. Not that I account myself better than I was before; but the Lord, by His Spirit, convinces me of whatever is sinful in my heart or conduct, and I am thus driven to Him for help. I feel often disposed to leave the company of others, to pour out my heart before Him. Oh that I might remain throughout my life in such a blessed intercourse with Him!"

Antje David said—"When I think what our Saviour has suffered for me, and that I do not by any means requite Him as I ought, I feel quite ashamed: but I still perceive that He follows me with love and mercy. He is not like a man who sleeps occasionally; for in the night I have often cried to Him, and experienced that He heard my prayer."

Nov. 2—A married woman, Valeria Kubido, was translated into eternal rest. She was baptized in 1814, and became a Communicant in 1816. The satisfaction which we so frequently have the favour to enjoy, when attending the death-beds of our Hottentot Converts, was, on this occasion, afforded to us in a particular manner. A deep sense of her own unworthiness, and a firm confidence in the mercy and merits of her Redeemer, were manifested in the clearest manner, by the expressions which fell from her lips. She cleaved in truth to her Saviour, and once said—"Let things go as they will, I will not depart from Him: at His feet will I continue to retain my station."

Nov. 4—Marcus Hess, a man who had been for some time excluded, was suddenly called out of time. A propensity to theft was the means of his not only losing his privileges as a member of the congregation and inhabitant of our place, but even of his becoming amenable to the laws of the country. A short time ago, in consequence of the favourable testimonials given by the landdrost of

Zwellendam, who, from his conduct, had reason to believe that a change had taken place in him, we gave him leave again to live in our place. From the time of his return to us he complained of a constant pain in his abdomen, the cause of which could not be explained. On the above-mentioned day it suddenly attacked him with such violence, that he sunk to the ground, and in an instant expired. This occurrence made a deep, and we hope an abiding impression upon our Hottentots.

Nov. 8—Fourteen persons were confirmed for the first enjoyment of the Holy Communion, in the usual solemn manner.

Nov. 14—We held an examination of our Girls' School, and found much cause to rejoice at the proficiency which they had made. Eighteen were honourably discharged from further attendance: they were much affected, and shed tears when they took leave of their teacher and fellow-scholars.

Jan. 1, 1821 — Powerfully encouraged by the gracious declaration contained in the Daily Words for the First Day of the New Year—*A bruised reed shall he not break, and the smoking flax shall he not quench*—a declaration, the truth of which we have abundantly experienced in the time past, we were enabled to cast a believing look into the future. We offered up our united supplications at the Throne of Grace, that the patience, love, and forbearance, with which our Gracious Lord has led this congregation, may still be extended toward us; and that, in the time to come, the smoking flax may become a burning and shining light to all around. Many of the strangers who attended our New-Year's Services expressed, before they left us, their thankfulness for the blessing which they had enjoyed.

Departed, in a very happy manner, an old married man, David Valentyn. He was baptized in May 1795, by Br. Marsveld; and, in 1798, became a Communicant. We can give him the testimony, that it was his earnest desire to walk worthy of the Gospel; and to shew forth the praises of Him, who had called him out of darkness into His marvellous light. He seemed, at the very commencement of his last illness, to have the conviction that it would prove the means of his departure; and he rejoiced at the thought so much, that he could not join in the satisfaction expressed by his friends, when any symptoms of a

favourable nature appeared. The pleasure which we experienced in visiting him was, however, chiefly produced by the evidence that he gave of a truly humble and contrite spirit, trusting alone in the merits of a merciful and faithful Redeemer. He often said, with much emotion—"Oh, I am the most unworthy of all to whom mercy has been shewn! The longer I live, the more I am astonished at the matchless patience and love, which our Saviour has displayed toward such a miserable being as I am."

March 19, 1821.—After a short examination of the children in the Boys' School, Br. Lemmerz, who has been their teacher for five years, took leave of them: most of the parents and relations of the pupils were present; and the many tears shed by all at parting, proved how much their late teacher was beloved and valued by them. Br. Stein was introduced as his successor.

In the following days, Br. Lemmerz and his Wife went through the village to take leave of the Hottentots, having received an appointment to Enon. Both on this occasion, and when Br. Lemmerz preached his Farewell Sermon on the 25th, the emotion was general; nor were particularly encouraging proofs wanting, that their services had been blessed to this congregation.

Oct. 27.—Was the funeral of the widow Theresa Armoed. She was an old inhabitant of Gnadenthal; but as her husband was engaged in military service, she wandered about for many years, in different parts of the Colony: three years ago, she returned to Gnadenthal, and was again permitted to reside among us. In the beginning of the present year, she was afflicted with a cancer in the face; and in a few months the disorder increased so much, that her very appearance was most distressing. In April, upon her urgent request, she was baptized at her own house; and although, both before and after this transaction, she manifested a degree of reserve upon the subject of her state of mind, we can confidently believe, that she knew and loved the Lord Jesus. The favour granted to her, to be baptized on her sick bed, appeared to make a deep impression upon her heart; and a peculiar cheerfulness and serenity of mind was in the sequel perceptible.

Nov. 21.—Was the funeral of a married man; Nathan Jaas. He received

Holy Baptism in October 1811, and in September 1815 attained to the first enjoyment of the Holy Communion. We can give him the testimony, that he had learnt to know himself as a helpless sinner, saved only by grace, and that amidst all weakness it was his constant desire to live to the honour of his Lord and Saviour. In his last sickness, it was a satisfaction to visit him. If, at times, the thought of parting with his wife and children, in the prime of his life, caused him sorrow and perplexity, it was not long before his confidence in God, and resignation to His will, returned with all their consoling power, and enabled him to rejoice again in the love and mercy of his Lord. A few days before his end, he said—"I have now resigned myself entirely into my Saviour's hands, and am ready to meet Him, whenever He may please to call me."

Dec. 31.—During the course of the year, several changes have taken place in our company. Br. Lemmerz and his family have removed to Enon. Br. Stein and his Wife, and Sister Schwinn, have come to us from Groenekloof. Our number at present consists of seven married couples, two widows, and nine children.

Jan. 1, 1822.—Our hymns of praise at the commencement of another year, were mixed with fervent supplications to our merciful Father, that it would please Him to alleviate the distress which at present prevails to such an extent in the whole Colony, and particularly to shew mercy to the members of our own congregation. We were much comforted by the portions of Scripture which are appointed in the Brethren's Church for our consideration on the first day of this new year. *The Lord God is my strength*: Hab. iii. 10. and, *Lo! I am with you always, even unto the end of the world*: Matth. xxviii. 20. And we were encouraged to believe, that, according to the declaration of the Apostle, *All things, even the severest temporal necessities, shall work together for good to them that love God*.

Jan. 7 and 8.—We held the classes of the Communicants. The conversation was uncommonly lively and unreserved; and we rejoiced to perceive the freedom with which our Hottentots encouraged one another, to confidence in our Saviour, and brotherly love toward each other. We were much edified by

the many declarations of childlike confidence in God, which proceeded from their lips. He will not put their faith to shame.

Jan. 13, 1822—We held our Annual Meeting with the Chapel and School Servants and Overseers; and took occasion to remind them all of that faithfulness in our respective offices, which we owe to the Lord, our Common Master. It affords us, on such occasions, much joy, to perceive that they have a deep sense of the importance of the several charges committed to them.

Jan. 14—Br. Kritch and his Wife were engaged in speaking with the New People, Candidates for Baptism, and Baptized Children; and had cause to thank the Lord for the blessing which they themselves enjoyed in discharging this duty. Among the Candidates for Baptism, a particular visitation of grace was manifest; and even the Children and Young People, concerning whom we often feel some anxiety, were more than usually affected.

Feb. 27—Twelve persons were solemnly confirmed for the enjoyment of the Lord's Supper, amidst a powerful perception of the Divine presence. We were happy to discover, during the previous period of instruction, an evident work of grace in their hearts; and earnestly pray that they may be enabled to keep the vows which they on this occasion offered to their God and Redeemer.

Distress of the Settlement.

This subject was noticed in a Postscript to our last Volume, and at pp. 12 and 13 of the Survey. We add some extracts from Mr. Hallbeck.

He writes in February 1822—

The distress throughout this Colony is very great indeed. Under this calamity, it is to us here some consolation, and a subject of thankfulness to our Heavenly Father, that our orchards and gardens, and those of our Hottentots, have been more than usually productive. The well-known old pear-tree, planted by Br. Geo. Schmidt, has this year produced 15 sacks of pears; which exceeds anything known, even in the most fruitful seasons. An essential improvement has been made in the distribution of the water in the mill-course; by which a great number of Hottentots' gardens, which at this time of the

year were always parched, are now luxuriantly productive.

In April, he states—

One particular feature in the Diary, which I send you herewith, will strike you; I mean, the few deaths recorded. Excepting the departure of an unbaptized person in the month of February, the last funeral of an adult was on the 30th of November last year, now five months ago; and on Easter-Sunday Morning, when, in the Litany, we called to mind those Members of the Congregation who had departed since Easter 1821, only four men and six women were named; whereas, on an average, we have had between 20 and 30 deaths of adults in one year. This is a consoling circumstance; inasmuch as it shews, that the effect of the great scarcity, by which poor Hottentots are compelled to eat but seldom, and little at a time, and hardly any thing but the produce of their gardens, is not injurious to health.

In July, Mr. Hallbeck thus pleads the cause of the suffering Hottentots:—

My former Letters have made you acquainted with the distress into which we have been plunged, in consequence of the failure of two successive crops. I also mentioned the noble gift made by Government to our poor Hottentots at Gnadenthal, of 4000lb. weight of rice and 15 sacks of wheat. About a month ago we received this most seasonable relief, for which we cannot sufficiently thank our worthy Governor; and, above all, our Heavenly Father, who inclined his heart to feel for our wants.

We have at Gnadenthal a great many poor, aged persons, besides helpless children. So general is the want of provisions, that it would have been impossible to go through the labour of sowing the 15 sacks of wheat, had we not stepped forward and provided the labourers with food. By this and other unavoidable expenses of the poor's box, that account is already involved in a debt of upward of 100 dollars (about 8*l.* sterling); and before the end of this distressing year, I fear there will be a still greater deficiency. But what is to be done? We make every individual exert himself to the utmost to provide for his own and his family's subsistence; and many are compelled to leave the place and seek work in distant parts of the

Colony; but the aged, sick, and helpless must be cared for here. I am confident, that, were you here to see the distress existing, you would not blame me for rather incurring debts, than leaving these poor creatures to perish for want. If their sufferings were owing to their own indolence or thoughtlessness, I should feel very differently toward them; but, since it is by God's providence, I trust He will not forsake us in this extremity, but provide means for our relief. As they have of late years been improving in industry, and particularly last year done their best to guard against the calamity, I will do what I can to make their case known to such who have the power, and to whom I trust the Lord will grant the will, to help them; knowing that what they do to these poor despised Hottentots, who believe on Him, He will graciously consider as done unto Himself.

Celebration of the Brethren's Centenary Jubilee.

Mr. Hallbeck gives the following description of this Celebration:—

The 17th of June, 1822, being the Centenary Jubilee of the renewed Church of the Brethren, was celebrated at Gnadenenthal as a day of rejoicing in the Lord. We had an extraordinary Service at the Church, when eight adults were baptized; and two youths, baptized as children, received into the congregation.

In various ways, we likewise contrived externally to distinguish this Day of Jubilee before the usual yearly festival-days. The Church was decently adorned; and upon the front of the desk an inscription fixed, in Dutch—"This Jubilee-Year shall be holy unto you." In the afternoon, the whole Congregation assembled in the grove before the Church; and walked in order round the grove and gardens, singing hymns of praise and thanksgiving for the mercies of God bestowed on the Church of the Brethren, and, by its service, on their nation also. When the procession arrived at the old pear-tree, Br. Marsveld and the other Missionaries seated themselves on the bench which surrounds its stem, the Congregation forming a circle around it. When the singing ceased, I rose and observed to the Hottentots, that, probably about the same time, our Brethren at Herrnhut were standing round the spot where the first tree was

felled for the building of that Settlement: I reminded them, that this pear-tree was probably the oldest existing monument of the labours of the renewed Brethren's Church among the Heathen, and the fittest emblem that could be produced of what we and the whole Brethren's Unity ought to be; for, though now at an age of upward of eighty years, this tree has become more fruitful than ever: thus we wish and pray, that our old age might be as our youth, and that the Lord would renew our days as of old. The whole scene, and the various ideas to which it gave rise, caused among our people great emotion, and our old venerable Father Marsveld was quite overpowered by his feelings. In the evening, we made a little illumination in two of the principal windows, at which the following inscriptions, in Dutch, were exhibited—"Building of Herrnhut, xvii January, MDCCXXII;" and, in the other, "Christ the Corner-stone, upon which ye likewise are built."

During the following days the Hottentots expressed themselves most feelingly on the subject; and said, that it had not only been a day of ceremonies, but of real grace.

Origin and Language of the Hottentots.

Mr. Hallbeck writes on this subject:—

I am endeavouring to obtain some knowledge of the Hottentot Language, and to collect their traditions respecting their origin and early history. Our Missionaries here always thought that they knew nothing about it: but the fact is, that they were ashamed and afraid to tell their tales; as, on their conversion to Christianity, they were led to despise their old sayings and customs.

When I mentioned to an old man, that I wished to save the Hottentot Language from total extirpation, he was delighted with the idea; and brought two other old men with him, to give me lessons, by which I have made a beginning to form a kind of Hottentot Vocabulary. As the questions which I put to them convince them that I feel interested in their history, and that they need not fear rebuke if they reveal to me their former national customs whatever they may have been, they are quite unreserved. I have thus elicited many curious facts.

The Hottentots call themselves "Gkhui gkhui," pronounced with a click of the tongue or throat; and say that they did not come from the interior of Africa, but over the sea.

Their tradition runs thus:—There arrived at the Cape, somewhere about the site of Cape Town, "a House of Passage"—this is a literal translation of the Hottentot word, meaning evidently a ship or boat—containing a man and his wife, with two boys and a girl, a bull and cow with three calves, two more bulls and a heifer, a ram and sheep with three lambs, and two other rams and a sheep; and these were the progenitors of all the Hottentots and their cattle. Where they came from, my reporters did not know; but I think some conjecture may be formed from the language. The sun and moon have the same appellation in the Hottentot and Hindoostan Languages. I possess the Lord's Prayer in the language of Madagascar, and find that "sica" is the word for "our" in both that and the Hottentot. Hence I presume, that we must look to the East Indies or the Eastern Archipelago for the home of the ancestors of the Hottentots.

Besides the colony that came to the Cape, another seems to have arrived somewhere about Plettenberg's or Mossel-Bay. "Houtniquas" signifies men that wear sail-cloth; and it is remarkable, that the Koopman and Hessequa Tribes, the former of which possessed the land from Cape Town to Vier-en-twintig Revier and Breede Revier, and the latter from Breede Revier to Greenland on this side of George, speak one language or dialect, and the Houtniquas and Gonaquas another. Hence Sparrman and Vaillant differ in their names for the same thing. The fact is, one has noted down the Hessequa and the other the Gonaqua word.

The Bojesmans are run-away Hottentots. Their origin is said to be this: that, on account of the very great severity with which the Hottentots punished their children for any fault, but particularly for losing their cattle, the children were in the latter instance afraid to return home; and thus a tribe of run-aways was formed, whose smaller stature and meaner appearance originated in their hard manner of living, and the difference of their language in their separation from and enmity to other Hottentot Tribes.

We were formerly told, that the Hottentots knew nothing of an Evil Spirit; but they both knew him, and dreaded his influence. Their "T'Geikas," or sorcerers and doctors, were in his service; and it is to be noticed, that these T'Geikas performed the same kind of juggling tricks, which are described in Br. Haensel's account of the Nicobar Islands—an additional circumstance, by which their origin may be guessed at.

GROENEKLOOF.

UNITED BRETHREN.

The Scorned humbled.

We extract the following striking passage from the Diary of this Settlement:—

Br. Stein set out to purchase some cattle. On his journey, he spent the night with a Farmer, who soon shewed his contempt of religion and religious persons; and, among the rest, of all Missionaries and Ministers of the Church: he concluded his remarks upon them, by saying—that he lived and acted as he pleased—that there was a time for all things; a time to go to church, a time to dance, and to teach his children to dance; nor need any one be strictly virtuous. Br. Stein replied—"And would you dance under the gallows, on which your Father had suffered the merited punishment of death?" "God forbid!" exclaimed the Farmer: "how could I dance there!" The Missionary answered—"Then consider, that the Son of God, who is our Creator and our Lord, suffered innocently for us; bearing all our sins, and likewise those in which you seem to delight, in His body, on the cross; becoming a curse for us, and dying a death of pain and torment, far greater than what a man suffers on the gallows. If you reflect on this, you will no longer wish to live the slave of sin." The Farmer replied—"O Sir, such words I have never heard before: and I beg as a favour, that whenever you, or any of your Brethren, come this way, you would always make my house your home."

African Islands.

MADAGASCAR.

LONDON MISSIONARY SOCIETY.

From the Journal of the Rev. David Griffiths, one of the Society's

Missionaries, we extract some passages illustrative of the state and habits of the people.

Traits of Native Manners.

We were surprised to see all our Scholars, one morning, with their hair loose, and clothed in their Malagash dress, viz. a piece of cloth, as formerly, turned round their loins. On inquiry, we were informed that his Majesty's Aunt was no more, and that the people were lamenting her loss. During a few days, all ranks, both in town and country, ceased from manual labour, and were, with their hair unplaited, hanging loose over their shoulders, in great lamentations. The whole town was as still as a calm after a great storm—profound silence among all.

His Majesty one day employed an Englishman to cut his hair at his country-seat: when his Majesty returned, he informed us that he had cut his hair in the English fashion. The Natives take much pride in plaiting their long black hair very neatly and curiously: of this they thought so highly, that I am persuaded if a person would have offered any of them a thousand pounds for cutting off his hair, he would not have accepted it. But their attachment to the King and regard for his character are such, that they thought little of their plaited hair any more, and would not rest satisfied till the King was pleased to give them his consent to cut their own also. On the following morning, the children of the school and the principal people in the town would give us no rest till we lent them combs and scissors for that purpose, saying, that they now are become like the Whites. Though this is apparently a trivial affair, we took upon it as no small preparative to the reception of more important instructions, principles, manners, and customs. Ever since, the King dresses himself in a European dress; and many of the people have put on hats and caps, and have paid greater attention to cleanliness and decency of dress.

Mutiny of Women against the Missionaries.

The following extract discloses a singular scene. It took place on the 15th and 16th of April of last year. The word "Kabar" seems to be used for a message or address,

and also for a public meeting; and to be analogous to the "Talk" of the Indians.

The King was informed of a Mutiny of Women, from a district to the north, who rose against him and the Whites in town. Orders were instantly issued to collect the soldiers; and, in less than two hours, 2000 were gathered together in the Royal Court-yard. A "Kabar" was delivered to them, relative to their fidelity and allegiance: they unanimously protested, that if any of their brothers or sisters, fathers or mothers, should discover the least disaffection to the King, they would be the first, by his Majesty's permission, to put them to death.

The next day, about 4000 Females arrived at a village about a mile to the east of the town, and sent their Kabar to the King, saying, that they were come to inform his Majesty that they were not satisfied with his proceedings. The King sent to them a messenger, to demand what were their grievances—whether they were vexed because their friends and relations were made soldiers and employed in his service, or because they were too heavily taxed. They answered in the negative: but the leaders came forward, and said that they were come to testify their dissatisfaction with his Majesty's proceedings, and request him to change his conduct, and put an end to or deliver the whites in town up to them. His Majesty sent them a second message to this effect:—"Am I not King, and may I not do as I please in these matters, without consulting you?"

The next orders issued were, to select the ringleaders out of the crowd, and inquire who were the first instigators of this insurrection—whether there were any man, who had excited them to it, or was it merely their own invention? They boldly replied, that *they*, and they only, were the instigators of it; and said that every woman of note, even the King's own Mother, should be fined a Spanish Dollar, if she refused to join them.

The next orders delivered were, to set four of the principal women apart from the rest; and, as soon as the gun fired, the soldiers of the district ran, as they were ordered, with great speed, and put them to death with their bayonets.

When this unhappy affair was over, his Majesty sent for us, both Missionaries and Artisans, and informed us of the painful duty which he had been obliged to discharge, in consequence of the insurrection of these silly women. "These women," said he, "were disaffected, because they wished to remain for ever in ignorance, and be like beasts; and because I would have them instructed and become wise, and like Europeans—because they were displeased with me for cutting my hair without consulting them, and also adopting European Customs;" adding, that he had put four of the principal to death, and that we need not apprehend any evil on account of that, "for," said he, "I will arrange all things so as to put an end at once to such wicked devices as these." We thanked him for his gracious promises of regard and protection.

Great Kabar, or Public Meeting.

On the 23d of April, Mr. Griffiths writes—

To make the necessary preparations for the great Kabar, on the ensuing Thursday, his Majesty left the capital this morning, in great pomp, for Amboomang, the former residence of his Royal Father. The principal officers in the army, riding, preceded the train: his Majesty, walking down the hill, followed with his body guard and female singers. Having reached the plain, he rode gently on to the opposite hill, where he was saluted and received by two regiments, forming two separate lines from top to bottom; and then ascended the hill, and marched on between the lines to Amboomang. The immense crowds of all ranks following were such, that every road and path was completely covered; so that this populous town was almost deserted by its inhabitants.

On the 25th, this Kabar was held. Mr. Griffiths gives the following view of this remarkable scene:—

His Majesty was pleased to send horses for Mr. Jones and myself, and bearers for Mrs. Jones and Mrs. Griffiths; but, deeming it rather dangerous to expose them to the heat of the sun, we only accepted of the horses—started off early in the morning, and arrived on the spot, about 15 miles north of the capital, about eight A. M.

On our arrival, we were astonished to

find, among the numerous hills around, such a large and beautiful plain, occupied by the army, and to see such an immense crowd of people surrounding the parade-ground.

When the regiments to the east, west, and south of the parade were formed, his Majesty moved forward from a neighbouring hill, with the 2d brigade guarding him, and two field-pieces, and fifty royal artillery: to the north-east of the parade he was received by a general salute. After riding in his carriage round, and reaching the stage erected in the centre of the plain, he took off his military uniform, and put on that of the Kabar. And having seated himself, he was pleased to send for Mr. Jones and myself to come and sit with him on the stage, that we might have a complete view of the soldiers going through their exercise.

The regularity and dexterity which they exemplified gave the greatest satisfaction to the King; and also to their General and Instructor, Mr. John Brady, who was sent hither by his Excellency Governor Farquhar some time ago for that purpose.

After going through several rounds, the soldiers were called in, and formed into close columns, as near as convenient to the stage, that they might hear to advantage. The King gave orders to unfix bayonets, while he should pray. His prayer consisted of a few words, offering thanks to God, or the King of Heaven, for past favours, and praying for future blessings.

The soldiers having again fixed bayonets, his Majesty delivered an eloquent speech, which was no less cheered by the military than applauded by the populace. Some of the leading ideas were as follows:—

Having commended the soldiers for the dexterity which they evinced in the exercises of the day, he stated to them the dying expressions of his Royal Father:—"Radama—you see that our people are happier and richer than any others in the island: remember, that it will be as much to your honour to be their king, as their felicity to be your subjects; therefore rest not till you reduce the whole island to your authority." These words I have deliberately ruminated upon, and kept in mind to this day, and every one present longs to see them fully completed; and, to meet the last wishes of my Father, I have used all

possible means, and have effected much by your arms, your muskets, spears, and sagois: but, thoroughly convinced of the superiority of disciplined troops to answer our purposes, I issued orders in the great Kabar, last November, that a goodly number of Volunteer Youth should be disciplined; and you see, that, through an alliance with one of the most enlightened powers, I have been enabled to raise this mighty army—thirteen thousand disciplined men under arms! My Men—have not we ever been invincible, and did not unexampled courage and intrepidity distinguish our fathers? Are not our towns and villages impregnable? Now, my Men—not to mention my own private feelings and public sentiments, and the one heart, the one mind, the one feeling, and the one sentiment which you all possess; must we fall short of any of the heroic exploits of our forefathers? And must such a powerful host as this shrink or yield to any power? No; we are invincible! we are irresistible! All powers must submit to us, and all opposition must vanish before us. Had he who is no more"—alluding to his Father—"been present, to witness this powerful force, and to see how far his wishes have been effected, his heart would have been overwhelmed with joy. 'Now, my Men—if every one do his duty, there is no evil from internal broils to be apprehended, nor any invasions from a foreign enemy to be dreaded.'

These closing compliments to the soldiers were applauded by loud and general acclamations. When they had subsided

His Royal Highness Prince Rataffe, General-in-Chief, Commander of the Northern Army, consisting of the 2d and 4th brigades, rose up, addressed the King, and delivered an eloquent speech, assuring him of the most unfeigned fidelity, and making the most solemn oaths, in the name of his army, of their unshaken allegiance to their King.

The other officers of their respective regiments followed, with eloquent speeches of similar import, till dusk—six hours, from one till seven. The import of some of their oaths is as follows: "If we do not discharge our duties, obey the King's orders, and to the utmost of our power meet with his wishes in all things and on all occasions, let the King order us to be burned alive,

poisoned, beheaded, torn in pieces, speared to death, exposed to the beasts of prey, and to the fowls of the air, or buried alive, &c."

After dismissing the people, his Majesty left the stage, entered his tent rejoicing, and sent for Mr. Jones and myself to come and dine with him, before we should leave for Tannarivoo. He was highly delighted with the transactions of this day; and observed, at dinner, that such assemblies as these were his *Gazettes* or *Newspapers*.

Though preparation for war is repugnant to our feelings and principles, we cannot but admire his Majesty's proceedings in raising up such a mighty host since last November. We speak thus, because we are fully persuaded that it is the only means to put an end to petty wars and plundering, and to abolish the Slave Trade, and is a preliminary step to the civilization of these people.

But sentiments of a higher stamp and feelings of a purer nature were excited in our bosoms: they were not the attainment of a little more land, riches, and honour, nor even the protection of ourselves and property; but the liberation of immortal spirits from the bondage of guilt and misery—the translation of soul and body from a state of sin and corruption to that of holiness and grace—the attainment of celestial and eternal treasures and honours—and the possession of an everlasting kingdom and glory.

The sight of an assembly exceeding EIGHTY THOUSAND, and the hearing of one speaker after another addressing with fluency an audience exceeding thirty thousand, made us look forward with ardent longings to the time when we shall address a similar audience on subjects infinitely more important, and, when understood, infinitely more attractive.

Caspian Sea.

ASTRACHAN.

SCOTTISH MISSIONARY SOCIETY.

UNDER this head in the Survey, a general view was given of the labours of the Missionaries among the Tartars of the vicinity. Some extracts of their Journals, in the early part of 1821, will shew with what assiduity and patience Christians

must carry on their benevolent designs among these people.

Visits to Tartar Villages.

Selenca—In the northern division of this large village, we held a long conversation with several persons. A man, passing by on horseback, inquired about our religion. We explained to him the fundamental doctrines of the Gospel, and contrasted them with the tenets of the False Prophet. He remarked, "One of Mahomed's precepts is to kill Christians;" we replied, "A religion which commands murder must be a bad one; but our's teaches to love our enemies, and to do good to all men!"—unable to bear this, he rode off. Our number had now increased to about 40, to whom we read the 5th and 6th of Matthew, and 3d of John, and a few pages of the Catechism: they heard with attention; and we charged them to reflect on what they had heard.

We proceeded to the middle division of the village. A number of men were sitting: we saluted them. Soon after, the person, who had disputed with us on horseback in the north district, made his appearance: as he drew near, he said, in a vaunting tone, "You wander about from morning till night, and you have not made one of us a Christian!" He was answered, "You sow your fields in spring, and expect harvest some months after: so we expect, by the blessing of heaven, that good will result from our labours, though not perhaps till many days hence." A Tartar standing by, hearing us express this confidence in God, immediately took the alarm, ordered us to be gone, and threatened to petition Government to punish us for disturbing their peace. We departed.

After we had left the village, we were followed by two interesting lads, who requested books. We gave them a Testament and a copy of Genesis.

Malasgol—We wandered through the place, without meeting one person. When about to depart, we found a few, to whom we read a portion of Scripture; but little attention was paid to us.

Jiminelle—We met with a few men, and conversed with them. "Can you read?" "No."—"Shall we read to you?" "If you please;" and they very politely rose, to give us their seats. They asked many questions, and confessed that all which we said was true.

The assemblies of British Christians

are considered as dignified by the presence of females; but it is not so among the inhabitants of Jiminelle. A female, perhaps the most honourable in the place, who heard us, occupied only the place of a slave; and was disregarded by all, except her despotic husband or master.

After spending upwards of an hour in reading and conversing with these people, we left them; thankful to God for the opportunity afforded us for declaring the Gospel to perishing souls.

Cazeau—On approaching this place, we introduced ourselves to some men who had been at the burial of one of their Hajles. The business which they had been engaged in opened for us the subjects of the shortness of life, the certainty of death, the immortality of the soul, the connection between time and eternity, and the means of attaining eternal life. They listened with attention, asked us many questions, and begged us to read. In the village, we collected a considerable number, most of whom were young: some opposed; yet still we had an opportunity of declaring to them the Gospel.

Teek—We had the satisfaction of being listened to with some degree of attention, by a considerable number who collected round us, as we addressed them at the corner of a street. Aware that the appearance of a new labourer (Dr. Ross) would have some effect in awakening their curiosity, we ordered our address and our reasonings in such a manner, as to give them an opportunity of hearing the wonders of redeeming love from the mouth of a stranger; and though nothing occurred materially different from the incidents reported by your Missionaries on former occasions, there was certainly a degree of candour in some of the hearers and of respectful behaviour in others, which we could not but regard as a token for good, in a quarter of the village where a very different spirit had sometimes been manifested.

Bashlaba—Our attempt to secure the attention of the Natives here was far from being equally successful. A few incidental remarks, indeed, were offered: but, instead of listening to them, the company to which they were addressed broke up; apparently with a view to avoid the contagion, which seemed to be anticipated as the probable result of coming into contact with Infidels. After traversing the village, and failing in

our endeavours to secure a hearing, we ordered our sledge and withdrew, under the influence of impressions and feelings of a much more gloomy complexion than those which had the ascendancy as we approached their humble dwellings, hopeful, as we were, that their attention might equal that of their countrymen, to whom we had spoken in the Name of the Lord at the village of Teek.

On another visit, we addressed several persons. Asked one who was more talkative than the rest, whether he believed in the statement contained in the First Chapter of the Korân, viz. that "God is the King of the Day of Judgment." He was not very explicit in his answer; but, taking advantage of the quotation which we had given them from their Korân, we endeavoured to shew, that, as they believed in a Day of Judgment, it was indispensably necessary to prepare for that day—that if God will be the Judge, he must be just, and that, except His justice is satisfied, we must perish. But, before we had got this length, the greater part of our audience had removed to the opposite side of the street, in order to avoid hearing these unwelcome tidings. Unwilling, however, to leave them, we crossed toward them; but as soon as we had reached them, they again removed to their old station, maintaining all the while an obstinate silence. We then desired James (the interpreter) to elevate his voice, so that they might hear; when we declared to them the only way of escape from hell, and of access to heaven; beseeching them, upon leaving them, to remember what had been said, and to reflect upon the solemnities of death and judgment.

Jumella—We had a long and interesting conversation, with a still greater number of the Natives than was contained in our audience at Teek. Availing ourselves of a wish expressed by one of them, to hear some particulars respecting the death of Christ, we requested John Abercrombie to read the account given of this important event by the Evangelist Matthew; and offered such remarks in explanation as it occurred to us might enable them to form just views of a transaction, of the nature and design of which it so much concerned them to have distant and authentic information. The behaviour of the audience was respectful; and, from the looks of some of them, it was manifest that the language of their feel-

ings was, "What strange things are these, which you bring to our ears!" That considerable attention had been paid by, at least, one of them, is evident from a circumstance since reported by our brother Mr. Carruthers: on visiting the village a week or two after, he was accosted by one of the Natives, who informed him that two of his brethren had been there preaching to the people; and, to the no small surprise of our friend, repeated the substance of our discourse, with a degree of readiness and perspicuity, which shewed that, so far from being forgotten as a matter of indifference, it had found a place among the treasures of the memory.

Kullakow—We could get no people to speak to. We called upon the Molah of the village, with whom we have been acquainted for some time: we expected that he would have been on the eve of setting out for Mecca; but found him stretched on his mattress, and labouring under an attack of rheumatism, which rendered the time of his departure uncertain: ill as he was, however, he rose soon after we entered; and, having taken his Korân, began to discourse to us about the Virgin Mary. The attempt to interrupt him was vain, and we soon after bade him farewell. Poor man! we shall probably not see him again on this side the grave.

Conversations with Persians.

The attention of the Missionaries to the Persians in and near Astrachan was also mentioned in the Survey; with the advantages afforded by their disposition and character. Mr. Glen and Mr. M'Pherson write on this subject, in reference to February of last year—

We continued our visits among the Persians, in the manner formerly reported: the reception given us by the natives of that country, and others who speak their language, encourages us to perseverance. For particular reasons, we find it advisable, in the mean time, to visit them in company; and, in order that such of them as are in the habit of calling on us may come to know when to find us in the Mission House and free from other engagements, we have adopted the plan of being in waiting for them at home, and visiting them in their lodgings, alternately. For the latter service, we have fixed on Tuesday, Thursday, and Saturday.

The number of Testaments and Tracts put into circulation, in the visits made during the month, is considerable. The disposition to receive them still continues; and we have not, in a single instance, returned to our lodgings, since last report, without the satisfaction of having put one or more of them into the hands of this or the other deluded Mahomedan, in the hope, that, with the instructions which accompanied them, they might prove the means of leading them to the Only Saviour.

One day, an application was made to us for an Arabic copy of the "four books," understood to be in our depository, by a Merchant who had received a commission to that effect, from one of the chief Mollahs in Ispahan. We suppose the books which he referred to are the Law, the Psalms, the Prophets, and the Angeel or New Testament. We had only two of them in Arabic, the Psalms and the Angeel, of each of which we gave him a copy, with the addition of a Persic New Testament; for all of which he seemed thankful, and promised to forward them to his friend the Mollah, by the earliest caravan for Ivan.

In addressing the Natives, we have never lost sight of the recommendation given us in your Circular Letter of Nov. 20, 1821—by avoiding disputation, whenever it could be done; and endeavouring, if possible, to secure, a hearing, without awakening angry passions, by a professed attack on the religion of Mahomed. On this principle, indeed, we had made it our business to act, before receiving any particular instructions on the subject; and we are happy to report, that, keeping it still in view, as a maxim approved of by our constituents, we have, in several instances, had the satisfaction of being allowed to preach Christ Crucified, without being interrupted by impertinent questions. On other occasions, however, we have found ourselves under the necessity of risking their displeasure and sealing our condemnation as confirmed Infidels, by discussing some of the points at issue between us, and obviating certain difficulties connected with the doctrines of the Trinity, the Divinity of Christ, &c. which to them appeared to stamp absurdity on the very face of the system taught by us, as being founded on the Scripture.

Of the nature of their cavils, and the difficulty of meeting them in such a

manner as to secure ourselves from the charge of believing IMPOSSIBILITIES, we shall content ourselves at present by adverting to two out of several discussions, that took place in the course of the month, on other topics; the one of them with a Merchant who often calls upon us, the other with one of the most learned Mollahs in Derbent who has passed the winter in Astrachan.

The discussion with the Mollah respected the evidences of the truth of Christianity and Mahomedanism, respectively: it took place in his lodgings, in presence of a number of his countrymen. "Suppose," said the Mollah, "I were coming to Britain, and altogether ignorant of your religion, by what process of reasoning would you convince me that it is from God?" In reply, we adverted to some of the leading evidences of the authenticity of the Scriptures; the miracles performed by Christ and His Apostles, for example—the concurrence of enemies and friends as to the truth of the facts recorded in the Scriptures as miraculous, &c. &c. The soundness of our arguments he immediately assented to, in as far as they went to prove that the Messiah was a true prophet; but, instead of giving us time to set before him some of the practical conclusions to which his concessions would have led, he proposed a question, which, as we found it impossible to get it evaded without acknowledging that we deserved to be considered as Infidels, we answered in substance as follows:—*Mollah*. "Why don't you also believe that Mahomed is a true prophet, and that his religion is from God?" *Missionaries*. "Because, in our opinion, his claims are not attested by sufficient evidence." *Mol*. "How so? He wrought miracles as well as Christ." *Miss*. "What were they?" *Mol*. "He divided the moon into two, for the confirmation of the faith of his followers." *Miss*. "This we cannot believe; as an event so extraordinary must have been seen and recorded as a wonderful phenomenon, by many in different parts of the world, besides the few who are alleged to have witnessed it." *Mol*. "The miracle was performed at night, when men were asleep." *Miss*. "It is incredible that all could have been asleep, at that instant, but Mahomed and his followers: in towns, there would be guards and sentinels who must have observed it; and in the fields, shepherds

watching their flocks, whose notice it would not have escaped."—*Mol.* "The heavens might be covered with clouds; and thus prevent people, in other places, from seeing the miracle." *Miss.* "It is not at all probable that a cloud should, at one and the same time, overhang all the regions in which the moon would otherwise have been visible; and prevent the inhabitants of the world from witnessing a miracle, which, if true, it so much concerned them to see with their own eyes."—*Mol.* "Is not the world round?" *Miss.* "It is."—*Mol.* "Might not the moon, in this case, be visible in one part of the world, and invisible in the other?" *Miss.* "She not only might, but must have been out of sight in many parts of the world; but if she was any considerable way above the horizon, in Arabia, she must have been visible in Egypt, in the Holy Land, in Astrachan; and if approaching her zenith, there was nothing in the curvature of the earth to prevent her from being distinctly seen above the horizon, both in Greece and Hindoostan. In this case, if the event had taken place, learned men, though ignorant of the cause of it, would have recorded the matter of fact, as they have done eclipses of the sun and moon; but, so far as we know, there is not a trace of any thing of the kind, except among the followers of Mahomed."—*Mol.* "It was not intended that all should see it." *Miss.* "It is very improbable that it should have been concealed from the world at large, by clouds or otherwise, if it really took place; particularly as, in your opinion, the religion which it was intended to confirm was for all mankind."—At this stage of the argument, a spectator struck in, with a degree of vehemence that we had seldom witnessed among the Persians; exclaiming, "And how do you prove that the miracles of Christ were really performed?"—at that instant the Mollah commenced his mid-day prayers, and left the Layman to put the Infidels to silence.—In answer, we repeated some of the evidences which had already been sanctioned by the Mollah as valid. "But," says the Mussulman, "I deny the truth of your assertion respecting the miracles of Christ. How can you prove that they were really performed in the manner asserted by you?" "From the coincidence between the concessions and statements of all the early authors who have adverted to them; how different soever their religion,

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whether Heathens, Christians, or Jews; and how remote soever they might be from one another, when preparing their respective narratives." For a time, he affected not to perceive the force of what we said; but, after cavilling at some of our statements and inferences, he admitted the soundness of our arguments, as the Mollah had done before; taking care, however, to qualify the concessions, by adding, that the miracles of Mahomed were, in like manner, entitled to credit, and ought to command our belief. The whole company, however, seemed to feel the force of the objections advanced by us against the credibility of this pretended miracle. Indeed, there is little room to doubt, that the Layman took the matter in hand merely to afford the Mollah an opportunity of making an honourable retreat at the hour of prayer; and therefore, without attempting to sound a triumph over the Layman, or challenging the Mollah to renew the combat, we embraced the opportunity afforded us by the conclusion of his prayers, for introducing a remark or two that seemed to be called for, in explanation of our views, and then took our leave of them with the usual expression of respect.

The other conversation respected the "Hakkannas," the right of men to pardon or to refuse pardon to offences by which they are injured;—and the "Hakkullah," the right of God to pardon or punish only those offences committed directly against himself. Respecting this conversation, it is unnecessary for us to say more, than that we endeavoured to point out the absurdity of supposing that any creature could have a right to withhold his pardon for an offence that God was willing to pardon; and that, by calling in to our aid the use of what has been denominated the Socratic method, we completely succeeded, in so far at least as to make the Gentleman acknowledge the soundness of our doctrines (which we shewed him were the doctrines of the Angeel) respecting forgiveness, and to abandon the position, that a creature could have a right to insist on punishing with the damnation of hell any person that God was willing to pardon. May we not hope, that, by such concessions, his mind may be gradually opened and prepared for entertaining more just notions of the character of God than heretofore, and to trust the keeping of his soul to the only wise God and our Saviour Jesus Christ.

India beyond the Ganges.

MALACCA.

LONDON MISSIONARY SOCIETY.

Dr. Milne's Exposition, in Chinese, of the Epistle to the Ephesians.

THE late Dr. Milne transmitted to the Directors the following outline of this Exposition; on which "he appears," as they justly remark, "to have spared no pains, in order to render it acceptable and satisfactory, so far as relates to the explanation and illustration of the text, to the inquisitive Heathen." We quote it, as an example and stimulus to other Missionaries who may be situated among intelligent Heathens.

1. A SHORT PREFACE, explaining the principles on which the Exposition is constructed, commences the book.

2. A CAPIOUS INTRODUCTION, containing a sketch of the Writer of the Epistle—of the city of Ephesus—of the first establishment of a Church there—the time, place, and occasion of writing the Epistle.

These prefatory matters being despatched, the work itself follows, which embraces—

1. An abridged view of the CONTENTS OF EACH CHAPTER, the contents being prefixed to their proper chapter.

2. The TEXT of the paragraph under consideration, in a large character, and written a line higher up the page than any of the other parts.

3. CRITICAL AND EXPLANATORY NOTES, which are generally copious throughout; as there are in the Epistle many references to the Jewish Economy and the Grecian Mythology, which the readers cannot, as those in Christian Countries, be supposed to be previously acquainted with. Besides, where the subject warranted it, a freedom has been taken in illustrating Christian Doctrines and in combating Pagan Errors; which will be the less necessary in future, as the Chinese become acquainted with Divine Truth, and as theological works on particular subjects increase. This will account for the length and copiousness of the Notes.

4. A PARAPHRASE, following generally in the order of the verses as they lie, and connecting the sense of the whole.

5. A PRACTICAL IMPROVEMENT of the chief truths contained in the paragraph explained, follows; the object of which is, to apply the doctrine of the text to the heart and conscience of the reader.

6. There are some MARGINAL REFERENCES at the top of the page, according to the Chinese custom of margins; but these are not numerous.

7. For the sake of adapting the work for use in the closet and family, the Epistle is divided into FORTY-FOUR PARAGRAPHS; each paragraph having its explanatory notes, paraphrase, and improvement, attached to it. A few supplementary sentences, for the sake of connecting the present and preceding paragraphs, have been thrown into the paraphrase, where they seemed necessary.

8. At the end of the volume is appended a SUMMARY OF THE WHOLE EPISTLE, divided into two parts, doctrinal and practical; which concludes the work.

The necessity of this full and minute explanation may not be perfectly obvious to every person, at first thought; but if it be considered that the Heathen know nothing of Jewish Antiquities, or of the sources from which Scripture Language is borrowed, or of the history of the countries bordering on Judea, or of the system of Christian Theology, or of Ecclesiastical History—if these things be duly considered, the necessity of a very full and particular explanation will be evident; especially if it be farther taken into account, that there are as yet no other books in the language, to which the Heathen could be referred for information. In proportion as the other parts of the Exposition of the New Testament advance, the necessity of so very full and particular a definition will diminish, as the reader can be referred to some preceding part of the work for the requisite information.

With respect to the execution, it would ill become me to say any thing. I, of course, conceive it calculated to be useful; or I would not have spent so much time and labour on it, nor would I now presume to offer it to a respectable body of Christ's Ministers and Disciples. But I am well aware how imperfect it is. May that God, for the promotion of whose blessed Gospel I wish humbly to dedicate it, graciously forgive its defects, and render it of some service to the interests of His Church in China! for I trust the day is coming,

though it may not be near, when the "Church of Christ in China" shall be as common a phrase, as the "Church of Christ in Europe" now is. In the hope of this desired event, the "Exposition" has been written: and in the same hope I wish to go on, as He shall enable me, in preparing materials for the use of that, as yet future, Church. I am sensible that some may object to this, from a doubt of its IMMEDIATE necessity and utility; but it is difficult for a man to account for, and still more so to go against the convictions and impressions of his own mind; and I hope, that, while looking forward to future ages, the more immediate duty of oral instruction is not neglected, according to the strength and opportunities afforded.

The expense of preparing a set of good blocks will amount, I suppose, to 50*l*. The work contains about 86,000 characters: if to these the points and head lines be added, they will amount to 90,000. The expense of printing it with the defective fount of moveable characters which we possess, would amount, I think, to much more than four times that sum; for there are three different sizes of letter, which would require as many different sizes of character: this would necessarily be very expensive. On the Chinese Mode, the different sizes of character are all cut on the same block, by the same hand, with the same ease, and at nearly the same price. But indeed, in our circumstances, and with our views of the subject, we are fully satisfied that the Chinese method of printing is the most suitable to their language, and best adapted to our purposes.

India within the Ganges.

Vindication, by Rammohun Roy, of the Rights of Females.

A TRACT was lately published by Rammohun Roy, entitled "Brief Remarks regarding Modern Encroachments on the Ancient Rights of Females, according to the Hindoo Law of Inheritance." We shall extract the principal parts of this Tract; as the statements of this able Advocate of the Rights of his Country-women cannot fail to strengthen that sympathy for their degraded condition which has been recently awakened.

In the beginning of the Tract, the Author gives, in a Note, the following view of the manner in which, as he conceives, India lost its ancient civilization:—

At an early stage of civilization, when the division into Castes was first introduced among the inhabitants of India, the Second Tribe, who were appointed to defend and rule the country, having adopted arbitrary and despotic practices, the others revolted against them; and, under the personal command of the celebrated Purusooram, defeated the Royalists in several battles, and put cruelly to death almost all the males of that tribe. It was at last resolved that the legislative authority should be confined to the First Class, who could have no share in the actual government of the state, or in managing the revenue of the country under any pretence; while the Second Tribe should exercise the executive authority.

The consequence was, that India enjoyed peace and harmony for a great many centuries. The Brahmins, having no expectation of holding an office or of partaking of any kind of political promotion, devoted their time to scientific pursuits and religious austerities, and lived in poverty: freely associating with all the other Tribes, they were thus able to know their sentiments and to appreciate the justness of their complaints; and thereby to lay down such rules as were required, which often induced them to rectify the abuses that were practised by the Second Tribe.

But, after the expiration of more than two thousand years, an absolute form of government came gradually again to prevail. The First Class, having been induced to accept employments in political departments, became entirely dependent on the Second Tribe; and so unimportant in themselves, that they were obliged to explain away the laws enacted by their forefathers, and to institute new rules, according to the dictates of their cotemporary princes: they were considered as merely nominal legislators; and the whole power, whether legislative or executive, was in fact exercised by the Rajpoots.

This tribe exercised tyranny and oppression for a period of about a thousand years: when Mussulmans, from Ghuznee and Ghore, invaded the country; and, finding it divided among hundreds of petty princes detested by their

respective subjects, conquered them all successively, and introduced their own tyrannical system of government, destroying Temples, Universities, and all other Sacred and Literary Establishments.

At present, the whole Empire, with the exception of a few provinces, has been placed under the British Power; and some advantages have already been derived from the prudent management of its rulers, from whose general character a hope of future quiet and happiness is justly entertained. The succeeding generation will, however, be more adequate to pronounce on the real advantages of this government.

An account of the Four Castes above alluded to—the Sacred, Military, Trading, and Servile—will be found at pp. 251—253 of our Volume for 1818.

The main subject of the Tract—The Vindication of Female Rights—is thus introduced:—

With a view to enable the public to form an idea of the state of civilization throughout the greater part of the Empire of Hindoostan in ancient days, and of the subsequent gradual degradation introduced into its social and political constitution by arbitrary authorities, I am induced to give as an instance, the interest and care which our Ancient Legislators took in the promotion of the comfort of the Female part of the community; and to compare the Laws of Female Inheritance which they enacted, and which afforded that sex the opportunity of enjoyment of life, with that which Moderns and our Contemporaries have gradually introduced and established, to their complete privation, directly or indirectly, of most of those objects that render life agreeable.

By quotations from Six authorities, the following position is first established—

All the Ancient Lawgivers unanimously award to a Mother an equal share with her Son in the property left by her deceased Husband, in order that she may spend her remaining days independently of her children.

But Modern Expounders, "whose opinions are considered by the Natives of Bengal as standard autho-

rity in the division of property among heirs," have thus explained away this ancient law:—

A widow can receive nothing when her husband has no issue by her; and in case he dies leaving only one son by his wife, or having had more sons, one of whom has happened to die leaving issue, she shall in these cases also have no claim to the property: and, again, should any one leave more than one surviving son, and they, being unwilling to allow a share to the widow, keep the property undivided, the mother can claim nothing in this instance also. But when a person dies leaving two or more sons, and all of them survive and be inclined to allot a share to their mother, her right is, in this case only, valid.

The degradation of the sex, in consequence of these perversions of the law, is thus feelingly traced by the Author:—

Under these expositions and with such limitations, both step-mothers and mothers have, in reality, been left destitute in the division of their husbands' property; and the right of a widow exists in theory only among the learned, but unknown to the populace.

The consequence is, that a woman, who is looked up to as the sole mistress by the rest of a family one day, on the next, becomes dependent on her sons, and subject to the slights of her daughters-in-law: she is not authorised to expend the most trifling sum, or dispose of an article of the least value, without the consent of her son or daughter-in-law, who were all subject to her authority but the day before. Cruel sons often wound the feelings of their dependent mothers, deciding in favour of their own wives, when family disputes take place between their mothers and wives. Step-mothers, who often are numerous on account of polygamy being allowed in these countries, are still more shamefully neglected in general by their step-sons; and sometimes dreadfully treated by their sisters-in-law, who have fortunately a son or sons by their husband.

It is not from religious prejudices and early impressions only, that Hindoo Widows burn themselves on the piles of their deceased husbands; but also from their witnessing the distress in which widows of the same rank in life are in-

volved, and the insults and slights to which they are daily subjected, that they become in a great measure regardless of existence after the death of their husbands: and this indifference, accompanied with hope of future reward held out to them, leads them to the horrible act of suicide.

These restraints on female inheritance encourage, in a great degree, Polygamy—a frequent source of the greatest misery in Native Families. A grand object of Hindoos being to secure a provision for their male offspring, the law which relieves them from the necessity of giving an equal portion to their wives removes a principal restraint on the indulgence of their inclinations in respect to the number which they marry: some of them, especially Brahmins of higher birth, marry ten, twenty, or thirty women; either for some small consideration, or merely to gratify their brutal inclinations—leaving a great many of them, both during their lifetime and after death, to the mercy of their own paternal relations. The evil consequences arising from such polygamy the public may easily guess, from the nature of the fact itself, without my being reduced to the mortification of particularizing those which are known by the Native Public to be of daily occurrence: to these women there are left only three modes of conduct to pursue, after the death of their husbands;—to live a miserable life, as entire slaves to others, without indulging any hope of support from another husband;—to walk in the paths of unrighteousness for their maintenance and independence;—or to die on the funeral pile of their husbands, loaded with the applause and honour of their neighbours. It cannot pass unnoticed by those who are acquainted with the state of society in India, that the number of Female Suicides in the single province of Bengal, when compared with those of any other British Provinces, is almost ten to one: we may safely attribute this disproportion chiefly to the greater frequency of a plurality of wives among the Natives of Bengal, and to their total neglect in providing for the maintenance of their Females.

The Writer then cites Five ancient authorities in support of the following position:—

A Daughter is entitled to one-fourth part of the portion which a Son can inherit.

But one of the Commentators, now followed in Bengal—

—sets aside the right of the daughters, declaring that they are not entitled to any share in the property left by their fathers, but that the expenses attending their marriage should be defrayed by the brothers.

The Author adds—

In the practice of our cotemporaries, a daughter or a sister is often a source of emolument to the Brahmins of less respectable caste (who are most numerous in Bengal) and to the Kayusths of high caste: these, so far from spending money on the marriage of their daughters or sisters, receive frequently considerable sums; and generally bestow them in marriage on those who can pay most. Such Brahmins and Kayusths, I regret to say, frequently marry their female relations to men having natural defects or worn out by old age or disease, merely from pecuniary considerations; whereby they either bring widowhood upon them soon after marriage, or render their lives miserable. They not only degrade themselves by such cruel and unmanly conduct, but violate entirely the express authorities of Munoo and all other ancient lawgivers.

After quoting a few of these authorities, the Writer adds—

Both common sense and the law of the land designate such a practice as an actual sale of Females; and the humane and liberal among Hindoos lament its existence, as well as the annihilation of Female Rights in respect of Inheritance introduced by modern expounders. They however trust, that the humane attention of Government will be directed to those evils, which are chief sources of vice and misery and even of suicide among Women; and to this they are encouraged to look forward, by what has already been done in modifying, in criminal cases, some parts of the law enacted by Mahomedan Legislators, to the happy prevention of many cruel practices formerly established.

How distressing it must be to the Female Community, and to those who interest themselves in their behalf, to observe daily, that several daughters in a rich family can prefer no claim to any portion of the property, whether real or personal, left by their deceased father, if a single brother be alive; while they

(if belonging to a Kooleen Family or Brahmin of higher rank) are exposed to be given in marriage to individuals, who have already several wives, and have no means of maintaining them!

Should a widow or a daughter wish to secure her right of maintenance, however limited, by having recourse to law, the learned Brahmins, whether holding public situations in the Courts or not, generally divide into two parties; one advocating the cause of those Females, and the other that of their adversaries. Sometimes, in these or other matters respecting the law, if the object contended for be important, the whole community seems to be agitated by the exertions of the parties and of their respective friends, in claiming the verdict of the law against each other. In general, however, a consideration of the difficulties attending a law-suit, which a native woman, particularly a widow, is hardly capable of surmounting, induces her to forego her right; and if she continue virtuous, she is obliged to live in a miserable state of dependence, destitute of all the comforts of life: it too often happens, however, that she is driven, by constant unhappiness, to seek refuge in vice.

The conclusion of this forcible Tract is highly honourable to the British Authorities in India:—

At the time of the Decennial Settlement in the year 1793, there were, among European Gentlemen, so very few acquainted with Sanscrit and Hindoo Law, that it would have been hardly possible to form a Committee of European Oriental Scholars and learned Brahmins, capable of deciding on points of Hindoo Law. It was therefore highly judicious in Government, to appoint Pundits in the different Zillah Courts and Courts of Appeal, to facilitate the proceedings of Judges in regard to such subjects. But, as we can now fortunately find many European Gentlemen capable of investigating legal questions with but little assistance from learned Natives, how happy would it be for the Hindoo Community, both male and female, were they to enjoy the benefits of the opinion of such Gentlemen, when disputes arise, particularly on matters of inheritance!

Lest any one should infer, from what I have stated, that I mean to impeach, universally, the character of the great body of learned Hindoos, I declare, positively, that this is far from my intention: I

only maintain, that the Native Community place greater confidence in the honest judgment of the generality of European Gentlemen, than in that of their own countrymen. But should the Natives receive the same advantages of education that Europeans generally enjoy, and be brought up in the same notions of honour, they will, I trust, be found, equally with Europeans, worthy of the confidence of their countrymen and the respect of all men.

CALCUTTA.

CHURCH MISSIONARY SOCIETY.

From the communications of the Rev. J. A. Jetter, stationed at Mirzapore, in the Native Town of Calcutta, we shall extract some account of the

State of the Natives.

The place is well adapted for a Missionary Establishment; because, on all sides, we have native houses and huts around us. This affords us an opportunity, sometimes to our great grief, to see these people in their most deplorable condition; while our ears are every day pained, by the senseless music and noise, which accompanies their Idol Worship.

The temporal miseries, alone, of the lower order of people around us would move the heart of any Christian, to aid the Missionary Cause, both by his prayers and his money. I do not say too much, when I assert, that most of these Hindoos are, almost in every respect, like the brutes which perish. We are surrounded, too, by a set of people, who lurk in secret, watching opportunities to cheat and defraud you. And as the employment of a Missionary naturally brings him in contact with these people daily, he has to attain very sad experience in this respect. May these lamentable facts raise our compassion toward them; and may we, who are daily beholding these abominations, never become indifferent about them! as you, my esteemed Friend, in one of your letters warned us. May our exertions, on the contrary, be more persevering and our prayers more fervent, in behalf of this enslaved and miserable people! And may we, by the gracious assistance of our Divine Saviour, be always ready to give an answer to those who wish to dishonour Christianity, and thus, by well doing put to silence the ignorance of foolish men!

Mr. Jetter's account of his conversations with some of the Natives will throw further light on their condition :—

At Divine Service at Kidderpore School, several persons have come to listen to what was spoken; and conversations have taken place after the Service was over. But these conversations, on the side of the inquirer, did not seem to proceed from a serious and candid search after truth, but rather from a wish to expose and ridicule it, if possible. When I was speaking, for instance, on the depravity of the human heart, and the entire inability of man to do any thing of himself which may be acceptable in the sight of God and procure his favour, a Brahmin came forward, and endeavoured to disprove what I had said; which he did, however, in a mild manner. He referred, as might be expected, to their penitential and rigorous ceremonies. After he had spoken, I said, "Supposing all that you have spoken of to be acceptable to God, do you think that you can justly demand any reward for the same; or will God be obliged to grant you eternal salvation on account of your good works?" All present were listening for an answer; but the Brahmin was not quite prepared for one. I then proceeded, "See, although a child does all in its power to please its parents, and studies by every means to fulfil their commands; yet that child can never make any just claim for reward, because it has only done what it was its duty to do. In the same manner must we regard our obedience, or services to God: if we have done all, it becomes us to regard ourselves still as but unprofitable servants."

On going out, one day, to converse with the people, an old man, of 95 years, attracted my notice. I asked him, "What is your hope of things to come? for you must be aware that you will soon die." His answer was, "My hope is in a son that I have." "This," I said, "may be a hope and consolation to you now; but will not accompany you when you die: tell me, therefore, what idea you have of the world to come, and what you expect will be your destiny there." "I know nothing of things to come," was the old man's answer: adding, "What will be my fate, God knows." I briefly explained to him the way to heaven, and how we must be cleansed from our sins, and be en-

abled to approach the Holy God. Having heard this, he said to the rest that stood about, "These are good words! these are good words!"

State and Progress of Boys' Schools.

Mr. Jetter's communications enter much into this subject. A general view of these Schools was given at p. 37 of the Survey. The various particulars which follow will interest our Readers :—

The greatest part of my time has been hitherto taken up with the Native Schools; which employment, although connected with trials and difficulties, is a pleasant one indeed to me, and I hope that the Lord will make it more so; for many things shew already, that He is, in a special manner, about to establish His kingdom among the benighted Heathen.

At Kidderpore School, the children will read any book which may give them; and some of them have already read a considerable part of the New Testament, which they are able to understand.

We have begun to hold a religious meeting in that School, every Monday Evening. We sing a hymn, in Bengalee; and I read a portion of the Evening Prayers, which have been translated by Br. Schmid. His translation of the Collects, with the Gospels and Epistles according to Mr. Ellerton's version, is now printing. After this, I read and expound a portion of Scripture.

It is pleasant to witness the favourable change which has taken place in this School. When I first visited it, and began the necessary reformation, several of the children, under different pretexts, left the School: but now many of their prejudices and apprehensions are vanished; and I can freely speak of the Christian Religion without any injurious effect on the attendance at the School.

In our other Schools, they do not yet read the Gospels: but the books which are introduced are of such a nature, that their Hindoo folly is undermined by them. The History of Joseph, as it is found both in the late Mr. Ellerton's Dialogues and in the Holy Bible, is read without any objection in all our Schools; and I trust that, by the Divine assistance, we shall by and bye succeed in introducing the Gospels also.

Schools do not prosper so much in

large towns as in villages; because the people in the towns keep their children so much away from School, that they are unable to comprehend the books which they may read: for although the Gospels are written in the plainest language, yet the children cannot fully understand the sense, unless they have beforehand read a series of introductory books. The subject differs so much from all their peculiar notions, that their minds want first to be tilled, like a fallow field, before the seed can be sown. There are, besides, many holidays, which, in a wealthy town, are accompanied with more pomp and splendour than the poor people in the villages can afford, and consequently attract the town children more frequently from School. We must be very thankful indeed, if we get the children to attend the School during three quarters of the year: one quarter, at least, is occupied in holidays.

These hindrances, however, must not lead us to confine our benevolence to those who are perhaps more ready to receive it: on the contrary, let our benevolence be also extended to those, who yet would rather see you turn your back on them. Grateful hearts we must not yet expect: these are rare things among the Hindoos. Let us do our part: let us make them acquainted with the truth, and give them opportunities to become acquainted with it: then if they still choose the broad road to destruction, we are clear of their blood. But, my Christian Friends, let us not think that we have fulfilled our part already. No! there are great things yet to be done: we have scarcely entered on our labour. More especially, let the gift which you bring for the advance of Christ's Kingdom be accompanied with your fervent prayers; and always remember your friends and brethren in Christ, whom the Lord hath more particularly called to labour among the Heathen, in your public and private devotions. We want your prayers as much as your pecuniary aid; and rest assured that the Lord will not leave the exertions which you make, humbly and sincerely depending upon Him, without a blessing and reward. He, who promised a recompence for a cup of cold water, given in the name of a Disciple, will He not bless you, who are engaged in His most glorious work, with all heavenly blessings; and finally, after this life, receive you into His eternal mansions!

In a subsequent despatch, Mr. Jetter writes—

Our Schools are coming round; and lose more and more of the prejudices, which were, not long since, very strong. The objections, however, which prevail against our books, are not removed without a struggle; as will appear from the following circumstances.

I introduced the second part of Ellerton's Scriptural Dialogues, which treats on the Fall of Man. At the end of this part, the name of Jesus Christ is once mentioned, which gave offence to some of the parents of the children. The School Pundit, to whom I first gave it, made a complaint against this book; saying, "By reason of this Name, several of my scholars did not come to-day." Upon this I told him, that I should admit no such vain excuses, but should make the deficient number of boys a reason for lowering his wages. I made it my object to gain the affection of the children, and nothing more was said about it.

The day following, I gave the same book to the first class of another School: it was received without hesitation. But, two days after, the Pundit came to me, and said, "Several of the children stayed away from School, because their parents objected to the book which you gave them the other day."—"Could you not reconcile their minds," I said, "and bring them back?" "No," he replied—"Well," said I, "then it will be best that you shut up your School, if you cannot do any thing more." He went away; and I found, on a succeeding visit to that School, that the boys not only were all come back, but read this book also. As it had been, however, for some time in contemplation to open another in its stead, in a more promising place, and as I found it necessary to give an example of disapprobation to the other Schools, I asked the boys in the first class, "Did you object to read this book?" "Yes," said they. I then took the book out of their hands, and said, "You are by no means obliged to read it, but I shall now shut up your School."

This had a most desirable effect on our other Schools: I have not only heard no complaints since, but the Pundit of another School, who had not yet received the book, came the day following and asked for it.

In the beginning of February, I opened a New School, at Bag Bazar; a very

populous part of the Native Town, and chiefly inhabited by respectable people. When I went there first, to see the children who wanted to be admitted into this New School, I found, to my surprise, no less than 125 children, 32 of whom were able to read an easy book. A great crowd of people collected, so that both inside and outside the School was full; and I found it necessary to delay my arranging them into classes till the next day. The number now attending the School is, at an average, 110 children. That School gives me much pleasure indeed, as I see the parents of the children taking great interest in the instruction of them, which is not everywhere to be found.

In the middle of the same month, I went to view a spot of ground for a New School: and had scarcely reached the place, when a crowd of people surrounded me; who, on hearing that I was come to erect them a School, were very happy. I distributed several Tracts among the boys, who were quite anxious to have them; though the contents were well calculated to give offence, because directly opposing their foolish notions of religion. I left the spot, greatly rejoicing at the interest which the people manifested in the instruction of the rising generation.

We have not yet been able to satisfy the wishes of these people. I hope that our Christian Friends in Europe will, with redoubled exertions, prosecute the work of our Lord, when they hear from so many quarters the long wished-for news—the ardent desire of the Heathen for knowledge!

In April, Mr. Jetter writes—

Boys' Schools might be extended to any degree, had we but the means of doing so. Out of Seven Petitions which were presented, only two have yet been acted on. With the male sex, it is now no more difficult to get them to school: the great want is, enlarged funds, in order to extend instruction further and further. The little which has been done hitherto, can hardly be called a beginning, considering the multitude of people who are still perishing for lack of knowledge.

These Schools are efficient means of introducing the Gospel among the Heathen. A Missionary may go out every day, and preach the *saving health* to perishing sinners; but, if he is not under-

stood, as is too often the case, what profit will arise from his exertions? The ignorance among the lower orders of people (who are especially the objects to whom the Gospel is to be preached, because the great people do not wish to hear it) is very lamentable indeed. I have been speaking about the Word of God to my School-boys, to whom with ease I could make clear any doctrine or truth; but when I came to speak to an ignorant multitude, the easiest doctrines or truths could only with great difficulty be explained to them. For example—when addressing a number of people, I remarked, "This you know, that you are sinners."—"What is a Sinner? what is a Sinner?" they began to murmur. I asked them again, "Do you not know that your hearts are unclean, and that you always entertain evil thoughts?" "This," they said, "we know." I proceeded, and pointed out the Saviour to them.

Our Schools are situated in the most populous parts of the Native Town. The farthest is five miles from the Missionary House, and the nearest about half a mile distant. The tract of land which we occupy affords full scope for the most laborious and zealous Missionary. May the Lord enable us to till the ground well, that we may at last be rejoiced with the fruits of the same!

A month ago, I also opened an English School on our premises; into which I have received the most promising and advanced boys from our Bengalee Schools: and it shall be always held out as a reward, to those who have been diligent and well-behaved while in the Bengalee Schools. In this School, no other than Christian Books are used. The number of Scholars at present in it is 18, which could easily be increased were we to receive any boy who may ask for admission. A few among these boys are supported by the Society; but the rest live with their parents, and attend only at school-hours. The school commences at ten o'clock, and closes at three.

The School Room is also used for a Bengalee Chapel, where I perform Divine Service every Sunday Morning. The worship is commenced with singing a Hymn; next I read the Prayers, in which some of my English School-boys join; and, after Prayer, I deliver my Sermon. The hearers are, for the present, but few; and consist chiefly of our own people. We know, however, that the

work of our Blessed Lord shall prosper; and, according to the Scriptures and experience, the kingdom of God has always a small beginning.

After the Service is over, I give to two or three of the English-School-boys, who came down with me from Burdwan, having been in the English School there, the heads of my Discourse, or some questions to answer; which they do in English. Perhaps it will be interesting to you to see a specimen of their performances: I shall, therefore, insert here the Questions and Answers of last Sunday.—Q. "Do you believe in two or more Shasters shewing us the way to heaven?"

A. "If I were to believe in two Shasters, I must expect hell for my portion: therefore I believe in one true Shaster, to inherit heaven."—Q. "Why can there be only one true Shaster?" A. "Because there cannot be two or more Gods, but only One True and Living God: therefore there must be only One True Shaster."—Q. "Which Shaster is the true one—the Hindoo, Mussulman, or Christian?" A. "From the little sense that I have, observing the different Castes in Calcutta, I think the English Shaster to be the true one."—Q. "What will be the consequence of following the false, and what the reward of obeying the true, Shaster?" A. "To follow that which is false, is to inherit hell for everlasting; and to follow the true Shaster, is joy for our souls for ever."

It is really a great delight to me, and encourages me to persevere, when I am permitted to witness some fruit of my labours; and I rejoice more and more, in the thought of being a servant of the highest of all Masters. By the grace of God, I am able to say, with the Psalmist, *The times are fallen to me in pleasant places*. No employment whatever could afford me more joy than that of a Missionary. The only thing, which I too often regret, is, that I am not so faithful in this holy and important office as I could wish to be. May the Lord graciously enable me to say with truth of heart, "Unto Thee I LIVE, unto Thee I wish to resign myself, and for Thee I wish also to DIE!"

Progress of Female Schools.

For a general view of this subject, we refer to p. 38 of the Survey. The formation of the First Girls' School in connection with the Sô-

ciety, is thus reported by Mr. Jetter, under date of Jan. 23, 1822:—

I am happy to say, that, by the assistance of our Lord, I have been able to form a Female School, quite close to our house.

We commenced on the 14th instant, with 8 girls; who began with the alphabet, and, though they had never been in the habit of committing to memory, they have by this time learned the whole. The first day, the female parents of several of the children came to see what was going on with their children. Being doubtful whether we could be so disinterested as to spend money without seeing any profit on our side, they said to the Pundit, "Who knows that they will not take away our children by and bye?" This, the Pundit repeatedly told them, would not be the case; but, in order to persuade them fully, he was obliged to give them a declaration in writing—that they should take and hang him up, if any such thing should happen: thus they were satisfied; and now the number of scholars has increased to 13, only in these few days, and we have every reason to believe that we shall succeed in this most desirable work. In several other places, we have intimations of the same nature.

On the 31st, Mr. Jetter writes—

This day I received the First Petition for a Female School. It greatly rejoiced both myself and all my Christian Friends.

This Petition, which was in Bengalee, was signed by various Hindoos, and was followed by a list of a number of girls who wished admission. It was addressed, in the usual way of compliment to those whom they consider as their superiors, "To the exalted, honoured Mr. Jetter;" and was thus expressed—

As you are pleased to establish Schools in many places, in which the male children of many poor people receive good instruction, we beg to inform you, that in the village Shootalootee, in the Bazar Shyampahhor, in the city of Calcutta, the female children of many poor people are desirous of learning to read and to write. Accordingly, we request you to manifest your kindness by establishing a School in this place.

The Natives are now happily

beginning to expect the establishment of a Boys' School to be accompanied by a School for Girls. On the formation of the Boys' School at Bag Bazar, mentioned above, Mr. Jetter writes—

I entertain some hope, that we shall, by and bye, have a Female School at that place. I was told, last evening, by my Pundit, that there came yesterday afternoon a girl of her own accord to School, and wanted to learn to read and to write, which of course was not denied to her. And this I heard again of her this morning, by one of our men whom I sent there, who told me that she had already learned the first five letters; and he informs me that there will come a few more. I gave a commission, several days ago, to a man to look out for a Female School at that place, but he has not yet given me any answer; and it is clear that these few female children, whom I have mentioned, have not been called upon to visit our School, which shews that there is some desire among them for instruction.

Miss Cooke, in a Letter to the Secretary of the British and Foreign School Society, thus speaks of her entrance on her work:—

I will mention the particulars of my first day's work. Mr. Corrie advised my attending one of the Boys' Schools for conversation. I fixed on one in the midst of the Native Town. Besides conversation, I hoped I might be able to induce the boys to bring their sisters to school. While there, some children crowded about the door, which annoyed the Pundit, and he began to drive them away. I desired that they would not send away girls, as I wished to speak with them. The man said, one girl had long wished to learn; but he could not teach her, not having received any order to teach girls. I said I would teach her: on which she looked pleased and surprised. Two more little girls followed; and the next day I found twelve assembled. I hope, as things advance, that women will be induced to learn, in order to instruct others; as at present it is difficult to find a Native Woman who can read.

On the 30th of April, of last year, she writes thus:—

I fancy at first both myself and plans were viewed by many here as WILD: in-

deed they now tell me so: some, however, took a different view. As yet I have only taught reading and writing; but I sometimes speak of teaching them needle-work, as soon as they can read pretty well, which I wish them to consider as a FAVOUR. I have always a crowd of the fathers and mothers around me, as well as children; and they appear much interested.

I find fancy articles, such as I brought out—indeed every thing European—sell high here: I was, therefore, advised to sell them, in order to give rewards to the children. Mrs. Corrie has kindly engaged to dispose of them; and you will be happy to hear that I have received 200 rupees for the greater part of them—a few still remaining on hand: the Ladies have all been kind in assisting to sell them. This little fund has enabled me to give the girls a trifle now and then: and I promise them a “sary” as soon as they know all the characters and double letters; so that they can begin reading. The “sary” is the only covering a Hindoo Woman or Girl wears: it is a long cloth, from four to seven yards long: it is first wound round the body to form a short petticoat, then passed round the neck, and thrown over one shoulder: when well put on, they are graceful. A perfect covering costs about two rupees.

From what I have written, you will perceive that we stand in great need of funds. Twenty or thirty pounds will erect an ordinary School, and about the same sum will pay the Native Teachers. I see the necessary expenses of an European here, with the erection and support of a large School, will be considerable. We shall, therefore, want all the assistance that you can render us in England.

Mr. Corrie thus speaks, in a Letter to the same Gentleman, on the subject of Female Schools:—

By quietly and perseveringly attempting their good on a small scale, the Natives are gradually led to see the advantages arising to themselves; and thus they will desire greater opportunities. In this way, moral improvements have generally proceeded here; and some of those very Native Gentlemen, who declined, as Members of the School Committee, taking part publicly in Native Female Education, privately assist in, procuring ground for erect

Schools, &c. Many here feel grateful to a gracious Providence, for putting it into your hearts to send Miss Cooke forth; and consider it, as one proof, among many, that her services were wanted. Our strongest ground of encouragement is, the promise that the knowledge of the Lord shall cover the earth; and the general union of Christians, in prayer for the promised grace of the Holy Spirit, is a happy omen.

MADRAS.

Successful Introduction of Ophthalmic Practice.

AT the close of the extracts, on a preceding page, from a Treatise by Rammohun Roy, that intelligent Native acknowledges, though not with the cordiality which might have been expected from him, the obligations of his countrymen to the Power under which they now live. We are happy to add another instance to its claims on their gratitude. Competent judges, indeed, on this subject will consider the moral and religious advantages which British Christians are conferring on India, as establishing for them the character of being its noblest Benefactors: yet they will rejoice to witness the alleviation, by British Institutions, of social and physical evils; not only for the lessening thereby of the sum of human misery, but especially as conciliating the Natives, and thus opening to them the way to still greater blessings.

In this view, we quote, with pleasure, the following passage from an Address, lately circulated by the Committee of the "London Ophthalmic Infirmary;" from which it appears that the Natives of India, vast multitude of whom suffer under the most painful Diseases of the Eye, are now beginning to receive that relief which they have hitherto sought in vain:—

Of the numerous Institutions, the offspring of this School, one only will now be particularly noticed. The MADRAS EYE INFIRMARY attests the munificence of the East-India Company—the prevalence and severity of Ophthal-

mic Disease in India—and the power and energy of the Original Institution, in imparting to that distant, but interesting region, the means of cure or alleviation.

In the year 1818, Mr. R. Richardson received permission from the East-India Company to carry the practice of the London Ophthalmic Infirmary to the British Dominions in Asia. The nature, extent, and effect of the relief administered under the sanction and liberal support of the Presidency of Madras, are shewn in plain but affecting terms, in Official Reports addressed to the Medical Board of Madras. Mr. Richardson states, that, during three years, ending the 30th of June 1822, three hundred and eighty-one cases of Cataract were successfully treated; and he particularly notices the frequency of total blindness from opacities of the cornea, of which he speaks, under the name of "Leucoma." This class of cases does not admit of Cure; but Mr. Richardson observes—"I have never, however, met with a case that did not admit of Relief; and of those borne on the Report, many were restored from total blindness to a degree of sight, small indeed, but to them of inestimable value." And further—"The large proportion of cases of this description affords a convincing proof, at once, of the prevalence and mismanagement of Ophthalmic Disease in this country. Of the numerous cases of this affection which swarm in every town and village, some doubtless owe their origin to measles and small-pox; but by far the greater number are the consequences of severe Ophthalmia, unchecked by the appropriate means, and proceeding to ulcerate, and eventually to destroy the transparency of the external tunics of the eye. I feel that I am well borne out, in assuming that many of the cases of Ophthalmia and Iritis, in the Reports, have been saved from this termination, by the timely means of counteraction afforded by the Eye Infirmary." Of 256 cases of this class, 221 are reported "restored to a degree of sight."

In the first Report it is observed, that "the benefits of the Institution have not been confined to paupers or the lower castes: a considerable proportion of the patients has always consisted of agriculturists, artisans, and shopkeepers, and the number of Brahmins has seldom been under 15—a circum-

stance which, I trust, will be received as an exception highly creditable to the Eye Infirmary; namely, that this latter class, who in general regard all European Institutions with aversion and contempt, should eagerly seek to avail themselves of its benefits, and reside without scruple within its walls. Half-castes, Portuguese, and Native Christians, also, are always to be found in the Infirmary. Moreover, besides those borne on the Report, relief has been daily afforded to applicants of all descriptions, including Europeans, whose cases were not of a nature to require admission into the Infirmary." The number of In-Patients of all classes, in the three years, approximates to two THOUSAND.

The submission of the prejudices of the Brahmins to the influence of art, directed to their physical relief—the consideration of the extent of service actually performed at Madras, and the more important consideration of the future prevention of blindness, the means of which, in a high degree, it may now be hoped are secured to India for ever—cannot be adverted to without an animated expression of delight; nor can the Institution, whence, under a UNIVERSAL PROVIDENCE, these blessings spring, be placed in a point of view more grateful to its supporters.

Rustralasia.

New Zealand.

WESLEYAN MISSIONARY SOCIETY.

THE arrival of Mr. and Mrs. Leigh at the Bay of Islands, in January 1822, was stated at p. 68 of the Survey. They resided at the Settlement of the Church Missionary Society at Rangheehoo; and were to remain there, till the arrival of fellow-labourers and the circumstances of the country should enable them to establish themselves in a Station of their own. Some extracts from Mr. Leigh's Journal corroborate the views repeatedly given by us of the

Views and Superstitions of the Natives.

Aug. 20, 1822—A Young Man, who was far gone in a consumption, asked me if the White Man's God was a good God: and when I answered in the affirmative, he observed, that the New-Zealand Man's god was a very bad god, for he ate their

inside, and made them very ill. "Besides," said he, "our god gives us no such bread, and clothes, and good houses, as your God gives you."

One tribe object to Europeans settling among them; and give this reason:—That if the White People came to live among them, they would bring the European God with them, who would kill the whole tribe: since the White People have been at the Bay of Islands, many New-Zealand Men have died, and their God is very angry with them.

Aug. 25—Last Sabbath, Mrs. Leigh and I visited a number of the Natives who were planting potatoes. I conversed with them, for the first time, in their own language, on the evil of working on the Sabbath Day, and recommended that they and their slaves should rest on Sundays. The people said, that they would work no more that day, but rest until the day after; which I believe they did.

I lately met with a Priest, who directed my attention to a place where the bones of a young woman lay. He said he had killed her for going with a sailor to a ship, which was contrary to his order; and that after he had put her to death, he gave her body to his men, who ate it, near the place where her bones were now strewed.

At a little distance from the above-mentioned place, he shewed me another spot, where were the bones of a man whom he had killed for stealing potatoes. Among themselves, theft is punished with death; but not so if they steal from persons of another nation, or from their enemies.

The first pig that I bought in New Zealand was with the hat which I took off my head: nothing which I had besides would procure it, and we had been in the land four months without animal food.

I always disapproved of Missionaries procuring food, or any thing else, with muskets and powder: and although we have suffered for a time in consequence, I hope the trial is nearly over. We have lately been able to purchase pigs for dollars.

Aug. 30—In one of the Native Villages a Young Man was lately taken sick. Tea and bread were sent him from time to time; but when he himself seriously thought that he should die, he observed to the person who conveyed the food to him, that he should not eat the bread at that time, but would save it for

his spirit to eat, after it had left the body, and was on its way to the North Cape.

Sept. 3, 1892—A sick Chief was asked by a European, "Do you pray to God to restore you to health?" "No. We have no good God: our god is a bad spirit. He gives us no food—he makes us sick—he kills us. Yours is a good God: when you pray, your God hears you, and gives you good things. Do you pray for me? Pray for me, and I shall get well. Yours is a good God. Teach us to know him. New-Zealand People know nothing that is good: we have too much fight, and too much eat men. European People no eat men: that is very good."

I lately met with some Natives who had been fishing. I wished to procure some fish from them; but when I inquired if they would sell me some, they said that they could not let me have any, because they were the first which they had caught at that place that season, and that they must eat them on the first beach or shore which they came to; but if I wished to have some on my

return, they would go out and procure more.

Oct. 14—I visited the Church Settlement at Kiddeekiddee, in which I found good wheat, barley, oats, beans, peas, and vegetables of all kinds in abundance. Five Natives can repeat the Lord's Prayer and the Belief by heart, and are able to answer many questions on religious subjects.

At the latest date, Nov. the 16th, Mr. Leigh writes—

You will be glad to hear of our safe continuance in New Zealand. We are, and shall remain, at the Bay of Islands, till Br. White, or some one else, arrives to assist in the Mission, inasmuch as it would be useless for me to fix in any place in this land by myself.

Mrs. Leigh and I are going on in learning the language, and are doing a little among the Natives. The prayers or hymns in the native language, we can read and sing with ease; and you will be pleased to hear, that the New-Zealanders join with us in repeating and singing these compositions.

Recent Miscellaneous Intelligence.

American Baptist Missions.

To the deaths which have lately taken place among the Labourers of the Baptist Societies, must be added that of Mrs. Price, Wife of Dr. Price, Missionary at Rangoon.

American Board of Missions.

Mrs. Kingsbury, Wife of the Rev. Cyrus Kingsbury, Missionary at Mayhew among the Choctaws, died on the 15th of September.

A considerable body of Missionaries embarked, on the 19th of November, at New-haven, in the "Thames," destined to re-inforce the Mission at the Sandwich Islands.

The Rev. Messrs. Goodell and Bird, with their Wives, (see p. 156), arrived at Malta, on the 21st of January.

Baptist Missionary Society.

Krishnoo Paul, the first Hindoo Convert, who was baptised in 1806, and has been long employed in preaching the Gospel to his countrymen, died, in the autumn, at Serampore.

Mr. T. Knibb, with his Wife, embarked, on the 30th of October, in the "Ocean," for Jamaica; and arrived there on the 19th of January: a free passage was granted them, through the kindness of the owners, Messrs. Angas, of Newcastle.

Mrs. Bourne, who went out, with her Husband, in the same vessel, on a former voyage, to Honduras, has been early removed by death from her labours.

Church Missionary Society.

Mr. Michael Wilkinson and Mr. David T. Jones, having been admitted, by the Bishop

of London, on Sunday the 22d of December, to Deacon's Orders, received Priest's Orders, from the Bishop of Bristol, at Cambridge, by Letters Dimissory, on Sunday the 13th of April. Mr. Wilkinson had been under preparation upward of four years, and is appointed to Calcutta: Mr. Jones had been connected with the Society about three years, and is to proceed to the North-West-America Mission. Miss Hannah Cortis has been appointed to assist Mrs. Mayor and Mrs. Ward, at Buddagamme, in Ceylon, in the education of Female Cingalese Children. On Friday last, the 26th of April, at a Meeting of the Committee—Major-General Charles Neville, Vice-President, in the Chair—Mr. and Mrs. Wilkinsons, and Miss Cortis, were dismissed to their labours: the Secretary having addressed them, and Mr. Wilkinson replied, the Secretary commended them, in prayer, to the protection and grace of Almighty God. On the 25th, they proceeded to Gravesend, to embark on board the *Palмира*, Captain Lamb, who conveyed the Rev. Joseph Bailey and his companions to Ceylon in 1821.

A passage was taken in the same vessel for Miss Jane Cooke, Sister to Miss Cooke, now in the Society's service in Calcutta: she was about to proceed to India, to assist in the Female Schools. But it pleased God otherwise to determine. She was taken ill at the close of February, but was gradually recovering: and had appointed to leave Marlborough, where she lived, at

the beginning of April; but experienced a relapse at the end of March, which, in about a fortnight, brought her to the grave. Her Sister will greatly feel this bereavement; as, by advices received since those which we quoted in a former part of this Number, the Schools under her care had increased to 15, and contained nearly 400 Girls; and an opening had been obtained for instructing the Native Females of the higher classes.

J. W. Sherer, Esq. a Member of the Calcutta Corresponding Committee, arrived, on the 17th of April, in the "Asia," Captain Balderson. Mrs. Sherer, who is Sister to the Rev. Daniel Corrie, had returned, with their children, a considerable time since.

The Rev. Messrs. Maisch and Reichardt (see p. 37) left Madras on the 1st of October, and arrived at Calcutta on the 20th. Mr. Reichardt was to be stationed at Mirzapore with Mr. Jetter, and Mr. Maisch at Burdwan with Mr. Deerr, till they had obtained some proficiency in Bengalee: it had been in contemplation that they should proceed to Titilya, in order to prosecute the labours of the late Mr. Schroeter; but the lamented death of Major Latter, which took place in October, prevented the execution of this plan. Mr. Sawyer did not accompany them from Madras to Calcutta; it having been arranged between the Corresponding Committees of Calcutta and Madras, that he should occupy the place of the Rev. Isaac Wilson, who was to remove to Calcutta.

London Missionary Society.

The Rev. Henry Townley and Mrs. Townley have returned home in the Asia, both improved in health by the voyage. The following extract of a Letter from him while at sea conveys afflicting intelligence:—

Awful have been the visitations in Bengal, as it respects death, during the past year. You will, I apprehend, already have been informed, by Letters despatched before we sailed, of the removal of that hard-working labourer, Mr. Keith, from his work to his reward. A mysterious providence followed the blow, by shortly after removing Mrs. Keith; and, a few days after that, Mr. Bankhead: they all lived together in the same house in Calcutta; and are, we hope, now living together in a better habitation, not made by hands, eternal in the heavens.

On the 27th of February, Mr. and Mrs. Massie, appointed to Madras, sailed from the Downs for that city, in the Pyramus, Capt. Brodie: and on the 9th of March, Mr. and Mrs. Crow, appointed to Quilon, South Travancore, sailed from the Downs for Bombay, in the Euphrates, Capt. Meade.

Mr. Peter Wright (see p. 360 of the last Volume) arrived at the Cape, on the 28th of November, after a passage of nearly 15 weeks, on his way to Kurrreechane.

The New Chapel at Cape Town was opened on Sunday the 8th of December,

About 1000 six-dollars were collected after three Sermons.

Mr. J. Williams, on his return, in April, from Port Jackson to Raiatea (see p. 261 of the last Volume), again visited New Zealand. It is encouraging to find, from his testimony, in connection with that of Mr. Leigh in a preceding page, that the labours of the Settlers, in the midst of their difficulties, both from without and within, have been the means of preparing the Natives for that better state to which it is the great object of Christians to bring them. He writes—

We have been at New Zealand now three times, two or three weeks each time; and the language being somewhat similar to the Tahitian, I can converse with them very well. I had three of them cutting grass for my heifers which I have on board: they asked me if they must work on the Sabbath Day: I told them, No; certainly not.

I have conversed with some on the propriety of regarding the Sabbath Day: they told me they regarded it all over the land as a day in which they did no work: whether it is so or not I cannot tell. All that is wanted at New Zealand, I think, is active exertion. More good itinerant Missionaries, with the blessing of God, will turn the lion-like New Zealander into the humble and peaceful Christian. They are very kind to us.

The Deputation from the Society to the South-Sea Mission, with Mr. Ellis, Missionary at Huahine, and two Christian Natives with their Wives, were conveyed, in the early part of last year, in H. M. Cutter the Mermaid, to the Sandwich Islands, in their way to the Marquesas, where the Native Christians were to be settled as Teachers. Circumstances, however, prevented their proceeding to the Marquesas: and earnest invitations having been given, by the Chiefs and people, to Mr. Ellis and the Huahine Natives to settle at the Sandwich Islands, it had been determined, with the full concurrence of the American Missionaries, that the invitation should be accepted. From the similarity of the language to that of the Society Islands, Mr. Ellis was able, in a few weeks, to address the Natives with ease and fluency.

Wesleyan Missionary Society.

Mr. and Mrs. Close, both in a state of ill health, have returned from Negapatam (see p. 53). Mr. John Frederick England left Gravesend, in the ship Madras, Captain Clarke, to join Mr. Lynch at Madras, when Mr. Hoole would proceed to Seringapatam.

Mr. and Mrs. Fletcher for St. Vincent's, Mr. and Mrs. Murray for Grenada, and Mr. Stephenson for Tobago, lately sailed from Bristol in the ship Henry Carter.

In the middle of June, Mr. Lawry, with his family and several Mechanics, left Port Jackson, in the St. Michael, for Tongataboo, to begin a Mission in that quarter, under promising circumstances. Sir Thomas Brisbane had presented to him, out of the Government Stock, eight cows, a bull, and six sheep, to remain on the island for breeding.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

From February 21, to April 19, 1823.

ASSOCIATIONS.		Present.	Total.			Present.	Total.
		L. s. d.	L. s. d.			L. s. d.	L. s. d.
Andersnott (Hants.)	-	3 16 3	34 10 11	Kendal	-	26 12 9	761 6 4
All Cannings (Wilts.)	-	5 9 6	94 13 6	Kettering	-	26 0 3	377 6 6
Basingstoke (incl. 31. 32. 33. 34. from Upton Gay Branch)	-	99 9 6	966 13 0	Kirby Misperton (Yorkshire)	-	7 0 0	65 6 10
Bath and its Vicinity	-	149 8 0	9310 9 9	Kirkby Lonsdale	-	94 8 0	640 14 5
Bedfordshire	-	40 0 0	908 13 0	Kirton (Lincolnshire)	-	11 10 7	110 4 1
Bentnck Chapel	-	75 17 9	4177 11 6	Knaresborough	-	40 14 5	1174 0 3
Berkshire	-	300 0 0	2866 14 0	Ladies' Association	-	18 0 0	1206 7 9
Birmingham (incl. 31. 32. 100. from the Workmen of D. Ledsam Esq.)	-	150 16 3	3907 8 4	Lancaster & North Lancashire	-	85 11 0	1729 8 3
Blandford	-	60 0 0	774 14 1	Leeds (Sch. Fund, 301.)	-	237 0 0	3259 12 0
Blythe and Bilby (Sch. Fund 31.)	-	11 12 0	980 9 8	Leicestershire	-	148 4 7	6035 10 8
Boston	-	11 12 0	11 12 0	Liddington cum Caldecott	-	18 11 6	949 1 5
Bradford (Wilts.)	-	6 11 6	6 11 6	Lincoln	-	22 10 0	646 15 8
Bradford (Yorkshire)	-	55 0 0	1995 9 9	Liverpool & West Lancashire	-	222 16 9	4969 9 8
Bridgewater	-	98 3 5	365 4 5	Malmesbury	-	32 16 0	199 18 8
Brighton, Ladies'	-	10 0 0	45 0 0	Manchester & East Lancashire	-	150 0 0	4547 10 1
Bristol	-	597 16 6	31760 3 0	Micheldever & Stratton (Hants.)	-	100 11 6	129 7 5
Broadway Church	-	79 0 6	649 8 3	Nazing (Essex)	-	9 5 0	77 5 8
Bucks, South, (incl. 31. 32. 100. from Iver Branch)	-	905 9 10	9115 18 3	Newcastle-upon-Tyne	-	170 18 0	1435 10 10
Burton Latimer (Northamptonshire)	-	11 0 0	102 6 5	Norfolk & Norwich (Little Dunham)	-	27 0 0	2644 16 1
Cambridge—Town, County, and University	-	456 0 0	4530 18 5	North-East London (incl. Hackney Ladies, 1001. 112. 113. Newington Ladies, 421. 92. 93. 94.)	-	178 9 1	1004 13 3
Carlisle	-	100 0 8	9031 3 1	North-West London	-	105 9 0	105 9 0
Carshalton and Croydon	-	60 0 0	501 5 6	Nuneham (Oxon.)	-	1 17 0	61 8 9
Chepstow and its Vicinity	-	106 0 0	999 15 3	Olney (Bucks.)	-	41 17 6	941 13 3
Chester & Cheshire (incl. Altringham 31. Ladies' Association 31. 32. 33. 34.)	-	64 0 0	1694 18 7	Ossett (Yorkshire)	-	90 1 7	965 9 7
Christ Church, Newgate St. School Fund - 5 0 0	-	111 15 10	666 16 4	Penrith (Cumberland)	-	26 7 0	975 9 6
General Fund - 90 9 4	-			Penryn (Cornwall)	-	7 0 0	97 10 9
Sunday School, 16 6 6	-			Penzance	-	16 17 1	97 10 9
Clapham	-	323 4 3	2954 9 7	Plymouth Dock & Stonehouse	-	49 10 0	1195 5 3
Colchester and East Essex	-	156 0 6	2661 10 4	Portsea	-	17 4 0	1037 17 7
Collingham and Langford (Notts.)	-	17 10 4	173 8 10	Preston	-	129 16 9	909 1 41
Colsterworth (Lincolnshire)	-	5 16 6	61 13 0	Queen's Square Chapel	-	47 5 11	845 5 0
Darton (Yorkshire)	-	14 9 0	56 13 0	Raunds (Northamptonshire)	-	134 10 8	57 18 3
Dean St. Manufactory, Solih.	-	5 0 0	8 18 0	Retford, East	-	124 15 0	325 16 0
Derbyshire (Sch. Fund, 31.)	-	373 7 7	56 08 17 11	Ryde, Isle of Wight	-	16 0 0	94 0 0
Devon and Exeter (Hatherleigh 31. 32. Torquay 31. 32.)	-	98 6 5	3750 1 8	St. Antholin's, Watling Street	-	10 14 1	261 1 3
Dorchester	-	31 19 3	607 3 0	St. John's Chapel (incl. Sch. Fund 31.—Ladies, 1001. 102. 103. Collections, 1901. 102. 103.)	-	234 13 2	4567 13 4
Dudley	-	99 5 9	310 17 7	St. John's, Horslydown	-	9 15 1	100 5 0
Edinburgh Auxiliary	-	340 0 0	1907 10 4	St. James's, Clerkenwell	-	149 19 5	1299 0 5
Edmonton	-	90 17 6	418 1 10	St. Swithin's, London Stone	-	4 10 0	54 19 8
Emberton & Filgrove (Bucks.)	-	10 0 0	97 0 0	Seaton and Fineshade	-	14 3 9	77 4 2
Flintshire and Denbighshire	-	14 11 0	98 4 0	Serlby and its Vicinity (Notts.)	-	90 14 7	408 1 9
Frampton (Lincolnshire)	-	14 0 6	14 9 6	Sheffield (incl. 151. 152. 153. Dr. Dron. Field Branch)	-	175 7 0	9923 18 15
Gainsborough	-	100 0 0	750 12 11	Shropshire	-	320 15 0	4537 15 6
Gloucester (Bristol.)	-	15 14 7	948 18 0	Southwark	-	55 0 0	9964 8 5
Gloucestershire (incl. 31. 32. 33. from Campden Branch)	-	395 6 3	4258 18 7	Stafford	-	78 10 0	530 3 7
Gosport	-	10 10 6	48 10 8	Staffordshire (North.)	-	150 0 0	9968 5 11
Guildford	-	74 9 8	730 1 6	Stapleford (Herts.)	-	13 2 6	91 8 6
Halifax, Nova Scotia	-	10 10 0	14 4 0	Sudbury	-	60 16 10	304 18 6
Harrow	-	190 7 0	970 19 0	Sunderland & Bp. Wearmouth	-	100 0 0	381 0 0
Helston	-	80 11 3	539 13 7	Suffolk and Ipswich	-	84 0 0	4046 14 0
Hereford, City and County	-	100 0 0	989 11 9	Sutton (Surrey)	-	9 0 0	154 13 0
Hibernian Auxiliary	-	1467 16 3	11302 18 3	Tamworth	-	38 7 1	1933 13 4
Highhead	-	10 0 0	96 3 0	Taunton and its Vicinity	-	38 0 0	100 0 0
Hornby (Yorkshire)	-	18 0 0	64 8 7	Tavistock Chapel	-	15 15 8	75 0 8
Huddersfield	-	957 19 5	2361 15 5	Titchmarsh (Northamptonsh.)	-	18 10 0	377 1 9
Hull and East Riding	-	901 3 0	5770 9 4	Tutbury (Staffordshire)	-	10 0 0	968 6 8
Kent (incl. Canterbury 151. 152.—Chatham, by G. White, Esq. 31. 32. 33.—Blackheath 301. 31. 100.—Bromley & Beckenham 1751.—Northbourn, &c. 31. 152. 34.—Wye 31.)	-	341 7 1	2001 8 1	Tydd St. Mary (Lincolnshire)	-	8 0 0	15 18 0
				Warrington	-	50 15 3	160 10 9
				Warwick	-	19 18 1	95 2 6
				Wellington (Somerset)	-	90 0 0	430 14 9
				Wells	-	30 8 5	302 7 7
				West Bromwich (Sch. Fund, 31.)	-	58 6 6	475 14 0
				White Roothing (Ch. Fund, 31.)	-	7 7 0	93 7 0
				Wolvey (Warwickshire)	-	10 8 6	145 0 1
				Worcester	-	23 14 9	1190 9 11
				Workington (Cumberland)	-	7 14 9	50 18 6
				York	-	156 0 9	5436 8 7
				Yoxall and Hamstall	-	53 0 0	408 0 0

Missionary Register.

MAY, 1823.

Biography.

(LIFE OF MATTHEW STACH.)

IN the Life of the Missionary Egede and the Supplement to that Life, given in our Volume for 1821, the principal circumstances were stated relative to the foundation and present condition of the Danish Mission to Greenland, and were illustrated by a Map of the Western Coast of that country: that Mission was begun in 1721.

The first entrance of the United Brethren into this inhospitable field was in 1733; which year was marked by the arrival of their Missionaries, Christian David, Matthew Stach, and Christian Stach. Matthew Stach was an eminent servant of this Mission. In our account of Mr. Egede (p. 174. of the Volume for 1821) we promised to lay a Narrative of Matthew Stach's Life before our Readers. In fulfilment of this purpose, we shall now give a Memoir of this distinguished Missionary, contained in the First Volume of the "Periodical Accounts;" interweaving with it such extracts from Cfantz's Greenland, as may present a view of the foundation and early progress of the Brethren's Mission in that country.

Narrative of his Earlier Years—

This Narrative is given in Mr. Stach's own words.

I was born at Mankendorf in Moravia, March 4th, 1711. My father, Christian Stach, was a pious man; and laboured diligently, though under great oppression, in the Gospel, among the few remaining in Moravia.

The first occasion of my having serious impressions upon my mind; was a circumstance apparently insignificant. I was sitting and crying, that, in a distribution of cake among my companions, I had been neglected. My father reproved me for it, and said, "Ah, my Son, could I but once see thee weep as earnestly on account of thy sins!" These words pierced me to the heart, and I retained a lasting impression of them.

May, 1823.

In the summer-season, I was chiefly employed in tending cattle in the fields; and, in winter, my father taught me, at home, to read and write, fearing lest, if I went to school, I might be hurt by bad examples. He did not agree with the Roman-Catholic custom of administering the Sacrament to children of seven or eight years old, and therefore kept me from it. I remember, about that age, to have been in great distress of mind about my soul's salvation, so that I often wished to have been any creature rather than a man.

In my twelfth year, I entered into service; and, being no more under my father's immediate inspection, soon got a hankering after the vanities and pleasures of the world; though I was not able to launch out as others did, owing to my father's being counted a heretic; and the

young men of the village shunning his connections. Whenever I visited him, his words penetrated into my heart, and brought back my former reflections.

When I was sixteen, I moved to Zauchenthal, a place noted for licentiousness; and, alas! soon began to relish it myself. However, God was pleased to bless the frequent admonitions of a friend of my father's, called Melchior Conrad; who, by representing the dangers which I was exposed to, prevailed on me to resolve, that, as soon as I could save a little money, I would leave the country, and join the emigrants who then had settled at Hernnhut, in Upper Lusatia: but, being at my father's house on Palm Sunday, it happened that a cousin of mine, Martin Franke, was there, from Hernnhut; and I felt a great desire to accompany him on his return. He endeavoured, by every argument, to dissuade me from taking this step; painting in lively colours, the poverty, hardships, and distress, which the emigrants had to struggle with, and how much worse my outward condition would be: all this, joined to the pain that my father felt at the thought of parting with me, had nearly overset my resolution: but it soon returned with redoubled force, till at last I packed up my linen in a bundle, and went to take a final leave of my father. On seeing me firmly determined to go, he began to describe the difficulties which he had laboured under to provide something for me; "and now," said he, "you are going to leave me, just when, according to the course of nature, you would have soon stepped into your inheritance; but," added he, "if your wish to emigrate originates from a pure desire to save your soul, and to enjoy liberty of conscience, I would not on any consideration in the world detain you." It is impossible for me to tell what comfort I felt at this last speech of my father's. I remained concealed in his house that night; and, the next morning, before day-break, my cousin, two other brethren, and I, set out on our journey. In the Forest of Tropau we rested a little, and I prayed earnestly to the Lord to grant me strength to proceed: for the want of sleep, for two nights, had almost

broken me down. At night, we arrived in Rosniz, where we celebrated the Easter Holidays, and then soon reached Hernnhut safe.

Here I first lodged with my cousin, whose conversation and connections proved a blessing to me. I soon found great difficulty in earning my bread. I served in the Orphan House for some time; then took to spinning wool. Many a day I subsisted on nothing but a bit of dry bread; and, in short, met with so many trials of this kind, that the Brethren thought I should soon quit Hernnhut. But I never forgot my resolution, made before the Lord, when I left my father's house, to persevere, should I even suffer hunger, sickness, and death itself. Thus I looked up in faith to my Heavenly Father, and trusted to his kind Providence from day to day; nor did I lack any thing useful for the support of life.

In June, I was followed by my cousin, Christian Stach; but heard, soon after, that both his and my father had been imprisoned, as having countenanced our escape: my father was soon set free, but his father remained in prison till three days before his death. The widow then sent to desire that we would come and fetch her and her two children to Hernnhut. We accordingly attempted it; and, on Whitsuntide Eve, 1730, arrived at my father's house, where we lay concealed for a whole week. My father wished us not to stay for him; and thus we set out with the above-mentioned persons, and another widow woman. Finding it very inconvenient to bring the children along, we got a wheelbarrow on the frontiers of Silesia, and put the two youngest into it; and thus arrived safe in Hernnhut.

Meanwhile, the Roman-Catholic Priests resolved to secure my father. They sent searchers, unawares, into his house, and examined all his papers and books; and, among other things, found a Letter from me, with which they went to the parsonage-house, where a number of Priests were assembled, taking my father with them. He was left below stairs unguarded, while they perused the contents of the Letter. Knowing their evil designs, my father availed himself of his liberty, and ran home as fast as he could,

where he informed his wife and children what had happened, and where he should hide himself, so that they might find him and emigrate together. The Letter filled a whole sheet of paper in close writing, so that the Priests discovered his escape too late. Hereupon they sent four men to watch the house; but, in the dark, my mother and three sisters escaped their vigilance, and joined my father. They now proceeded to Zauchenthal; but not one of my father's old friends would venture to take him in. The second day, therefore, they spent in a corn-field, the owner of which discovered them, and humanely relieved their wants with some bread and milk. In the night they proceeded: but, finding that the strictest search was made after them in all the neighbourhood, they remained in a place of concealment eight days; and, at length, fetching a large compass, arrived at Hernhut on the 15th of June, 1730.

I had now lived two years in Hernhut; and spent my days, in general, contented and cheerful; but remained always deficient in obtaining an inward assurance that my sins were forgiven. This subject was treated of in all public discourses, and I grew more and more uneasy. But alas! I fell into weakness and striving to obtain it by my own merit, which caused me many a sad and anxious hour. I felt myself totally under the Law and its curse; and the more I strove to keep it, the more I discovered my fall. Therefore, wherever I was, I was wretched and miserable; and, finding that I could not procure peace of mind by any other means, I disclosed my whole situation to a confidential friend for his advice. His answer was, "If thou art hungry, eat—if thirsty, drink: all things are prepared for thee." I thought his advice very unsatisfactory, expecting that he would dictate to me a greater exertion of self-denial, upon which, at that time, I rested my hopes. Thus my distress remained; and I spent a whole night in tears and prayers to the Lord for His help and direction, humbling myself before Him as a poor undone sinner.

In the morning-meeting, the next day, I came with truth, that our Saviour granted me such confidence towards Him, as my strength and

shield, and such a firm reliance on His merits and death, that all my doubts and fears vanished; and peace and joy in the Holy Ghost took place within my heart. I was, soon after, admitted to the Lord's Supper; and enjoyed, in communion with my Saviour, and in fellowship with the whole Congregation, daily, new blessings and spiritual consolations. In general, love and simplicity reigned among us, and we forgot all outward poverty and difficulty.

After the labour of the day was over, the Single Brethren usually took a walk into the wood, two and two, to converse with each other concerning what the Lord had done for their souls; and when they returned, they sang a hymn together before going to rest. Once, as we were passing by the house of the late Count Zinzendorf, he was just stepping out with Dr. Schaefer, a Lutheran Divine, then on a visit to Hernhut. On seeing us, he addressed the Doctor—"Here, Sir, you see future Missionaries among the Heathen." I was much struck at hearing these words; and a desire, which I had felt for some time, to preach the Gospel to the Heathen, began to increase within me. About the same time, two Brethren, Leonard Dober and Tobias Leopold, wrote a Letter to the Congregation, mentioning their desire and willingness to preach the Gospel to the Negroes in the West Indies; and that, to gain this end, they were even willing to become Slaves themselves. Hitherto I had hesitated to mention a similar impulse of my heart to any one; but this Letter gave me courage to speak to Br. Boehmish, my confidential friend, about it. I rejoiced greatly to find in him the same disposition of mind; and we resolved to lay our desire before the Elders and the Congregation, in the same manner as the above-mentioned two Brethren had done, offering to go to Greenland. We had to wait two years before our wishes were accomplished; and, in the mean time, frequent inquiries were made, whether we continued in the same mind; and, thanks to the Lord! we could always cheerfully answer in the affirmative. During this period, I was sent to Hall in Saxony, and to Jena; with a view to inquire into the cir-

cumstances of the emigrants from Salzburg. On this journey, I had the misfortune to fall into the hands of some Prussian Soldiers, who detained me a whole night, and treated me very cruelly in order to compel me to enlist. However, through the interference of Count Zinzendorf, I was set at liberty the next day. This happened in 1732.

Obtains the Patronage of the King of Denmark—

Leonard Dober and Tobias Leopold, mentioned in the preceding Narrative, having set sail Aug. 21, 1732, "ten years," says Crantz, "after the building of Hernnhut, when the Congregation consisted of no more than 600 poor exiles, including women and children," that Writer gives the following account of the proceedings of Matthew Stack and his associates:—

At the same time, the plan of a Mission to Greenland was also agitated. As that country was under the Danish Government, which was very friendly to the Brethren, it appeared to them the more eligible for the establishment of a Mission; and the forlorn state of the poor Natives, who had already received Christian Instruction from Mr. Egede, loudly called upon their compassion. Matthew Stack and Frederic Boehnisch, two young men, being at work together, in preparing a piece of ground for a burial-place at Hernnhut, in the course of conversation, found that they had both, unknown to each other, formed the design of going as Missionaries to Greenland. They, therefore, proposed themselves for this service; but, the delay of a year intervening before their offer was accepted, and Boehnisch having, meanwhile, undertaken a considerable journey, Christian Stack consented to accompany his cousin. These two Missionaries, along with Christian David, the principal agent in the Moravian Emigration, who intended to return to Europe after the settlement of a Mission, set out from Hernnhut, Jan. 19, 1733, attended with numberless good wishes from their Brethren.

The Congregation, which was as yet totally inexperienced in Missionary Affairs, could give them no

instructions. They were but the second company who had to make the untried experiment, whether the Heathen would receive the message of peace from their Creator and Redeemer; and were therefore left to act in every circumstance, as the Lord and his Spirit should lead them. It was only suggested, that they should cherish an affectionate brotherly love; that they should respect the venerable Christian David as a father, and profit by his advice; and that they should offer themselves as assistants to that long-tried Apostle of the Greenlanders, Mr. Egede; but if he did not want their help, they should by no means interfere in his labours.

With scarcely any provision for their journey beyond the most necessary articles of clothing, our Missionaries travelled, by way of Hamburgh, to the Danish Capital. Here they met with a kind reception from Professor Ewald, member of the College of Missions, and M. Reuss, His Majesty's Chaplain, and from several other friends, to whom they had been recommended.

Their intention of going to Greenland could not, however, but be regarded as a visionary scheme, particularly while the fate of the Danish Mission at Godthaab was yet in suspense. But they took little notice of these gloomy forebodings; and cast their confidence on Him, who, as they believed, had called them to the work; and would support them in the prosecution of it. They learned, shortly after, that His Majesty had granted leave for one vessel more to sail to Godthaab; and that M. Pless, the First Lord of the Bedchambers, had engaged a merchant of the name of Severen, to send a trader to Disco Bay, on trial. Though the latter would be ready to sail almost immediately, they preferred, after deliberate consideration, to wait for the King's Ship, and made their application to this effect to the Chamberlain.

Their first audience with this Minister was not a little discouraging. Indeed it might well seem strange to him, that Young Laymen, who possessed no advantages of study or experience, should hope to succeed, where the indefatigable exertions of

the learned and pious Egede had accomplished so little. But, being convinced, by a closer acquaintance, of the solidity of their faith and the rectitude of their intentions, he became their firm friend, willingly presented their Memorial to the King, and exerted all his influence in their behalf. He is said, on this occasion, to have made use of the following argument:—That God has, in all ages, employed the meanest and apparently the most despicable instruments, for accomplishing the grand designs of His kingdom, in order to lead men to ascribe the honour to Him alone; and to rely, not on their own power or penetration, but on His hand of blessing. His Majesty, moved by the representations of his Minister, was pleased to accept their overtures; and wrote, with his own hand, a Recommendatory Letter to Mr. Egede.

The Chamberlain also introduced them to several persons distinguished by rank and piety, who liberally contributed toward the expense of their voyage and intended settlement. Being asked one day by his Excellency, how they proposed to maintain themselves in Greenland, they answered—that they depended on the labour of their own hands and God's blessing; and that, not to be burdensome to any one, they would build themselves a house and cultivate the ground. It being objected, that they would find no wood to build with, as the country presented little but a face of barren rock—"Then," replied they, "we will dig into the earth, and lodge there." "No," said the Chamberlain, "to that necessity you shall, not be reduced: you shall take timber with you for building a house: accept of these 50 dollars for that purpose." With this and other donations, they purchased poles, planks, and laths; instruments for agriculture, masonry, and carpenters' work; several sorts of seeds and roots; implements of fishing and hunting; household furniture, books, paper, and provisions.

Arrives in Greenland—

Crantz thus describes the entrance of Matthew Stach and his companions on their Mission:—

Thus equipped, they took an af-

fectionate leave of the Court where they had been so hospitably entertained, and embarked on the 10th of April, on board the King's Ship, *Caritas*, Capt. Hildebrand. The Congregation at Hernnubut had already adopted the custom of annually compiling a Collection of Scripture Texts for every day in the year, each illustrated or applied by a short verse from some Hymn. This text was called the "Daily Word;" it supplied a profitable subject for private meditation, and a theme for the public discourses. It has been frequently observed, that the text appointed for a day, distinguished by some remarkable event, has had a striking coincidence with that event. Thus the Daily Word on the 10th of April, when our Brethren set sail on a Mission which so often appeared to baffle all hope, was, *Faith is the substance of things hoped for, the evidence of things not seen.*

"We view Him, whom no eye can see,
With Faith's keen vision steadfastly."

In this confidence they set sail; nor did they suffer themselves to be confounded by any of the unspeakable difficulties of the following years, till they and we at last beheld the completion of what they hoped for in faith.

They sailed by Shetland, April 22d, passing there out of the North into the West Sea, or Long Reach; and, after an expeditious and agreeable voyage, entered Davis's Strait, in the beginning of May. Herethey encountered a field of floating ice, while enveloped in a thick fog; but, the next day, a terrible storm arose, which dispersed the ice, and freed them at the same time from their fears. On the 13th, they came in sight of the Coast of Greenland, when a violent tempest, of four days continuance, preceded by a total eclipse of the sun, drove them back more than 60 leagues. May 20th, they cast anchor in Ball's River, after a voyage of six weeks; and joyfully welcomed the snowy cliffs and savage inhabitants of a country, which had so long been the chief object of their wishes. The Word of the Day was, *The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.* By this they were fir-

quently encouraged to a peaceful and believing perseverance, during the first ensuing years, amidst all the oppositions which they met with, and the slender prospect of the conversion of the Heathen.

The sight of the first Greenlanders, though they could not speak a word to them, was accompanied with sen-

sations of lively pleasures: their pitiable condition pierced them to the heart, and they prayed the Lord, *the Light to enlighten the Gentiles*, that He would grant them grace, wisdom, and power, to bring some of them at least out of darkness into His marvellous light.

(To be continued.)

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES.

FROM the following List of Annual Meetings which took place in London, from the middle of April to about the middle of May, in addition to many Sermons and various Meetings of Committees, it will be seen that this has been an active season for those benevolent persons who engage in these works of charity:—

April 16: North-West London Auxiliary Bible Society—22: London Welsh Auxiliary Bible Society—25: Westminster Auxiliary Bible Society—29: East-London Irish Free-Schools—30: Irish Society of London: Wesleyan London Auxiliary Missionary Society: London Society for Female Servants—*May 5:* Wesleyan Missionary Society—6: Church Missionary Society—7: British and Foreign Bible Society—8: Prayer-Book and Homily Society—9: Jews' Society—10: Hibernian Society—12: Female Penitentiary: Port of London Seamen's Society: British and Foreign School Society—13: Sunday-School Union: Naval and Military Bible Society: Irish Evangelical Society—15: Sons of the Clergy: London Missionary Society—16: Religious Tract Society: African Institution—19: Merchant-Seamen's Bible Society.

As it is our practice to give an abstract of the Reports of such Societies as come within the scope of our work, as soon as practicable after their publication, we shall limit our notices of the Anniversaries to a general view of the proceedings on these occasions, with such Resolutions as may have a reference to the transactions or prospects of the respective Societies, and an account of the State of their Funds. The Officers of the different Societies have again obligingly furnished us with the documents requisite for this purpose.

We are happy to add, that, so far as our observation and information extend, the spirit which prevailed in the various Meetings and public Services was truly Christian. Unostentatious statements of what had been done or attempted, honest avowals of difficulties and disappointments, humble acknowledgments of human insufficiency, grateful ascriptions of all glory to God, a deep sense of entire dependence on the influences of the Holy Spirit, strong impressions of the misery of the Unchristianized World and the duty of labouring for its conversion, powerful and affecting testimonies of eye-witnesses both of the state of the Heathen and of the good in progress among them, a growing concern for the honour of Christ in the Salvation of the World, and a kind and brotherly regard to all Christian Societies labouring in this great Cause—this is the spirit and these are the proceedings, which should distinguish the Assemblies of Christ's servants, on these occasions: and we rejoice to bear testimony, that a large infusion of this temper characterized the present season.

IRISH SOCIETY OF LONDON.

FIRST ANNIVERSARY.

THE formation of this Society, and some particulars of the Irish Society in Dublin with which this is connected, were stated at pp. 230-233 of our last Volume.

Its First Anniversary was held on Wednesday, April the 30th, at Two o'Clock, in the King's Concert Room, in the Haymarket; the President, the Lord Bishop of Gloucester, in the Chair. His Lordship had preached the Annual Sermon, the preceding afternoon, at St. Paul's, Covent Garden.

Movers and Secondors.

Earl of Gosford, and Viscount Powerscourt—Mr. Wilberforce, and Lord Calthorpe—Lord Lilford, and Alderman Sir Claudius Stephen Hunter, Bart.—Rev. Daniel Wilson, and Rev. Robert Daly—Rev. Basil Woodd, and W. H. Trant, Esq.—and W. F. Myers, Esq., and the Rev. Dr. Thorpe.

State of the Funds.

From the Report, read by the Secretary, the Rev. G. Mutter, it appeared that the Income of the Year had been 403*l.* 6*s.* 7*d.* and the Expenditure 396*l.* 3*s.* 8*d.*

The Collections amounted to 100*l.*

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

THE Annual Meeting of the Parent Institution was preceded, as usual, by that of the *London District Auxiliary*; which was held on Wednesday, April the 30th, at Great-Queen-Street Chapel; Lancelot Haslope, Esq. in the Chair. The Collection amounted to 76*l.*

A public Prayer Meeting was held, at the City-Road Chapel, at Seven o'Clock, on the Morning of Thursday, May the 1st, for the purpose of specially imploring the Divine Blessing on the Anniversary, and on all Christian Missions throughout the world.

Sermons were preached, as follows, before the Parent Society: one, at the City-Road Chapel, by the Rev. Dr. Adam Clarke, from

Titus iii. 3.—7, on Thursday Evening, May the 1st—second, at Great-Queen-Street Chapel, by the Rev. W. Jay, of Bath, from Gen. xlii. 21, on Friday Morning—and a third, at Southwark Chapel, by the Rev. Robert Wood, of Liverpool, from Isaiah lxii. 1, on Friday Evening. The Collections were 190*l.*

On Sunday, May the 4th, Sermons were preached in behalf of the Society, in most of the Wesleyan Chapels in London and its immediate vicinity: the Collections after which amounted to upward of 600*l.* The Sermons were sixty-seven in number.

The Annual Meeting of the Society was held, on Monday, the 5th of May, at Eleven o'Clock, at the City-Road Chapel; Joseph Butterworth, Esq. M. P. in the Chair. It was opened with prayer by the Rev. Dr. Clarke, President of the last Conference of the Wesleyan Society. The Report was read by the Rev. Richard Watson and the Rev. Jabez Bunting, two of the Society's Secretaries.

Movers and Secondors.

Rev. Joseph Hughes, one of the Secretaries of the British and Foreign Bible Society; and John Bacon, Esq.—Rt. Hon. Sir G. M. Rose, M. P. and Mr. Wilberforce—James Stephen, Esq. Master in Chancery, and W. Williams, Esq. M. P.—Rev. Robert Newton, of Manchester; and Rev. John Arundel, one of the Secretaries of the London Missionary Society—Robert H. Marten, Esq.; and Rev. T. H. Squance, late Missionary in India—Rev. Dr. Adam Clarke; and Jancelot Haslope, Esq.—Benjamin Shaw, Esq.; and Rev. Robert Wood, of Liverpool—Rev. Richard Reece, of Bath; and Mr. Osborn, of Rochester—and John J. Buttress, Esq.; and W. Marriott, Esq.

Resolution.

—That this Meeting solemnly recognizes, afresh, the claims which the unenlightened millions of the Heathen World possess upon the piety and benevolence of the whole Christian Church: and is also deeply sensible of the necessity and importance of that portion of the Missionary Labours of this Society, which is devoted to the moral improvement of the British Colonies; and especially of the Slave Population of the West Indies.

The Collection at the Meeting

amounted to 150*l.*; and Donations, connected with the Meeting, made the amount considerably more than 300*l.*

The State of the Society's Funds, at the close of 1822, was reported at p. 90 of our Number for February.

CHURCH MISSIONARY SOCIETY.

TWENTY-THIRD ANNIVERSARY.

On Monday Evening, May the 5th, the Annual Sermon was preached at Christ Church, Newgate Street, (St. Bride's Church, where the Sermon is usually preached, having been under repair), by the Rev. John W. Cunningham, M.A. Vicar of Harrow, from John xii. 31, 32.

On Tuesday, the 6th, the Chair was taken at the Annual Meeting, held in Freemasons' Hall, at Twelve o'Clock, by Lord Gambier, the Président. His Lordship having addressed the Meeting, an abstract of the Report was read by the Secrétary; who was followed by the Treasurer, in some remarks on the State of the Funds.

Movers and Seconders.

Bishop of Gloucester, and Lord Calthorpe—Major Mackworth, and the Earl of Gosford—Mr. Wilberforce, and Viscount Lorton—Rt. Hon. Sir G. H. Rose, M.P., and the Earl of Rocksavage—Rev. W. Marsh, and Hon. and Rev. Lyttleton Powys—Rev. Robert Daly, and Rev. Basil Woodd.

The Meeting was addressed, in conclusion, by the Rev. J. W. Cunningham.

Resolutions.

—That the Report now read be received and printed, under the direction of the Committee; and that this Meeting cannot but record its grateful sense of the Divine goodness in continuing to afford a steady increase to the Income of the Society, and also a growing conviction to its Members that it is only by the grace of the Holy Spirit that Missionary Exertions can become successful.

—That this Meeting, viewing with commiseration the degraded state of our Heathen Fellow-Subjects in India and Ceylon, and especially the condition of the Hindoo Widows; rejoices in the progress of its Missions in those quarters; and more particularly in the establishment and rapid increase of Female Schools.

—That this Meeting feels that the discouragements attending the New-Zealand Mission ought not to damp the zeal of the Society, but rather to stimulate the Members to more earnest Prayer, and the Society to more strenuous and extended efforts; especially when contrasted with the success granted to the West-Africa Mission, after encountering the most severe trials—a Mission, which, under the Divine Blessing, is returning some small remuneration to Africa for her long-continued wrongs.

—That this Meeting learns with pleasure the permission granted by the Local Government to form a Printing Establishment in Malta for the benefit of the Countries surrounding the Mediterranean; and cherishes the hope that the troubles in which some of those Countries are involved, may be overruled, by the mercy of God, for the revival and extension among them of Christian Truth.

—That this Meeting trusts that the earnest and repeated entreaties from every part of the Society's Missions for Christian Teachers, will strongly impress on the Members the duty of Prayer to the Lord of the Harvest to send forth Labourers, and of a due use of all requisite means for this purpose; and, in this view, the Meeting cordially recommends to their support the plan adopted by the Committee for the more efficient preparation of the Society's Schoolmasters and Missionaries.

State of the Funds.

Receipts of the Year.

Paid direct to the Society:—	£.	s.	d.
Congregational Collections...	614	4	6
Benefactions	1221	16	11
Annual Subscriptions	1490	0	6
School Fund	37	14	0
Legacies	349	17	0
Contributions through medium of Associations, £30,400 12 8			
Deduct Expenses 2,610 13 0			

27,789 19 8
Int. on Government Securities.. 761 12 2

Total...£32,265 4 9

The Expenses include the cost of the Publications supplied to the Collectors, and to the Weekly and Monthly Contributors.

Payments of the Year.

Missions:—	£.	s.	d.
West Africa	6355	19	3
Mediterranean	815	15	11
North India	3367	11	11
South India	3832	0	0
West India	414	15	10
Ceylon	3563	14	0
Australasia	5167	0	0
West Indies	731	14	6
North-West America	226	12	9

Missionaries and Students:—	£.	s.	d.
Maintenance, Education, &c.	1845	14	3
Male Institution	143	0	0
Disabled Missionaries, &c., ..	206	17	0
Purchase of Premises at Lington	2182	12	6
Books	297	14	8
Publications:—			
Translating and printing the Scriptures and Tracts	450	10	11
Printing 950 copies of the Twenty-second Annual Publication	1142	16	10
Miscellaneous			
Printing..... £.729	11	9	
By Sale of Publications	586	14	5
		142	16 9
Sundries—including Advertisements, Postage, Rent, Taxes, Salaries, Poundage, and Incidentals	2221	18	1
Total.....	£.33,111	16	4

Funded Property.

Reduced 3 per Cents. 17,300*l.*—Consols 3 per Cents. 5300*l.*—New 4 per Cents. (Invested for Bishop's College, Calcutta) 1628*l.* 8*s.* 3*d.*

From the abstract of the Report delivered to the Meeting, we subjoin the Committee's remarks on the State of the Funds:—

The Committee have to express their thanks, as in former years, for the very kind and efficient aid, which has, by different friends, been rendered to the Assistant Secretary in visiting the various Associations; and they earnestly request of every Clergyman, and of all other persons of influence, anxious for the prosperity of the Society, that they will, in every practicable way, promote the formation of New Associations, and the productiveness and efficiency of those which are already established. The Society's numerous Associations require a regular course of visiting, which it is now found impracticable to maintain, even with all the help of friends, without an increase of such Officers of the Society as are more especially devoted to this employ: in the meanwhile, large districts of the country offer themselves to the hand of the cultivator, at present nearly wholly unproductive to the Society for want of Labourers.

It is ground of congratulation and thankfulness, that, under these circumstances, and considering the pressure of difficulties which has continued through the year, the Income of the Society still holds on its steady rate of increase. In its Twenty-second Year, the Income, without deducting the expenses incurred on account

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of the Associations, amounted to about 84,000*l.*: that of the Twenty-third Year, just brought to a close, reckoned in the same way, has advanced to 35,000*l.*

The steady rate of the Society's increase has just been mentioned. That rate of progress has been greatly augmented during the last ten Years, chiefly in consequence of the establishment of Associations—the Income of the Society in its Thirteenth Year having been 3000*l.*; while in its Fourteenth, the formation of Associations, which had their origin chiefly in the zeal awakened throughout the country for opening India to Christianity, the Income rapidly rose to a gross amount of nearly 12,000*l.*, not deducting the expenses attending the Associations.

The first Thirteen Years of the Society may be considered, for the reasons just given, as its state of infancy: it has been since gradually acquiring strength and developing powers, which will one day, it may be hoped, arrive, under the blessing of God, at that maturity, which may enable the Society to achieve its full portion of that conquest over the Empire of Darkness and Sin which awaits the combined efforts of all the true Members of the Church of Christ.

The whole Income of these first Thirteen Years was little more than 22,000*l.*—the Income of the last Year, alone, has been, as already stated, 35,000*l.*

The average annual Income of each of these Thirteen Years was a little more than 1700*l.*—that of each of the last Ten has been upwards of 25,500*l.*

Before the Committee quit the subject of the Society's Income, there is a fact to be stated which deserves attention. The amount of interest on Stock annually received, will serve as a criterion of the proportion which the Expenditure has borne to the Income. On a careful investigation of this point it appears that the Society never had since it began to send out Missiopsaries, and has not at this moment, more funds in hand than would serve to discharge its actual obligations on account of its Missions in various parts of the world. And yet it has never been put to any difficulty in discharging the obligations which it had contracted: nor has it been withheld, merely by the want of funds, from entering on any very promising undertaking brought before its Committee. The Committee state this fact as a ground of thankfulness to Almighty God, that He has enabled the Society to proceed with such an equal and steady course.

Promising fields of labour are, indeed,

opening on every side; and a far larger sum might be profitably expended in promoting the Conversion of the Heathen, than is as yet placed at the Society's disposal: the Missions already formed, particularly those in Africa and India, are beginning to ask for more funds to enable them to extend their exertions: the Committee beg, therefore, to urge on all the Society's friends every practicable exertion to increase its means of usefulness.

The Collections amounted to 366*l.* 11*s.* 9*d.*—of which that at the Church was 217*l.* 3*s.* 9*d.*, and that at the Meeting 149*l.* 8*s.*

About 150 Clergymen were present; among whom was the Rev. Dr. Heber, Lord Bishop (elect) of the See of Calcutta.

BRITISH AND FOREIGN BIBLE SOCIETY. NINETEENTH ANNIVERSARY.

ON Wednesday, May the 7th, the Chair was taken by the President, Lord Teignmouth, at the Annual Meeting, in Freemasons' Hall, at Eleven o'Clock. The Report was read by the Rev. W. Dealtry.

Movers and Seconders.

Lord Bexley, and Viscount Lorton—Earl of Harrowby, and Bishop of Gloucester—Lord Calthorpe, and Right Hon. C. Grant, M.P.—Rev. Robert Daly, and Rev. Joseph Fletcher—Mr. Wilberforce, and Rev. Dr. Pinkerton—Hon. C. J. Shore, and Rev. Robert Newton—Sir G. H. Rose, M.P., and Rev. Professor Farish—and John Hardy, Esq. (Recorder of Leeds), and John Gurney, Esq. K.C.

His Excellency Mr. Papoff, Secretary of the Russian Bible Society, was introduced by the Rev. Dr. Paterson; and the Rev. Professor Stapfer of Paris, and Professor Gautier of Geneva, by the Rev. Dr. Steinkopff. These three Gentleman addressed the Meeting in English.

The death of Mr. Owen was referred to, with much feeling, by the Noble President, in opening the Meeting, and by most of the Speakers. It was announced that the Rev. Andrew Brandram, M. A. of Oriel College, and Curate of Beckenham, had been appointed his Successor.

State of the Funds.

Receipts of the Year.		£.	s.	d.
Annual Subscriptions	2584	1	1	
Donations	1422	12	9	
Congregational Collections....	616	19	1	
Legacies	3418	9	5	
Dividends on Stock	520	6	2	
Interest on Exchequer Bills...	1125	12	2	
Auxiliary Societies:—				
Free Contributions	£.24,266	7	6	
On Moiety Account	32,471	18	9	
		56,738	6	3
Sale of Bibles and Testaments,	30,568	7	4	
Drawback on Paper, &c.		67	16	6
Total	£.97,062	11	9	

Payments of the Year.		£.	s.	d.
Printing the Scriptures	66,895	18	3	
Reports, and Monthly Extracts	709	12	0	
Agents in Foreign Parts	1507	3	1	
Travelling Expenses	1523	16	6	
Sandries—including Salaries, Ground Rent, Repairs, Insurance, Shipping Charges, Depository, and Incidentals,				
		6509	11	0
Total	£.77,076	0	10	

Assets and Engagements.

Balance in hand, including Bills not due, 8108*l.* 4*s.* 8*d.*—3 per Cent. Reduced, 18,900*l.*—3 per Cent. Consols. 19,090*l.*—3 per Cent. 1726, 100*l.*—4 per Cent. Consols. 1918*l.* 10*s.* 4*d.*—New 4 per Cent. Consols. 4105*l.* 17*s.* 7*d.*

The Society is under engagements to the amount of 66,025*l.* 9*s.* 4*d.*

PRAYER-BOOK AND HOMILY SOCIETY. ELEVENTH ANNIVERSARY.

ON Wednesday Evening, May the 7th, the Rev. Henry Budd, M.A. Minister of Bridewell Precinct, and Rector of White Roothing, Essex, preached the Annual Sermon at Christ Church, Newgate Street, from 2 Pet. i. 15. *Moreover, I will endeavour that you may be able, after my decease, to have these things always in remembrance.*

The Annual Meeting took place on Thursday, at Twelve o'Clock, at Stationers' Hall; the Rt. Hon. Lord Bexley in the Chair.

Movers and Seconders.

Lord Gambier, and W. W. Carus Wilson, Esq. M.P.—Z. Macaulay, Esq., and Rev. Peter Treschow—Rev. W. Marsh, and the Earl of Gosford—Alderman Sir Claudius Stephen Hunter, Bart. and Rev. Edward Burn—Lord Calthorpe, and Rev. Basil Woodd.

The Meeting was addressed also by the Lord Bishop of Gloucester, and by the Rev. H. Budd.

The Collection at the Church amounted to 31l. 8s. 8d., and that at the Meeting to 31l. 2s. 4d.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	616	9	6
Donations	69	18	5
Associations	211	17	11
Congregational Collections	194	9	9
Legacies	316	11	6
Sale of Prayer Books and Homilies	635	6	5
	2044	13	6
For Foreign Objects	37	16	0
Total	£2082	9	6

Payments of the Year.	£.	s.	d.
Prayer-Books and Homilies ...	1163	7	10
Homilies and Articles, in Manks and Irish	18	8	3
Printing Report and Circulars ..	109	2	0
Rent, Taxes, and Salaries	355	5	9
Sundries	147	14	7
	1793	18	4
Foreign Objects	183	5	1
Total	£1977	8	5

JEW'S SOCIETY.

FIFTEENTH ANNIVERSARY.

THE Annual Sermon was preached, on Thursday Evening, the 8th of May, at St. Paul's, Covent Garden, by the Rev. W. Thistlethwaite, M.A. Minister of St. George's, Bolton, from Rom. x. 1. *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.*

At the Annual Meeting, held on Friday the 9th of May, in Freemasons' Hall, the President, Sir Thomas Baring, Bart. M.P., took the Chair at Eleven o'Clock. The Report was read by the Rev. C. S. Hawtrey, one of the Secretaries.

Movers and Secondors.

Bishop of Gloucester, and Lord Calthorpe—Lord Bexley, and Rev. Dr. Pinkerton—Sir Gregory Way, and Rt. Hon. Sir G. H. Rose, M.P.—W. Cuminghame, Esq., and Major Mackworth—Rev. Dr. Paterson, and Rev. Professor Stapfer (of Paris)—and Rev. W. Thistlethwaite, and Rev. W. Marsh.

At the close of the Meeting a Young Jew, a professed Convert to

Christianity, addressed the Members in a manner which greatly affected them.

Resolutions.

—That the multiplied evidences of the increasing spirit of inquiry among the Jews in Poland, and the eagerness with which they continue to seek after New Testaments and Tracts, are viewed by this Meeting, not only as motives to greater exertions, but as circumstances which should excite the gratitude of the Society to the Almighty, and stimulate Christians to more fervent prayers for the promised outpouring of His Holy Spirit on His Ancient People to give effect to His Word among those who have been thus inclined to receive it.

—That the increasing number of Societies formed on the Continent to co-operate in the great Work in which this Society is engaged, is a subject for thankfulness to God, and of earnest congratulation to the Friends of the Cause; and inspires a hope that the Servants of God in every country, will, ere long, be awakened to the imperative duty which lies on all Christians to, unite in seeking the salvation of their long neglected Brethren of the House of Israel.

—That this Meeting hail, with unfeigned joy, the encouraging accounts communicated during the past year of the reception of Mr. Wolf by the Synagogues at Jerusalem; and of the readiness with which many of the chief Rabbies of these Synagogues were disposed to enter into discussions on the subject of Christianity, and their willingness to receive and read the New Testament Scriptures: and, under these circumstances, this Meeting views with peculiar satisfaction the establishment of a permanent Mission in that country, where the Work of Redemption was accomplished, and from whence the Gospel first sounded forth to the Gentile World; and they therefore highly approve of the establishment of a Separate Fund for this end.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	978	10	0
Donations	508	13	5
Auxiliaries, Associations, and Collections	8265	19	9
Legacies	81	13	9
For Hebrew Testament Fund ..	655	8	9
For Building Fund	86	6	8
For Foreign Schools and Missions	267	11	3
	10,924	2	7
Sale of Books, &c.	476	7	3
Total	£11,400	9	10

Payments of the Year.	£.	s.	d.
Jewish Children	1847	10	11
Adult Jews	134	18	0
Foreign Schools and Missions, including the Seminary.....	4249	10	6
Building Fund, for Schools.....	33	3	0
Printing the Scriptures	2469	13	11
Miscellaneous Printing, Travel- ling Expenses, Paper for the Scriptures in hand, Salaries, and Incidentals.....	3674	0	3

Total...£.12,418 16 7

The Collection after the Sermon was 56*l.* 11*s.* 2*d.* and at the Meeting 100*l.* 16*s.* 9*d.* A Sale of Ladies' Work, for the benefit of the Society, held a few days before the Meeting, in Freemasons' Hall, produced 260*l.*

Subscription for Two Greek Boys.

Two Greek Boys were introduced to the Meeting. They have been sent to this country by Mr. Wolf, who gives the following account of these Youths;—

Two Noblemen of the Greek Nation were condemned to death before I arrived in Cyprus. One of them was beheaded, and all his property confiscated; and the other saved his life. Their two Boys, one of them eleven years of age and the other fourteen, ran the danger of being educated in Mahomedan Darkness. I took them with me, with the written consent of their Mothers, and the British Consul-General, and the approbation of all the European Consuls and all the European Inhabitants of the Island. They cause to me much joy: they have talent; and I intend to send them to England, where they may be educated, and sent back as Missionaries to their own Nation. They read, and write, and speak modern Greek, and understand the Ancient; and they know a little Italian. The Turkish Governor of the Island of Cyprus called together 232 of the noble Greeks, under the pretext to read to them a Firmán of the Sultan, in which the Sublime Porte expressed its satisfaction with the conduct of the Greeks in the Island of Cyprus. The poor Greeks, among whom were the Fathers of my two Boys, appeared in the Diván; and at this moment, the Heads of 230 fell by the Sword of the Governor. Two renounced Christ to save their lives. Almost every European in the Levant takes one or two of these boys.—Brother Fisk has sent two to America.

The friends to whom Mr. Wolf has sent these Youths have opened a subscription, with a view to promote his wishes respecting them.

They are placed under the care of the British and Foreign School Society: and it is intended that they shall return to their own country, as soon as they have acquired sufficient knowledge to enable them to assist in the establishment of a Seminary of Mutual Instruction in one of the Greek Islands.

UNITED BRETHREN.

Annual Sermon.

THE ANNUAL Sermon in behalf of the Brethren's Missions was preached, on Friday Evening, May the 9th, at St. Clement Danes, in the Strand, by the Rev. Thomas Mortimer, Sunday Afternoon Lecturer of St. Leonard, Shoreditch, and Sunday Evening Lecturer of St. Olave, Southwark, from 2 Cor. viii. 23.—*Or our brethren be inquired of, they are the messengers of the Churches and the glory of Christ.*

Mr. Mortimer, in urging the claims of the Brethren for support in their Missions, referred to the sanction given to their Church by the British Legislature and the Episcopal Bench: and read a Letter of Congratulation, addressed, by Archbishop Potter, to their Bishop Count Zinzendorf, on his consecration; and the testimony to their primitive purity of doctrine and discipline, delivered by the Bishop of Worcester, in the House of Lords, in the debate on the Bill passed in their favour in 1749.

We shall take an early opportunity of resuming this subject; and shall give a brief account of the Origin and Progress of the Brethren's Church, especially as connected with its recognition by the Church and Government of this country, which cannot fail to interest our Readers in the support of its Missions.

Mr. Mortimer illustrated the devotedness, perseverance, patience, self-denial, and success of the Brethren in their Missions, by many striking facts; referring, among others, in proof of the spirit in

which their Missions were begun, to the views and feelings with which those to the West Indies and Greenland were entered on: see p. 203 of the Life of Matthew Stach, in our present Number.

The Collection amounted to 70*l.* 1*s.* 3*d.*

The Receipts of the London Association, for the last Year, were 269*l.* 8*s.* 3*d.*: of this amount, the sum of 2267*l.* 9*s.* 6*d.* has been paid to the Brethren's Society for the Furtherance of the Gospel.

HIBERNIAN SOCIETY.

SEVENTEENTH ANNIVERSARY.

In the evening of Friday, the 2d of May, the Rev. Robert Daly, Rector of Powerscourt, near Dublin, preached for the Society, at St. Anne's, Blackfriars.

The Annual Meeting was held on Saturday, the 10th, at Twelve o'Clock, in Freemasons' Hall; the Patron, H. R. H. the Duke of Gloucester, in the Chair. The Report was read by the Rev. John Morison, one of the Secretaries.

Movers and Seconders.

Viscount Eerton, and Rev. J. W. Outham—Lord of Gosford, and Hon. C. J. Shore—Lord Gambier, and Rev. Dr. Wardlaw—Rev. R. C. Dillon, and Rev. Joseph Fletcher—Hon. Baptiste Neel, and Rev. Jabez Bunting—and the Earl of Caledon, and the Hon. F. G. Calthorpe.

The Meeting was addressed also by Lieutenant Gordon; and by the Treasurer, Robert Steven, Esq.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Collection at 16th Anniversary	153	8	8
Annual Subscriptions	417	18	3
Donations	467	2	0
Auxiliaries and Collections	3330	16	7
Legacy	1690	0	0
Contributions in Ireland	2095	8	0
Total	£3984	12	6

Payments of the Year.

Payments of the Year.	£.	s.	d.
Salaries of Schoolmasters, Inspectors, and Agents	5811	5	11
Travelling Charges	49	10	0
Purchase of Testaments	42	11	6
Printing 60,000 Spelling Books	480	5	5
Miscellaneous Printing, &c.	221	2	0
Salaries and Gratuity	241	17	6
Sundries	176	7	11
Total	£7002	1	3

This surplus of Income beyond the Expenditure, added to the balance in hand at the beginning of the year, having placed a considerable sum at the disposal of the Society, the Committee make the following cautionary remarks on the subject:—

It is with feelings of gratitude to the "Author and Giver of every good gift" that they report a balance of 3000*l.* in favour of the Treasurer of the Society. This novel circumstance in the History of the Institution is a consequence of 180*l.* Legacy left by the Will of Mrs. Elizabeth Elkins; and 1914*l.* collected in Scotland, by the active exertions of Robert Steven, Esq., the Rev. Mr. Brotherton of Dysart, the Rev. Mr. Morison, one of the Secretaries, and others. So unequivocal a proof of liberality on the part of Scotland, at the same time that it evinces the feeling of that country on the subject of Scriptural Education, entitles it to the common gratitude of Ireland and the Institution; and the Committee avail themselves of the present occasion to express for the Society the acknowledgment of a sincere and grateful obligation.

That such a surplus should have found its way to the hands of the Treasurer at the moment when the most expensive and extended improvements were dictated by the actual state of the Institution, is another and a pleasing manifestation of the Divine Favour; but it would be a serious abridgment of the satisfaction which is felt by your Committee, if this circumstance, so new in the History of the Society, was received by the public as evidence of its ability to meet the current demand upon its resources. Against an impression so deceptive in point of fact, and withal so seriously calculated to injure the Funds of the Institution, the Committee would give out a distinct and most anxious warning. The demand on the Society's resources has varied with every year of its existence, and must never be confounded with its actual expenditure: they are distinct and almost opposite considerations; and the one exceeds the other in the exact proportion, that the Society's ability to widen the sphere of its operations exceeds the limit at which these operations are arrested by the pecuniary inadequacy of its resources. It is thus while they are reporting a balance in favour of the Treasurer, that their experience is strongly in favour of the practicability of opening *more* Schools to *more* of the number which it would be possible to establish on the foundation of their average

income: so that in the midst of what they may deem comparative affluence, they find themselves constrained to inculcate, with greater urgency than ever, the utter incapability of the Society's resources to meet the increased and increasing demand for its plan and its benefits.

**BRITISH & FOREIGN SCHOOL SOCIETY.
EIGHTEENTH ANNIVERSARY.**

The Annual Meeting was held at Twelve o'Clock, on Monday, May the 12th, in Freemasons' Hall. The Chair was taken by W. Williams, Esq. M. P. till the arrival of the Duke of Sussex, when it was occupied by His Royal Highness. The Report was read by the Rev. G. Clayton, one of the Secretaries.

Movers and Secondars.

T. Spring Rice, Esq. M.P., and W. Evans, Esq. M.P.—W. Smith, Esq. M.P. and W. Woolrich Whitmore, Esq. M.P.—Rev. H. Townley (from Calcutta), and Rev. Professor Stapfer (from Paris)—W. Allen, Esq. the Treasurer, and the Rev. Dr. Paterson (from St. Petersburg)—T. Lennard, Esq. M.P., and Rev. S. S. Wilson (from Malta)—and Joseph Hume, Esq. M.P., and Mr. Alderman Key.

State of the Funds.

The Receipts of the Year were 2053*l.* 16*s.* 11*d.* and the Payments 1912*l.* 1*s.* 3*d.* The Treasurer is in advance 1800*l.*; and a debt of 3000*l.* is owing on account of the Buildings.

The Duke of Bedford sent a Benefaction of 100*l.*; and the same sum was received, from an Anonymous Friend, by the Twopenny Post. Donations and Subscriptions at the Meeting amounted to 35*l.* 13*s.* and the Collection to 48*l.* 15*s.* 4*d.*

**PORT-OF-LONDON SEAMEN'S SOCIETY.
FIFTH ANNIVERSARY.**

We have not hitherto noticed the Anniversaries of this Society: our attention has, however, been much called, of late, to the various exertions which are employed for the benefit of Seamen; and we cannot but think that this is one of the promising "Signs of the Times" in which we live, as the diffusion of true religion among this body of men will render them willing and

effective assistants to our various Societies, in communicating its blessings wherever they may be led by Commerce or in the Service of their Country.

The object of this Society, is the religious benefit of the Seamen belonging to the Port of London. With this view, a Ship was procured, and fitted up as a Floating Chapel; and has been, for some time, moored in the Thames, and regularly opened as a Place of Worship accessible to all the Seamen of the River.

At the same time that the Anniversary of the British and Foreign School Society took place in Freemasons' Hall, and that of the Female Penitentiary at the Crown and Anchor, the Fifth Annual Meeting of the Port-of-London Society was held at the City-of-London Tavern; the Right Hon. Admiral Lord Gambier in the Chair. The Report was read by W. Cooke, Esq. one of the Secretaries. A Collection was made after the Meeting, which amounted to 65*l.*

Movers and Secondars.

Rev. John Innes, and the Earl of Rothes—Rev. Edward Irving, and Edward Phillips, Esq.—Mr. Alderman Key, and Rev. John Clayton, jun.—Captain Gordon, R. N., and Lieut. Gordon, R. N.—B. H. Marten, Esq., and Rev. M. Andrews, D.D.,—and Rev. G. Townsend, and Rev. John Townsend.

Sermons.

On Tuesday, the 13th, the Rev. G. Clayton preached, in the Morning, on board the Floating Chapel, from Psalm cvii. 30. *So He bringeth them unto their desired haven;* and the Rev. Joseph Fletcher, in the Afternoon, from Luke xv. 32. *It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.* The Collections amounted to 64*l.*

State of the Funds.

The Committee make the following appeal on the subject of the Funds:—

The liberality of the public has enabled the Committee to cancel the heavy debt

incurred by the purchase of the Ship and the fitting up: but the Society has to provide for a large annual expense; and there are several objects to which the Committee would rejoice to direct their attention, were their means adequate. They cannot, however, distrust your liberality. They have demonstrated the moral necessities of Seamen: they have substantiated their claims on Christians of all ranks and denominations: they have shewn the practicability of conveying religious instruction to the Sailor; and have delineated before you examples of the drunkard becoming sober—the unclean, chaste—and the blasphemer, a worshipper of God. Your Committee feel persuaded that they have awakened the sympathy of British Christians, and have established in their hearts a lively concern for the Society's prosperity: but they have a yet higher source of consolation; for they humbly trust that it does appear that the Divine Blessing has attended this benevolent undertaking; and, under this continued sanction, they cherish the delightful prospect of far happier results.

SUNDAY-SCHOOL UNION.

ON Tuesday Morning, the 13th of May, at Six o'Clock, the Annual Meeting of this Society was held at the City-of-London Tavern; Joseph Butterworth, Esq. M. P. in the Chair. The Report was read by Mr. W. F. Lloyd, one of the Secretaries.

Movers and Seconders.

Rev. Edward Irving, and Rev. John Clayton, jun.—Rev. S. Hillyard, and W. Rust, Esq.—Rev. Spedding Curwen, and Mr. Alderman Key—Rev. W. M. Harvard, and Rev. J. Taylor—and Rev. James Upton, and Rev S. Kilpin.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Contributions	109	9	2
Publications	1637	10	0
Total.....	£.1746	19	2

Payments of the Year.	£.	s.	d.
Publications	1572	12	2
Grants to Schools and Societies	74	15	7
Sundries	71	1	4
Total....	£.1718	9	1

NAVAL & MILITARY BIBLE SOCIETY.

FORTY-THIRD ANNIVERSARY.

LIEUTENANT-General Viscount Lorton took the Chair at the Annual Meeting, held at Twelve o'Clock,

on Tuesday the 13th of May, at the King's Concert Room, in the Hay-market. The Report was read by Major Close, one of the Secretaries.

Movers and Seconders.

Lord Calthorpe; and Rev. David Stuart—Major Mackworth, 13th Light Dragoons; and Rev. W. E. Coldwell—Rev. G. Clark, Chaplain to the Royal Military Asylum; and Rev. G. Washington Phillips—Major-General Orde; and Captain Basalgette, R.N.—Captain H. Gordon, R.N.; and T. Reid, Esq., Surgeon, R.N.—and Colonel Sir Claudius St. Hunter, Bart. and Alderman; and Rev. Bryant Burgess.

State of the Funds.

The Receipts of the Year were 1929l. 2s. 9d., and the Payments 1886l. 15s. 3d. The Society is under engagements to the amount of 1200l. 5s. 6d.

The sum of 159l. 10s. 6d., including Donations and Subscriptions, was collected at the Meeting.

LONDON MISSIONARY SOCIETY.

TWENTY-NINTH ANNIVERSARY.

Sermons.

WEDNESDAY Morning, May 14th, at Surrey Chapel, by the Rev. John Leifchild, of Kensington, from 2 Cor. x. 4.—the same Evening, at the Tabernacle, by the Rev. W. Chaplin, of Bishop's Stortford, from Mark xvi. 20.—on Thursday Evening, the 15th, at Tottenham-Court Chapel, by the Rev. John M'Donald, of Urquhart, Scotland, from Acts ii. 17, 18.—on Friday Morning, at St. Anne's Church, Blackfriars, by the Rev. Edwin Sidney, B.A. of Lopham, from Rev. xxi. 5.—and, the same Evening, at Spafields Chapel, to the Members of Juvenile Auxiliary Societies, by the Rev. Joseph Fletcher, of Stepney, from Rom. x. 13—15. Sermons had been preached, in Welsh, by the Rev. John Elias, from Anglesea, on Thursday Evening, May the 8th, at Albion Chapel, Moorfields, from Isaiah liv. 2, 3.; and, the next Evening, by the Rev. W. Williams, of Wern, at the Poultry Chapel, from Hag. i. 2—6.

Annual Meeting.

This was held on Thursday Morning, May 15th, at Great-Queen-Street Chapel, at Half-past-Ten o'Clock; the Treasurer, W. Alers Hankey, Esq. in the Chair. The Report was read by the Rev. John Arundel, Home Secretary of the Society.

Movers and Seconders.

Rev. Dr. Wardlaw, and Rev. Joseph Julian—Rev. T. Smith, and Rev. H. Townley, (from Calcutta)—Rev. David Stuart, and Rev. John Morison—Rev. Joseph Fletcher, and Rev. Edward Irving—Rev. Mark Wilks, and Rev. Professor Stapfer (of Paris)—Rev. Dr. Pinkerton, and Rev. Joshua Marsden—Rev. John Dyer, and Rev. Dr. Paterson—and Robert Steven, Esq., and T. Brightwell, Esq.

Resolutions.

—That the Report, of which an abstract has been read, be approved and printed; and this Meeting desires to offer its most grateful thanksgivings to God for whatever, tending to the furtherance of the Gospel among Heathen Nations, has been effected by the instrumentality of this Society, and for the prospects of future usefulness which He is pleased to open before it.

—That the Society feels itself called upon, by the numerous instances of mortality among its faithful Missionaries and their families during the past year, to acknowledge, with the deepest humility, the Divine Sovereignty in these mysterious dispensations: and to implore the Father of Mercies to continue life, health, and increasing devotedness to those who survive; to qualify, with every needful endowment, those who are preparing for Missionary Labour; to call forth others, whom He shall approve, to offer themselves to the work; and, especially, to pour out His Spirit on the Converted Natives of Heathen Lands, that they may be fitted for spreading the Gospel in the surrounding countries. And the Society affectionately commends also to the Divine Care and Protection, the Brethren who form the Deputation to the several Missionary Stations, that their lives and health may be preserved, and that, in due time, they may be restored to their Native Country.

—That this Meeting, sensible that, whatever may be the qualifications of its Missionaries, the desired success can only be obtained through the Agency of the Holy Spirit, do most earnestly entreat their Christian Brethren, every where, and

especially in the United Kingdom, to render the ensuing year conspicuous by the unity and earnestness of their supplications, at the Throne of Grace, for a more copious effusion of His Divine Influences on all Labourers in the Work of Missions, in all places; and, as one means of so doing, to afford a constant attendance on the Monthly Prayer Meetings, established with that design.

—That this Meeting rejoices in the harmony subsisting among the several Christian Societies engaged in similar labours with their own; and earnestly hopes that the growing zeal of the Christian Church, at large, in the Cause of Missions, may become the means of a more brotherly union among the different bodies of which it is composed than has, as yet, been witnessed; it views with the greatest pleasure the establishment of Missionary Societies, in various parts of the Continent; and regards, with peculiar esteem, that recently formed by the Brethren in Paris.

In reference to the subject of one of the preceding Resolutions, the Directors remark, in the beginning of their Report—

It would argue a culpable insensibility; were we not to commence the present Report, with adverting to the unprecedented mortality which has prevailed, during the past year, among the Society's Missionaries, chiefly in the East. Deeply do we lament to state, that, within this short period, no less than TEN of our Brethren and Sisters have been, in rapid succession, removed from the present world, and from the scenes of their useful labours. But while we mourn over these, not less mysterious than painful, dispensations of Providence, we would bow in humble and unfeigned submission to the Divine Will. A statement, so melancholy and affecting, cannot fail to make a deep and solemn impression on this assembly. It ought not, however, to abate our zeal nor to relax our efforts; still less should it be allowed to damp the fervour of our gratitude to Him, who, during the same period of time, has, in that and other regions of the world, afforded the Society so much to compensate for past exertions, and to animate to future and more extended labours.

State of the Funds.

We quote the remarks of the Directors on the subject of the Funds:—

It is peculiarly gratifying to the Directors

to be able to announce to the present Meeting, that the income of the Society, during the past year, has exceeded that of the former, in the sum of 188*l.* 4*s.* 6*d.* the total amount of the Receipts being 81,266*l.* 11*s.* 11*d.*; the total amount of the Disbursement, for the same period, being 33,187*l.* 19*s.* 3*d.* A deficiency exists, notwithstanding, between the Income and Expenditure, of 1921*l.* 7*s.* 4*d.* The increase in the direct contributions for the past year, which the Directors are happy in most gratefully acknowledging, is partly to be ascribed to the establishment of additional Auxiliary Societies, and Branch and other Associations, during the last two years; and partly to the more zealous efforts of those previously instituted.

The New Societies formed within the year consist of 8 Auxiliaries, 18 Congregational and Branch Associations, and 11 Female and Juvenile Associations.

On giving efficiency and extension to Auxiliary Institutions, the remarks of the Directors merit the attention of all persons who engage in the support of Missionary Societies:—

In several parts of the kingdom, plans have been adopted, in order to render existing Societies more efficient.

Experience has shown, that the principle of the division of labour, from which many of the civil interests of the community derive such important advantages, is capable of being applied, with the best effect, in the execution of plans formed for the support of Benevolent Institutions. In this view, the convenient distribution of a town or district into a number of distinct portions, for the purpose of occasional canvas, as well as of assigning to each division or subdivision its appropriate collector or collectors, appears to be one of those measures, which, generally speaking, seems likely to be attended with useful results. To give the fullest effect to the exertions of these Auxiliary Societies which are connected with large towns and cities, a measure of this sort appears to be peculiarly, and, indeed, indispensably necessary. With much pleasure we state, that, in the populous towns of Birmingham and Leeds, and also at Reading, the plan in question has been adopted and carried into effect, by the friends of the Society at these places respectively; and we trust that their example will not be without its influence, as to other towns or neighbour-

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hoods, in which the same plan may be adopted, and where it is likely to be attended with practical advantage.

We have the pleasure further to state, that our friends in some of the Northern Counties of the Principality, during the past year, have given a distinguished proof of their zeal to promote the object of the Society, by applying for subscriptions at every house within the limits of a parish or district: such applications having been preceded by the circulation of an Address, stating the nature and design of the Society; as well as the powerful claims of the *Heathen* on the sympathy, benevolence, and liberality of *Christians*. As this plan, in the instance in question, has been attended with very great success, and appears in itself adapted to excite an interest in favour of the Society among various individuals to whom its existence may not be at all or very imperfectly known, as well as generally to promote contributions in its support, we would earnestly recommend it to the attention of our friends, wherever local circumstances will admit of its adoption.

We cannot too frequently nor too strongly impress on the minds of our friends, that the Society must depend for support, in carrying forward its various and widely extended operations, rather on the great multitude of comparatively small sums, contributed among the middling and inferior classes of society, than on large donations; which, however important and necessary in themselves, can only be looked for occasionally, and would alone form a precarious and very inadequate source of income. It is highly desirable and important, therefore, that no place or neighbourhood should be destitute of a local Association, or Penny-a-week Society; by means of which the smaller subscriptions, as well as larger, may be collected, and the amount transmitted, at fixed periods, to the Treasurer of the nearest Auxiliary Society, or to the Treasurer of the Parent Society itself, as circumstances may point out: and while we offer this recommendation, we would express an earnest hope, that our young friends, particularly, who in so many places have given such pleasing proofs of early zeal in the best of causes, will no where allow themselves to be inactive in its promotion; for, upon their activity, we are persuaded, much of the efficiency of the zealous efforts made by their respected elders must ultimately depend.

Collections.

	<i>£.</i>	<i>s.</i>	<i>d.</i>
Surrey Chapel.....	444	0	6
Tabernacle ...	154	14	6

	£.	s.	d.
Annual Meeting	182	7	2
Tottenham-Court Chapel.....	130	2	8
St. Anne's Church	69	7	0
Welsh Sermons	23	0	0
Spafields	38	2	3
Sion Chapel.....	97	0	0
Silver-Street Chapel	31	9	7
Orange-Street Chapel.....	80	0	0
Kennington Chapel.....	41	0	0

Total.....£.1291 3 7

The last four Collections were made at the administration of the Lord's Supper, on Friday Evening, at the respective places mentioned.

RELIGIOUS TRACT SOCIETY.

TWENTY-FOURTH ANNIVERSARY.

THE Members of the Society met, at Six o'Clock in the Morning of Friday the 16th of May, at the City-of-London Tavern, to breakfast together, previously to holding the Annual Meeting: on this occasion, 1054 persons paid for their breakfasts at the doors of the Tavern; and such numbers came in afterward, that many others could not obtain admission. The Chair was taken, at Seven o'Clock, by the Treasurer, Joseph Reyner, Esq. and the Report read by Thomas Pellatt, Esq.

Movers and Secondors.

Rev. Edward Irving, and Rev. John Clayton, jun.—Rev. Mr. Roberts, and Rev. Mark Wilks—Rev. Dr. Pinkerton, and Mr. Alderman Key—Rev. Dr. Wardlaw, and Rev. S. Kilpin—Rev. Dr. Paterson, and Rev. S. Hillyard—and Rev. John Campbell, and Rev. Peter Treschow.

Resolutions.

—That this Meeting receives with much pleasure the account of Contributions from Auxiliary Societies and Associations; and that the warmest thanks of the Society be presented to them; especially to those who have liberally devoted a considerable portion of their funds to aid the Foreign and General Objects of the Institution—an example, which it is trusted will be more generally and actively followed, as the importance of the Society and the signal manner in which the Divine Blessing has rested on its efforts are more generally known and more duly appreciated.

—That this Meeting approves the conduct of the Committee in applying a considerable portion of the funds to promote the objects of this Society in Asia: and

recommends that they proceed in a similar manner, during the ensuing year; feeling confident that the Most High will not allow them to want the means requisite for that purpose—also that their attention be directed to South America, and the important opportunities presented in every part of that country: and that the friends of the Society be earnestly recommended to implore the God of all Grace, to make use of these little messengers to excite an increased desire for his Holy Word among every nation, tongue, and people.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Collections.....	142	18	0
Annual Subscriptions.....	651	11	0
Donations.....	389	10	4
Auxiliaries and Associations..	874	17	8
Legacies.....	105	16	0

2164 13 0

Sale of Publications	6645	0	7
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Total...£8809 13 7

Payments of the Year	£.	s.	d.
Paper, Printing, Binding, &c....	6007	14	0
Gratuitous Issues of Tracts, &c.	1143	19	0
Loss on Sales to Hawkers....	201	16	4
Salaries, Rent, Taxes, Travelling, Carriage, Translations, and various Incidentals.....	1499	4	7

Total....£2882 13 11

The Collection at the Meeting amounted to 64l. 0s. 6d.

AFRICAN INSTITUTION.

SEVENTEENTH ANNIVERSARY.

AT One o'Clock, on Friday, the 16th of May, the Chair was taken, by the Patron, H. R. H. the Duke of Gloucester, at the Annual Meeting, held in Freemasons' Hall. The Report was read by Thomas Harrison, Esq. the Secretary.

Movers and Secondors.

Marquis of Lansdown, and T. Fowell Buxton, Esq. M.P.—Lord Calthorpe, and James Stephen, Esq. Master in Chancery—Mr. Wilberforce, and W. Evans, Esq. M.P.—and Daniel Sykes, Esq. M.P., and Lord Gambier.

After the Motion of the Marquis of Lansdown and Mr. Buxton for adopting the Report had passed, the Count de Torreno, in allusion to the cordial manner in which his country had been mentioned, eloquently addressed the Meeting, in French; and assured the Royal

Chairman and the Assembly, that Spain would sincerely co-operate, to the utmost of her power, in every measure for the extinction of Slavery, and for promoting the interests of liberty and humanity all over the world.

State of the Funds.

The Receipts of the Year were 1134*l.* 2*s.* 1*d.*, and the Payments 1129*l.* 18*s.* 3*d.*

The Collection at the Meeting was 56*l.* 9*s.*

MERCHANT-SEAMEN'S BIBLE SOCIETY.
FIFTH ANNIVERSARY.

ON Monday, May the 19th, the Annual Meeting was held at the City-of-London Tavern, at Twelve o'Clock; the President, the Right Hon. Admiral Viscount Exmouth, in the Chair.

BRITISH & FOREIGN BIBLE SOCIETY.
Increase and Efficiency of Ladies' Associations.

MR. C. S. DUDLEY has recently transmitted to the Committee fresh evidence of the benefit of Ladies' Associations. He writes from Gloucester, Feb. 28th.—

The establishment and success of Auxiliary and Branch Societies afford a sufficient indication of the interest excited among the reflecting part of the Higher and Middle Classes in our country; but it was reserved for Bible Associations to elicit a similar feeling on the part of the Labouring Population of Great Britain. *As poor, yet making many rich*, they have, indeed, evinced a generous ardour in this Christian Cause; which is, at once, the best testimony to the singleness and grandeur of the design, and the finest illustration of British Benevolence. The voices of the destitute Natives of India and of Greenland; of Congou and of Siberia, have been heard in the sequestered villages of our land; and the appeal is recognised and answered. The details, which I have now the pleasure to communicate, will form the best illustration of the preceding remarks.

Proceeding to *Stroud* on the 17th instant, I attended, the following day, the First Meeting of the Committee of

Movers and Secondors.

Earl of Rocksavage, and R. H. Marten, Esq.
—Rev. John Hatchard, and T. Erskine, Esq.
—Mr. Alderman Key, and Rev. James Miller (of Glasgow)—and Rev. G. Clayton, and Rev. Dr. Steinkopff.

State of the Funds.

Receipts of the Year.		£.	s.	d.
Collection at last Anniversary..		75	6	6
Annual Subscriptions.....		206	13	0
Donations.....		78	0	2
Ladies' Association		52	10	6
		412	9	3
Sale of Bibles and Testaments..		236	1	0
Total....	£.648	10	3	

Payments of the Year.		£.	s.	d.
Bibles and Testaments		150	0	0
Printing Reports, and Stationery		71	0	1
Salaries of Agents.....		175	0	0
Boat-Hire, and Watermen.....		98	9	6
Rent		50	7	4
Sundries		40	13	0
Total....	£.586	9	11	

The Collection at the Meeting was 65*l.* 2*s.* 1*d.*

the Ladies' Association, recently organized; and was delighted to find my expectations far surpassed. The aggregate results, in one month, were—

Number of Free Subscribers, 356
Ditto of Bible Ditto 322

Total 678

	£.	s.	d.
Amount collected	44	7	8
Ditto ditto	20	13	2
	£.65	0	10

Nearly Sixty Ladies are on the Committee of this Association, which is divided into Twenty-five Districts. The proportion of Subscribers is as one to every nine inhabitants—a fact sufficiently demonstrative of the interest excited. This effect was further confirmed by the admirable reports of the Collectors; which bore ample testimony to the gratitude of the Poor, and the cheerful alacrity with which the contributions were tendered.

On the 19th, I met the Committee of the *Hotten-under-edge* Branch Society; and on the following evening, at one of the most crowded meetings that I have ever attended, a Ladies' Bible Association for that populous town was unanimously established, and nearly Forty Ladies engaged as Collectors.

On the morning of the 21st, the *Neitworth* Ladies' Association was established, and Twenty-five Ladies engaged as Collectors.

Proceeding thence to Chalford, I attended, in the evening, a large and interesting meeting, at which the Vicar presided, when the *Chalford* Ladies' Association was formed, and nearly Thirty Ladies engaged as Collectors.

This was followed, on the evening of the 22d, by the establishment of the *Sheepcomb* Ladies' Association, at which also the Incumbent presided. Seldom, indeed, have I attended a more delightful meeting; or witnessed a more eager desire, on the part of the Labouring Classes, to manifest their readiness to assist in supplying their fellow-creatures with the Holy Scriptures. The interest excited by the establishment of this Institution will be increased by the fact, that the first Village Sunday-School was founded at Sheepcomb forty-one years ago.

On the morning of the 24th, the *Minchin Hampton* Ladies' Association was formed, and nearly Twenty Ladies appointed to their respective districts as Collectors.

From Cainscross, on the 8th of March, Mr. Dudley adds—

I proceeded, on the 3d instant, to Tetbury. In this town, a Branch Bible Society was established in the year 1815, which has, within seven years, distributed 840 Bibles and Testaments, and contributed 388*l.* in aid of the general object: but, in consequence of not having held any Public Meeting for several years, and from other causes, the interest had greatly subsided; and the Society, during the last year, had collected only 85*l.* It having been resolved to establish a Ladies' Association for Tetbury and its vicinity, a General Meeting was convened on the evening of the 3d, which was very numerously and respectably attended; and the Association was unanimously established under the patronage of her Grace the Duchess of Beaufort and the Honourable Mrs. Estcourt. The Committee was organized on the following day, and the Nine Districts, into which the Association is divided, were regularly supplied with Collectors.

On the 7th instant, the birth-day of the Parent Society, the *Cainscross*

Ladies' Association was happily established, at a General Meeting, which cannot be remembered without sentiments of humble gratitude to Almighty God! The weather was extremely inclement; but the heavy snow did not abate the interest of the Labouring Classes, of whom it was estimated more than a thousand attended. I have just returned to my quarters, after organizing the Committee of this Association, which is divided into Sixteen Districts, and includes Four Parishes, the industrious inhabitants of which manifest a lively interest in the cause.

Information of a similar nature has been received from other quarters. The Secretary of the Auxiliary Society at *Barnsley*, in Yorkshire, writes—

Our Ladies' Association exceeds all the expectations which we had formed. Although the lower classes of *Barnsley* have been suffering from an epidemic distemper and from partial want of employment, the Association, during the short period of its existence, has collected, toward the purchase of Bibles and Testaments, nearly 50*l.* The zeal of the Ladies is equalled only by the gratitude of the Poor, and the cheerfulness with which they offer their weekly contributions. The concern evinced by parents for the best interests of their families, is an interesting feature of this work of benevolence. To be able to put into the hands of their children, at their outset in life, a faithful and infallible guide, is the end for which the exertions of many are made. Thus is the Association providing for the rising as well as the present generation.

Two or three places in the neighbourhood of *Barnsley* have shewn a laudable spirit of emulation, by forming, on a smaller scale, similar institutions. So encouraging are our prospects in general, that what we formerly could but earnestly desire, is becoming the object of our hopes. We are now allowing ourselves to anticipate a period, when not one of the Forty Townships within the range of our Auxiliary, shall be found destitute of an Association.

The Ninth Report of the *Pentonville* Bible Association, furnishes the following striking passage:—

During the past year, the Ladies

have obtained upward of 300 Free Subscribers, and about 350 for Bibles; and have collected from their Free Subscribers the sum of 119*l*. 19*s*. 4*d*. and from those who are subscribing for Bibles, 88*l*. 7*s*. 9*d*. They have also circulated in the same period 235 copies of the Holy Scriptures; making a total of 1453 Bibles and Testaments issued by this Association since its formation in 1814.

And let no one imagine that these subscriptions tend to increase the poverty of the Lower Classes; for it might be satisfactorily proved, that they rather excite the habits of industry and economy. But, respecting the necessitous poor of this district, your Committee can fearlessly assert, that, in numerous instances, **THEY** have been greatly benefitted. Often have the Female Visitors found the children of the poor loitering at home in a state of deplorable ignorance, and in some cases so destitute of decent attire as to be unable to leave it: these have been directed to the gratuitous Schools around, and furnished with those articles of clothing which were necessary for their comfort. Often have they found their poor Bible Subscribers sick, and alike destitute of medical assistance and necessary comforts: these they have introduced to the Dispensaries, for the mitigation of their bodily sufferings; while the Visitors of Benevolent Societies have been informed of their circumstances, and have not only contributed to relieve their wants, but have directed them to the Great Physician, the Lord from Heaven. Often have they found the wives of humble mechanics anticipating nature's most sorrowful and anxious hour with more than ordinary solicitude, because they have not possessed one little garment in which to wrap the expected babe; and from this state of maternal anxiety have they been rescued by the recommendation of their cases to the patronage and aid of the "Infants' Friend Society." Thus, those visits, which have been so much condemned, become, by a benevolent prudence, the means of extensive good. The temporal as well as the spiritual wants of the Poor are regarded; and the happiest results must necessarily follow. Infidelity is not likely to make very fearful ravages in those families who thus witness the merciful precepts of the Bible illustrated by their

benefactors, and the vitality of its principles exhibited in the fair and holy fruits which are thus so abundantly produced.

HIBERNIAN TRANSLATION SOCIETY.
The Object and Grounds of this Society were stated at p. 128 of the Number for March. We have now to report the

Formation of a Ladies' Auxiliary.

This took place at a Meeting of Ladies, held at the Society's Rooms in Sackville Street, Dublin, on the 20th of February. The Rev. John Short and the Rev. B. W. Mathias addressed the Ladies assembled.

The object of this Auxiliary is to collect small subscriptions in aid of the Hibernian Translation Society; and for this purpose a Collecting Card on a new and improved plan, and Collecting Boxes, have been provided.

Every Lady subscribing Five Shillings annually is a Member. Members are entitled to one Ticket of Admission to the Annual Meeting of the Parent Society; but Members of the Committee, of which there are 21, are entitled to three Tickets each: Ladies who hold Collecting Boxes are entitled to a Ticket.

CHRISTIAN KNOWLEDGE SOCIETY.

Change of Secretary.

MR. CAMPBELL having declined the appointment of Joint-Secretary to the Society (see p. 165 of our last Number), the Rev. W. Hart Coleridge, M.A. Student of Christ Church, Oxford, has been appointed to that office.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Proceedings with reference to the East Indies.

THREE Missionaries, it is expected, will accompany the Bishop of Calcutta on his voyage to India.

A Library for the College will, at the same time, be sent out, to the value of about 1000*l*.

The Rev. Principal Mill has for-

warded to the Society a detailed account of a Journey made by him round the Peninsula. This Journey occupied more than a year. Mr. Mill paid particular attention to the state of the Native Christians, and enters much into their history and circumstances.

Proposal of an Ecclesiastical Establishment for the West Indies.

At the Annual Meeting of the Bath District Committee of the Society, held on the 29th of April, it was resolved to present the following Address to the Parent Board:—

Being deeply impressed with a sense of the many signal advantages which have resulted from the past exertions of this Society to several of the Plantations, Colonies, and Factories belonging to the British Empire, and being more particularly sensible of its recent services when the question of an Ecclesiastical Establishment for India came before the Legislature, we are the more desirous of recording our sentiments as to that which appears to us the duty of this Society, at the present moment, with respect to our West-India Colonies.

As it is generally understood that questions of great importance relative to these Colonies are shortly to engage the attention of Parliament, we are decidedly of opinion, that this is the proper time for calling the attention of His Majesty's Government toward the expediency of forming a regular Ecclesiastical Establishment for these Colonies, similar to that which has lately been given to our Eastern Empire. When we consider the peculiar circumstances of these islands, we are persuaded that motives of sound policy, not less than those of Christian Duty and Benevolence, concur to recommend this proposal, both as it regards the English Colonists and the Negroes; a proposal, to which we rejoice to think that no suspicion of endangering the property or security of the Colonies can attach. By thus imparting the blessings of Christianity and Civilization, the feelings of gratitude and good-will may be mutually engendered; and we may finally hope to see the Heathen Slave exalted into the Christian Servant.

We are persuaded that this object, if it can be obtained, will open a new har-

vest for our Society's labours; and that, many and splendid as are the achievements which distinguish the present reign, there will be none for real glory to compare with that of its having communicated the benefits of the English Church both to the Eastern and Western Hemispheres.

This subject was introduced to the Meeting by the following remarks of the District Committee, in concluding their Report:—

At the conclusion of this Report, your Committee beg leave to submit a very important proposition, which, if it meet with the approbation of the Members who are here present, will go up in the form of an Address to our Parent Board.

There is but one sentiment, we believe, as to the wisdom and propriety of those legislative measures which have led to the formation of an Ecclesiastical Establishment in the East; and we have good reason to know, that the influence which was then exerted by our Society was in no small degree conducive to that success which attended those measures. As Members of this Ancient Society, we are now desirous that the same powerful and benign influence should be exerted, in behalf of a similar Church Establishment for our West-Indian Colonies.

It is, indeed, with the greatest propriety that we make use of this Society as the channel by which such a public benefit may be hereafter secured to these Settlements. It is now more than a century ago, that two Plantations were given by Gen. Codrington, the founder of Codrington College in Barbadoes, to this Society, for the purpose of educating Clergymen for the use of these Colonies; and, at the present moment, there is a Missionary provided for the use of the Negroes on these estates, whose whole exertions are to be directed to their improvement in moral and religious knowledge. We have also some Teachers and Catechists in the other islands, and more especially at Bermudas; where those appointments have been lately increased, which are designed for the benefit of the Black Population. What then can be more befitting or expedient, than that our Society should now enlarge its views of doing good, by endeavouring to prevail on the Legislature to make a similar Ecclesiastical Establishment for these Colonies

to that which it has lately made for our Indian Empire?

In this proposition, we seek to advance the best interests of the Colonists, no less than that of the Negroes: we are desirous of exalting the general character of our country, both at home and abroad. We, therefore, earnestly implore this Ancient and Chartered Institution (which was expressly chartered for the propagation of Christianity in the Plantations, Colonies, and Factories of Great Britain) to call upon the Legislature to take into its consideration the best means and measures for accomplishing this great and signal benefit for the West-India Settlements.

Should this important proposal be carried into effect, we may indeed hereafter rationally look forward to the civilization of AFRICA—for by what means could that great object be so effectually attained, as by the conversion and civilization of our West-India Negroes?—and then would the past wrongs and injuries of Africa be redressed by that very channel through which they had been received—the ends of Providence would be seen in the permission of the Slave Trade in times past—the foulest blot on our national character would be wiped away—and the Church of England, as she surveyed her numerous offspring in every quarter of the globe, might, in some measure, apply to herself the triumphant language of prophecy—*Fear not, for I am with thee. I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth.*

These remarks made a strong impression on the Meeting. The Rev. Thomas Gisborne rose to move the adoption of the Address; and spoke, in substance, as follows:—

Although the Resolution which he had undertaken to move was not one of ordinary routine, and would therefore require him to trespass a little on the attention of the Meeting, the necessity of lengthened observations on the subject was materially diminished by the concluding part of the Report which had been read. It was publicly known that legislative measures of high importance, with a view to the ultimate benefit of all the inhabitants of our West-Indian Colonies, were soon to be submitted to

the consideration of Parliament. On those intended measures he did not mean, in any degree, to touch. The present Meeting was that of a Religious Society, assembled for a religious purpose; and, in conformity with that purpose, it was to a religious object alone that he should limit his remarks.

The object, recommended in the Resolution which he should propose, was one which would thoroughly coalesce and incorporate itself with every political plan, which might be framed for the advancement of the welfare of all classes and descriptions of inhabitants of the West-Indies; one which, even were no political measure for the general interests of all to be devised and adopted, would of itself be to all the harbinger of blessings, such as no institutions merely political could bestow. The object was to fix Christianity in those islands on a basis, which should be most conducive to the general, and steady, and universal influence of true religion—to transplant into those tropical regions a scion from the stock of our Established Church—to gather all the subjects of that portion of our empire, of every denomination and of every colour, under the shelter of that tree, beneath whose canopy we ourselves are rejoicing—to confer on our Western Dominions the blessing which has recently been extended to our territories in the East, the presence of a local and resident Episcopacy.

Christianity, having for its gracious design the bringing of Salvation within the reach and attainment of every man, adapts itself equally to every clime, to every form of civil polity, to every circumstance of life. Man is its object; and wherever man is to be found, it follows him with its mercies. And, fully as we recognise the discretion permitted by the Scriptures as to the arrangement of some circumstantials in the government of the Christian Church, according to the state and the wishes of Christian Communities—a discretion proclaimed by the impartial laws of our country, in their establishment of two widely different Forms of Ecclesiastical Government in the Northern and the Southern Divisions of Great Britain—yet it is not too much to affirm, that there is no mode of civil polity with which Episcopacy, as to its peculiar characteristics, will not harmoniously unite itself. We may be allowed to desire the distinct

and public establishment in the West-Indies, under the immediate care of a Bishop stationed on the spot, of that Form of Ecclesiastical Administration to which we ourselves actually and by preference belong.

If, too, there may exist local peculiarities, by which a complete Episcopal Establishment may be rendered specially desirable, such peculiarities present themselves in our West-Indian Possessions. Those possessions are subdivided into a number of islands, dispersed at a distance each from the other; constituting a scattered assemblage of Christian Associations—Christian already, as to part of their population; and destined, we trust, to become, under our protection, universally Christian as to their inhabitants of every hue and shade of complexion. Among islands thus situated, what could be more manifestly conducive than the habitual presence of a Bishop, to repress disorder in the Churches, to originate beneficial plans, to excite religious exertion, to maintain Christian Unity, to promote brotherly love?

With these arguments, which, had time allowed, might have been enlarged, he would have concluded his observations, if these were not yet a fact too material not to be brought forward by him; although his own name must be mixed, yet he trusted in no unbecoming way, with the communication. It always was very advantageous, in recommending a particular proposition, if it could be shewn to be sustained by undeniable and experimental authority: the proposition was thus rescued from liability to the imputation of being a speculative theory, and was established on a clear foundation of solid and practical usefulness. He had been honoured with the friendship of a Prelate, whose memory still lives in the grateful recollection of the public, the venerable Bishop Porteus. Two circumstances led the Bishop to express his sentiments to him on the religious condition of the West-Indian Colonies: one of those circumstances was, that the Bishop had been successful in his exertions to obtain from his Majesty's Government the appropriation to the instruction of the Negroes, of a fund which had been originally bequeathed to religious uses in our North-American Provinces, but, on the acknowledgment of their independence, had fallen to the disposal of

the Crown: the other was, that he was at Fulham when two Clergymen received Ordination for West-Indian Benefices. The Bishop, on whom, in virtue of his See of London, the obligation of conducting the Ecclesiastical Concerns of the West-Indian Islands rested, deeply felt the extreme undesirableness of his own situation, and of that of the Colonies—that he had the responsibility of superintendence, without the power of inspection; that he heard of evils, without the possibility of applying a remedy; that he might devise plans of good, but had no capability of promoting them; and added his full conviction, founded on experience, that the religious concerns of the islands could not be efficaciously administered for general improvement, otherwise than by the residence of a local Bishop in the Colonies. He could not entertain a doubt, that if the sentiments of the eminent Prelate who now filled the See of London could be known to the Meeting, they would be found entirely in unison with those of his revered predecessor.

On the grounds thus stated and thus corroborated, he ventured to promise himself the concurrence of the Meeting, in his motion for an Address to the Parent Society for the Propagation of the Gospel in Foreign Parts, earnestly requesting that Society to make immediate application to his Majesty's Government, in order to obtain the appointment of a resident Bishop for the West-Indian Islands.

Mr. Gisborne was thus forcibly seconded by the Rev. E. W. Grinfield:—

In rising to second the Address, which has been so ably moved by the Rev. Gentleman, I hope I may be allowed to thank him, in the name of this Meeting, for the very discreet, prudent, and judicious manner in which he has thus brought this great question before us. There is not an individual here present, who has not felt and admired that prudent and sagacious discretion, which has thus abstained from mixing up with this motion all questions of a political and party description; questions calculated to awaken the prejudices of some, to alarm the self-interests of others, and to inflame the passions of all.

The proposal for an Ecclesiastical Establishment in these colonies, is

founded on a self-evident axiom—"That it is the bounden duty of every Christian Government, to provide for the religious wants of those who are living under its influence and dominion; and that, out of motives of sound policy, as it regards this world, not less than from those more awful considerations which respect another, we are bound to impart that knowledge which contains within itself the blessing and promise of this life, as well as of that which is to come."

Who, that is at all acquainted with the religious condition of either the White or Black Population in our West-India Settlements, can for one moment doubt whether they ought to participate more fully and practically in those religious advantages which we are enjoying at home? There are parishes of 30, 40, 50 miles in circumference: in Jamaica, which contains more than 5,000,000 of acres, there are but 20 parishes! Yes, it has a population of more than 400,000 inhabitants, and there are not half the number of parishes and churches, which are contained in the Bath Archdeaconry!

Gentlemen, it must be self-evident, even as far as the White Inhabitants are concerned, this unnatural, this unchristian state of things ought not to be allowed to continue in any part of the British Empire: for I fear it may be said of many of these White Inhabitants, in the expressive words of the Original Charter of this Society, that "many of them are destitute of God's Word and Sacraments, and that others are abandoned to Heathenism and Infidelity."

But it is not to be denied (and why should we disguise the fact?) that, in the proposal for an Ecclesiastical Establishment, we seek the interest, the gradual civilization of the Negroes, not less than the improvement of the White Population. Is there a man, calling himself an Englishman, who does not think that we are bound to provide for the religious wants of a million of human beings, whom we have brought from their native country to till and cultivate our plantations? Whilst they were living in Africa, they were living within those bounds and habitations which Divine Providence had assigned them; but we, having taken them under our dominion, are bound also to take them under our care and protection. I should blush for the name of Christian, if I could think there were a bosom

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in this room which did not beat in unison with these reflections! The love of money must, indeed, be the root of all evil, if it can render the heart dead and callous to the common feelings of humanity. But, Gentlemen, in the want of all other motives, it is fear and self-interest which should compel us to be just and generous to those poor expatriated Africans. For what man can look on his property secure amidst such a fearful majority of barbarians?—and who can reasonably look forward to the prosperity of our West-India Colonies, in their present condition, who casts his eye on the neighbouring shores of St. Domingo?

By this proposal of an Ecclesiastical Establishment for these Colonies, we seek to advance the general happiness and prosperity of all ranks and descriptions of persons residing on these islands: we seek to secure the safety of the Planters and Proprietors, not less than to better the condition of the Negroes. It is to prevent the recurrence of insurrection, carnage, and massacre—to substitute the dominion of moral feelings for that of fear and of terror—to render masters and servants the mutual benefactors of each other; that we propose this great and important question to the Legislature.

Every man is persuaded that something must and ought to be done, to improve the present state of our West-India Colonies. We are persuaded, that the basis of every other improvement must be looked for in the formation of such an Ecclesiastical Establishment as the one which we have proposed. As Men, as Englishmen, as Christians, we earnestly implore the Society to receive our Address; and we are persuaded, that, if it should be adopted, future generations will rise up to bless our memories.

The Address, being put from the Chair, was unanimously carried; and was signed by the Archdeacon on behalf of the Meeting.

CHURCH MISSIONARY SOCIETY.

Annual Vote to Bishop's College, Calcutta.

Our Readers were apprised, at p. 449 of the Volume for 1821, that the Committee had placed the sum of 1000*l.* at the disposal of the late Bishop of Calcutta, for the use of

the College; which was to be considered as a Grant for the Year 1822, in the expectation that they should be enabled to follow up this Grant annually with the Vote of a like sum.

Information of this Vote was received in India but a short time before the death of the Bishop. The Statutes of the College not having arrived from England, his Lordship deferred the acceptance of the Grant, on an honourable principle, fully explained in the following extract of a Letter from him to the Corresponding Committee, dated May 29, 1822—

It is gratifying to me to believe that the design of the College continues to be approved, when its plan of operations has been somewhat more developed. This second magnificent Vote of your Society affords strong evidence to that effect; and I would not be thought to be insensible of their distinguished liberality, if I forbear to consider this gift definitively as a part of the College Resources, till the system under which the Institution will be administered, shall have been completely settled and clearly understood. That system, as I conclude, will be sufficiently detailed in the College Statutes. Your Society express their desire to educate Students in the College. I cannot, therefore, consistently with correct feeling, though no stipulation is attached to the Grant, proceed to appropriate it, until it shall be known with certainty that their wishes on this head may be justified, and what will be finally the conditions of admission. You may, however, be assured, that a copy of the Statutes shall be forwarded for your information, whenever they shall be received from England; and I have reason to expect them very soon.

The Bishop's lamented death occurring a few weeks after the date of this Letter, no further steps were taken in India in reference to the Grant.

On the appointment of the Rev. Dr. Heber to the vacant See, the Committee placed at his Lordship's disposal the sum of 1000*l.* above-mentioned, voted to the College for 1822; with a request that he would be pleased to appropriate it in such manner as might seem most ex-

pedient, and would apprise the Committee in what way, in his Lordship's judgment, the Society could hereafter most effectually render assistance to the College—the Statutes having been framed with that wisdom and liberality, which affords opportunity, both to the Local Governments and the Religious Societies connected with the United Church, of co-operating with the College to the attainment of its great ends.

We are happy to add that Bishop Heber, who has been for a long time a zealous friend and able advocate of the Society, has become one of its Vice-Patrons. We quote his Lordship's words, addressed to the Noble President of the Society, on accepting the office:—

I can truly say that the Committee of the Church Missionary Society, however they may overrate the importance of my services, have not overrated my attachment to their Cause, or to the principles on which they have endeavoured, with such distinguished success, to promote a knowledge of Christianity among the Heathen.

PROCEEDINGS OF ASSOCIATIONS.

Second Anniversary of the Chichester and West Sussex.

The Rev. W. Marsh, on his way to attend this Anniversary, preached for the Society, on Sunday, April 6th, at St. Michael's, Lewes; on Tuesday, at Eastbourne; and on Wednesday, at Heathfield. The Collections were upward of 33*l.*

On Sunday, April 13th, Sermons were preached—at St. John's, Chichester, by the Rev. W. Marsh; at Huntingdon, by the Rev. John Sargent; and at Lavington and Graffham, by the Rev. G. Bliss; and on Tuesday at Stanstead, and on Wednesday at Slyndon, by the Rev. W. Marsh.

The Annual Meeting was held in the Council Chamber at Chichester, on Thursday, the 17th; the President, J. Pemberton Plumptre, Esq. in the Chair.

Movers and Seconders.

J. Marsh, Esq., and the Assistant Secretary—Rev. S. Arnott, and Rev. Edwin Jacob—Rev. W. Marsh, and Rev. Morris Smet—Rev. E. Horne, and Rev. S. Barbet—and Rev. J. Trepp, and Rev. T. Cogan.

tion of the Parent Society who had attended the Anniversary at that place, a General Meeting of the Members and Friends of these Branch Associations was held in the New Room, at the White Hart, in Witham, on Wednesday, May the 14th; the Rev. Guy Bryan, Rector of Woodham Walter, in the Chair.

Movers and Secondors.

Rev. W. Burgess, and Rev. Edward Barn—the Secretary of the Society, and Rev. Robert Walker—Rev. Matthew Newport, and Rev. C. L'Oste—and Rev. John Bull, and Rev. W. Burgess.

Collected at the Doors, 11*l.* 2*s.* 6*d.*

Third Anniversary of the North-East London.

The Annual Meeting took place on the evening of Thursday, May the 22d, in the Great Room, at the Mermaid, in Hackney; James W. Freshfield, Esq. the Treasurer, in the Chair. The Report, which was read by the Secretary, Mr. Ballance, included Reports from the Ladies' Associations at Hackney and at Newington: from this Report it appeared that the Income of the Year had been 473*l.* 4*s.* 2*d.*; of which the Hackney Ladies' Association had raised 231*l.* 13*s.* 7*d.*, and the Ladies' Association of Newington and its vicinity 74*l.* 9*s.* 4*d.* The Income of the Year exceeded that of the Year preceding by 49*l.* 2*s.* 2*d.*, and formed a total of Contributions raised by the Association amounting to 1117*l.* 13*s.* 1*d.*

Movers and Secondors.

Rev. W. S. Williams, and Rev. David T. Jones—Rev. C. S. Hawtreys, and Rev. Edward Irving—the Secretary of the Society, and Lieutenant Gordon, R.N.—Rev. Thomas Robertson (Chaplain in Bengal), and Rev. M. M. Preston—and Rev. T. Mortimer, and John Ballance, Esq.

Resolution.

—That this Meeting receives with the liveliest satisfaction the report of that distinguished success, which it has pleased Almighty God to grant to the labours of the Society on the coast of Western Africa; and considers this success as a sure earnest and pledge of a far more glorious result of these labours, in all the Society's other Stations, when Faith and Prayer, which numerous difficulties and trials now call forth, shall have been drawn out into their fullest exercise.

On Sunday Afternoon, the 18th of May, a Sermon was preached in aid of the Association, at St. Leonard's, Shore-ditch, by the Lecturer, the Rev. Thomas Mortimer, when the sum of 20*l.* 1*s.* 7*d.* was collected. Sermons were preached on the following Sunday, the 25th, at the Jews' Chapel, Bethnal Green, in the morning by the Secretary of the

Society, and in the evening by the Rev. C. S. Hawtreys: the Collections were 36*l.* 19*s.* 5*d.* The Collection at the Meeting was 31*l.* 3*s.* 11*d.*

The Assistant Secretary set forward, a few days after the Anniversary of the Society, on an extensive Visit to the principal Associations in the Counties of Derby, Lincoln, York, Lancaster, Chester, and Leicester. He will be accompanied throughout by the Rev. James Hough, Chaplain on the Madras Establishment; and, in the greater part of the Journey, by the Rev. Professor Farish: and will be assisted, in some parts of Yorkshire and Lancashire, by the Rev. Thomas Mortimer; and, in the latter half of the Journey, by the Rev. James Scholefield and the Rev. George Washington Phillips.

We shall defer our Report of this Journey till it is completed.

Mediterranean.

JEWS' SOCIETY.

THE attention of the Society has been much turned toward the Holy Land, by the Mission of Mr. Joseph Wolf to the Mediterranean. The outline of his proceedings was given at p. 22 of the Survey. From an Address delivered by him at Malta on his return thither from Palestine, we shall extract such particulars as are most interesting in relation to the State of the Jews in the Mediterranean.

State of the Jews at Alexandria.

I left this island, Aug. 25, 1831, and arrived at Alexandria, 5th of September. I visited the Burial-ground of the Jews: where I ascertained, from the inscriptions, that there must have been very many Jews at Alexandria 900 years ago; and, among them, great and learned men. There are now perhaps 250 families residing there; a few of them well acquainted with the Law. These few well-informed persons did not only receive from me, with the greatest readiness, the New Testament and Tracts, but even desired them with the greatest eagerness: and two Jews

called on me, on my second arrival in Alexandria, as I returned from Jerusalem, and desired New Testaments and Bibles; and both of them expressed their high veneration for the Christian Religion, as it is believed by Protestants.

You will allow me to mention some observations, which I heard made by the Jews at Alexandria, by which you may easily perceive what the obstacles are, in the way of the conversion of that interesting Nation. I dined, one Sabbath Day, with a whole party of Alexandrian Jews. One of them desired to learn from me the reasons why the English have translated the New Testament into the holy language of the Jews. I replied, "The English Christians are anxious to make the Jews acquainted with the doctrines of Christianity: and many Jews have read it; and have either been convinced of the truth of Christianity, or have published their objections against it." They asked me whether those Jews, who have stated their objections against the New Testament, had not been punished by the English; and they were surprised to learn, that the English Christians have not only been very far from punishing those Jews who have candidly stated their difficulties, but that they were even rejoiced to observe an inquiring spirit among the Jews. They told me that no Jew throughout Egypt would even dare to state to a Mahomedan his objections against the Korân. I had here then a good opportunity of making those Jews acquainted with the true spirit of Christianity; which consists in meekness, patience, forbearance, long-suffering, gentleness, and kindness; and which teaches us, when we are reviled, not to revile again. They became anxious to read the New Testament. I had thus the pleasure and satisfaction of distributing four New Testaments among those very Jews with whom I dined.

There was then at Alexandria an old Rabbi, 70 years of age, born in Poland, and residing at Jerusalem. He called on me as soon as he had heard that I had some knowledge of the Hebrew Language, and that I came on purpose to converse with Jews. He had with him his Hebrew Bible. When I asked him whether he had heard of Moritz, the Missionary in Poland, he replied that Moritz tries to prove to the Jews in Poland, that the Messiah is already come: and said that the Jews at Jerusalem

received, not long ago, a parcel of New Testaments and Tracts, sent to them by a German from Acre; and that they were informed, that a Jew, converted to Christianity, intended to go to Jerusalem to converse with the Jews on Christian topics. He observed then, what is very remarkable, "We Jews have been scattered more than seventeen hundred years among all the nations, PERSECUTED and DESPISED, and our Holy City destroyed: and seventeen hundred years are past, in which it has been the continual effort of the Gentiles, by SHEDDING AND SUCKING OUT OUR BLOOD, to persuade us that Jesus of Nazareth was the Messiah, and seventeen hundred years are past and we firmly DISBELIEVE it. It is true, that Jesus of Nazareth performed miracles: it cannot be denied; but we know what Moses said, *If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams. And that prophet, or that dreamer of dreams, shall be put to death, because he has spoken to turn you away from the Lord your God.* I replied to him, that that intimation of Moses cannot possibly be applied to our Lord Jesus Christ; for He was not only far from turning us away from the Lord our God, but He even taught us to address ourselves to Him in every need: He taught us to pray, *Our Father which art in heaven, hallowed be Thy name: Thy kingdom come.* And He taught us, *There is one God, and there is none other but He.* This venerable old Jew called on me repeatedly; and received from me, with the greatest readiness, a New Testament and Tracts.

But I must state to you another objection of a learned Jew at Alexandria. He said, "If you would consider the state of the several denominations of Christians in this country, who murder one another before the altar, while Jews and Mahomedans live together in perfect peace, you would not try to join Jews to your communion." I replied, that I only wish to make Jews acquainted with the excellency of our Saviour's doctrine, in order that the Jews may become a light to lighten the Gentiles. This Jew, however, speaks with high

regard of the character of our Lord, and of the excellency of the moral doctrine contained in the Gospel. He was already in possession of the New Testament, which he had bought of the late Missionary Burckhardt, and for whom he sold thirty other copies to Jews. I made him a present of Grotius's Treatise on the Truth of the Christian Religion, which he promised to read with attention.

By the objections of these Jews we see clearly what the obstacles are with which we meet in the conversion of the Jews. It is, I may venture to say, not their unwillingness to inquire into the truth of Christianity; but, First, the condition in which they are—obliged to suffer the tyranny of Mahomedans, where they dare not, at the risk of their lives, communicate their doubts against Islamism. Secondly, the unwise methods often taken, either by superstitious or nominal Christians, to convert them to Christianity, as that old Rabbi said, "by having shed our blood:" and, alas! is not this a fact? how much Jewish blood has been shed in Spain and Portugal! and, at Rome, they are compelled to hear, every Good Friday, a Sermon; and the Missionary House for the Conversion of the Jews is partly supported by the Jews themselves, by the express order of Pope Paul, and that order has been sanctioned and confirmed by all the succeeding Popes. The Third stumbling-block is the disunion, which exists among Christians themselves. *Cast ye up, cast ye up—prepare the way—take up the stumbling-blocks out of the way of my people.* State to them clearly the truth; and promote, with all your power, the proclamations, the invitations, and promises of the Gospel; and shew to them the evidence of your religion, by LOVE and holiness, and communion with God, and songs of praise and thanksgiving.

I had, however, at Alexandria, the satisfaction of being visited by aged Jews, who came, not with the intent of, arguing, but, as they expressed themselves, to hear from me "words of peace." There came Jews to me, who were already in possession of the New Testament, and were acquainted and delighted with the contents of it. They received me most kindly when I entered their Synagogues, and even gave me permission to read aloud to them in their Law. They complained to me of the decline of learning among the Jews of

Alexandria; of which the plague, which prevents them from sending their children to school, is one of the chief reasons.

I had likewise the satisfaction of observing a great eagerness among Gentiles, as well Catholics as Greeks, to receive the Word of God, and other publications which prove the doctrines of Christianity, with which I was able to furnish them; and for which I must here express publicly my Christian thanks and obligations to the Malta Bible Society, who kindly supplied me with them before my departure to the Levant. It is true, the Catholics made, at first, some objections, supposing that we gave them translations according to the English Translation: this objection, however, ceased, as soon as I proved to the Levantine Catholics, that the Arabic Translation was exactly the same which was published by the Propaganda at Rome; and to the Italians, that the Italian Translation is that of the Archbishop Martini, which received the approbation of Pope Pius VI., and both translations are from the Latin Vulgate, sanctioned by the Council of Trent.

State of the Jews at Cairo.

At Cairo, there are two sects of Jews. The first and most numerous are the Talmudists, who take for their guide, not only the Old Testament, but likewise the Talmud, a compilation by the Rabbies about the time of Christ. The second sect of Jews at Cairo are the Caraites, who admit only the authority of the Old Testament, and reject entirely the Talmudical Traditions.

I waited first on the Rabbies and chiefs of the Talmudist Jews, and met with the kindest reception imaginable. They have ten Synagogues at Cairo. These I visited at their request, when they were all assembled to celebrate their Rosh-Haahana, at the beginning of the year, when they sound the trumpets: after that, the whole congregation, shedding abundance of tears, exclaimed, *Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of Thy countenance.* I could not help saying, "Oh that Thou, Lord, mayest shower down upon Thy people the power of Thy grace, that they may really hear the trumpet of salvation—that they may worship Thee in the holy mount of Jerusalem—that they may acknowledge that Thou, Jesus of Nazareth, art the same yesterday, and

to-day, and for ever, on whose thigh and vesture is the name written, "King of Kings, and Lord of Lords!"

I had frequent conversations with the Jews on the subject of Christianity. More than fifty Jews at once called on me in the British Consulate, and read for several hours in the Gospel. One, whom I knew at Alexandria, said to his brethren, "We must argue with this gentleman, and hear his reasons; and if he is right, we are obliged to acknowledge it." A young Jew, to whom I had given a New Testament, told me that he had spent the whole night in reading it, and he was able to tell me the contents of a great part of it: he told me that he intends to embrace Christianity, and travel about, and converse with other Jews on Christian topics; and that his relations, who reside in England, have already acknowledged the truths of Christianity, and are baptized: whether he was sincere or not, this only the Lord knows, who searches the hearts and reins. I distributed at Cairo above 100 Hebrew New Testaments, and several hundred Tracts, and had daily conversations with the Jews. Even in their several assemblies, they discussed among themselves the subjects about which I had conversed with them; and I had the satisfaction to observe that a Jewish father read the Gospel to his son. And shall we suppose that this inquiry into the truth of the Gospel will be in vain? Certainly not! For, thus saith the Lord, *As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.* One look of the Lord made Peter weep—and one look of the Lord may make Israel to mourn, and enable them to answer him, thrice, *Lord, thou knowest that we love thee.*

In the Consul's House at Cairo, I expounded the Word of God, every Sunday, to Catholics, Protestants, two Renegadoes, and one Jew. They all knelt down, and said, "Amen," when I addressed myself to our Lord Jesus Christ, and besought Him to bring back the lost sheep, and to receive kindly the prodigal son. Some disciples of the Modern Philosophy advised me, how-

ever, to preach the Gospel only to learned men. I told them it was my duty to communicate the glad tidings of peace, even to babes.

State of the Jews at Jerusalem.

There are, at Jerusalem, the following denominations of Christians:—

1. *Armenians*, called and believed by the Jews of Jerusalem to be the descendants of Amalek. The Jews will have no intercourse with them, because Amalek dared to lift up his hand against the Lord's host in the wilderness.

2. *Greeks*, called and believed by the Jews to be the descendants of Javan. The Jews will not hold intercourse with them because Antiochus dared to slay Israel.

3. *Romanists*. The Jews do not wish for intercourse with them; because Titus, a Roman, destroyed their temple.

4. The Ethiopians, and Copts, upon whom the Jews look with indifference.

The whole number of Christians is supposed to be 7000; of Jews, 10,000. After mentioning that in a few days I distributed more than 1000 copies of the Scriptures among all these denominations, I will confine my remarks to the Jews.

The Jews of Palestine reside, principally, at Jerusalem—at Hebron, where both Jews and Turks go on a pilgrimage to the graves of Abraham, Isaac, and Jacob, and Sarah and Leah, which are there in the cave of Machpelah—and also at Safet and Tiberias. The greatest part of those Jews who composed the Talmud, called, Tanaim, lived at Safet and Tiberias.

The Jews of Jerusalem, Safet, and Tiberias, are jealous of one another. The Jews of Jerusalem say, "Our place is more holy than your's: for here, Melchizedeck and our Kings resided—here, was the Tabernacle of God—here, the Temple of Jehovah, in which sacrifices were kindled by the fire which descended from heaven—and here, is the very stone on which the world was founded:" this latter notion is derived from Job xxxviii. 4—6: the Armenians and Greeks believe the same; and that stone is shewn in the Church of the Holy Sepulchre, and worshipped by the Greeks. The Jews of Safet, on the other hand, say, "You, Brethren, know that the Messiah makes his first abode at Safet:" they attempt to prove this by Isaiah ix. 1, 2: Safet was anciently called Gelil, or Galilee: this prediction

was clearly fulfilled in the case of Jesus of Nazareth. See Matt. iv. 15: the Jews of Safet further say to the Jews of Jerusalem, "You know that the great Rabbi, Simeon Bar Johai—peace upon him! and many of the Zamaim—peace upon them!—lived at Safet." The Jews of *Tiberias* say, "Our city is situated near the river Jordan, and Rabbi Akiba lived here, with his 55,000 disciples—peace upon him!" Thus foolish and stupid are the disputes, which divide the Jews of Palestine.

There are, in Palestine, Spanish Jews, and Turkish Jews, and Polish-German Jews; and also Caraites, who are believed by the other Jews to be the descendants of the Sadducees.

I found at Jerusalem only three families of Caraites. In their Synagogue I heard the following prayer.

The Rabbi said, "We beseech thee have mercy upon Zion." And the people answered, "And build thou the walls of Jerusalem."

Rabbi. "Let thy government shine upon Zion."

The People. "And gather thou the children of Israel."

Rabbi. "Let singing and gladness be heard upon Zion."

The People. "And shouts of joy among the children of Jerusalem."

I read to them several prophecies of Isaiah and Jeremiah, and expounded to them without the least objection for an hour the contents of the Gospel. They often called on me, and called me their brother. They have not the least communion with the Talmudist Jews. There are Caraites at Ralan, in the Crimea, in Poland, at Damascus, Constantinople, and Cairo. The whole number in the world may be about 5000.

The Polish Jews called on me, and addressed me thus:—"We have heard that you are arrived here to converse with us. Verily we can converse with you, for we are wise with great wisdom, and learned with great learning." I ascertained from them that no Jews lived at Jerusalem in the time of the crusades. Rabbi Moses Bar Nalsman, a famous author among the Jews in Germany, went there in the twelfth century, and met with only one Jew. I translated from a Letter written by him the following sentences:—"I met with only one Jew, and he was oppressed, and he was afflicted. And in the city of God, in the house of God, where our fathers dwell,

the Gentiles worshipped that which their fingers had made: they worshipped that which is NOT God, even in the house of God. For these things I weep, because our glorious and our beautiful house is laid waste." I conversed for several days with one of their High Priests, and read the Gospel with him. He said the Christians of Syria have not the spirit contained in the Gospel; and he candidly confessed that the Prophecies of the Old Testament, cited in the New Testament, must be applied to the Messiah.

The Spanish Jews, being most numerous, affected a superiority over the Polish Jews, who told me, "We spake unto them, saying, 'Why are you so proud with your pride, and haughty with your haughtiness? We ourselves are Jews, and glorious is our name, and our wisdom is spoken of in all the congregation of Israel. Cease, therefore, from pretending to protect us with your protection. We are sufficiently protected with the protection of the Emperor Alexander, to whom may God give fulness of years, and exalt him with high exaltation.'"

The Polish Jews are divided into two sects.

One sect are Pharisees, who are strictly attached to the literal observance of the Ceremonial Law, and wear large phylacteries. They study day and night to explore the course of the stars. They *discern the face of the sky, but do not discern the signs of the times; ever learning, and never able to come to the knowledge of the truth.*

The other sect are the Hasidim, the spiritual Jews; who say that outward ceremonies are of no use at all, and we must attend rather to the spirit. To prove their doctrine, they quote Jer. xxxi. 31—34. The author of this sect was Israel Baal Shem, who died seventy years ago in Poland. They have been excommunicated by many Rabbies. They are well inclined to the reading of the Gospel. They were struck when I told them that Christians prove the abolishment of the Ceremonial Law, by those very texts from which they themselves prove its insufficiency. I distributed among them several hundred New Testaments and Tracts. Among their archives I discovered the following curious circumstance, in regard to the Cross found by the Empress Helena. Rabbi Abarbanel tells us, that the Jews,

fearing that the Empress Helena would persecute them, gave her an old piece of wood, and told her that was the very Cross of Jesus. One of these Jews, with whom I had many conversations, and who remained with me whole days, came to me, after he had read the New Testament through, and said, "Abraham went out with the souls he had gotten at Haran. Christ has gotten my soul. The prophecies are hidden from us, as truly as we do not believe in Jesus Christ." Several others also made the same confession.

The Pharisees and the Hasidim believe:—

1. The transmigration of souls, or metempsychosis.

2. Election and reprobation.

3. The infallibility of the Sanhedrim, or Councils. But only infallible in the following cases:

(1) When in peaceable times.

(2) When all assembled together.

(3) When entirely free.

Every one may easily perceive the striking similarity between the rules of the infallibility of Councils, laid down by Cardinal Bellarmine and Alfonso Maria Liguori.

4. The existence of two principles in men, the good and the bad; and that these two principles are personified angels.

5. Purgatory, which they prove by Prov. xxvi. 20—*Where no wood is, there the fire goeth out.*

6. The restoration of all things.

7. The necessity of an Inquisition against heretics. Thus we see that St. Dominic and Cardinal Ximenes are faithful disciples and worthy successors of the Pharisees of old, and are like the present Pharisees of Jerusalem.

8. The coming of two Messiahs. The first will die in battle: the second will conquer his enemy, and rebuild the temple of Jerusalem. Sacrifices will then be offered again, and perfect peace will take place on earth.

I discussed the subject of the Gospel with the Jews in their Colleges; and I saw their Children reading in the New Testament, as they walked about upon Sion, and in the valley of Jehoshaphat. One day I took my walk from Jerusalem toward Bethlehem, near the sepulchre of Rachel, our mother. Here I met a Jew from Hebron on horseback: he stopped as soon as he observed me, and said, "I believe in the Holy One. Blessed be He,

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and Blessed be His name," I replied, "And I believe in the Holy One. Blessed be He, and blessed be His name!" He then desired a New Testament, which I regretted not having carried with me.

What the result of these inquiries among the Jews will be, time must show; and I leave it to the reports of my future fellow-labourers to inform you.

Of the effect on his own mind of this visit to the city of his fathers, Mr. Wolff thus speaks:—

I must confess that I am more confirmed in my views of the importance of proclaiming the Holy Name of Christ among his Ancient People, since my feet stood within the gates of Jerusalem—since I have heard the following cries uttered by my brethren, the Rabbi in the synagogue exclaiming, "Our Father, our King, we have sinned—sinned before Thy sight;" and the people responding, "Our Father, our King, we have sinned before Thy sight:" the Rabbi again, "Our Father, our King, there is no King unto us but thou;" and the people repeating, "Our Father, our King, there is no King but Thou." My desire of shewing forth to Gentiles the importance of promoting the light of the Gospel, was strengthened after my feet stood within the gates of Jerusalem—there, where the tribes did go up, the tribes of the Lord—formerly the centre of the worship and government of Israel—where justice was administered according to the Law of God—in Jerusalem, which that High Priest, who is set on the right hand of the throne of the Majesty in the heavens, did favour with His presence; where He shewed strength with His arm; where He began to fill the hungry with good things; where He gave, by His precious death, knowledge of salvation unto His people, through the remission of their sins; where He began to guide our feet into the way of peace—I had perceived, before my arrival in that city of God, of which glorious things were once spoken; the literal fulfilment of the prophets, and of our Saviour's words; but I confess I am now more than ever anxious to treat true Christians to promote the knowledge of Christ Jesus among my brethren, since I have actually seen how that city doth sit solitary, that was full of people—how she is become as a widow, she that was great among the nations, and princess among the provinces!

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The following further particulars, relative to the State of the Jews at Jerusalem, are collected by the Committees, in their late Report, from Mr. Wolff's Journals :—

A Talmudistic Rabbi called upon him soon after he arrived, stating that he had heard of his connection with Jews in Egypt—welcomed him to the Holy City—offered him every civility in his power—conversed freely with him on the subject of religion—spoke favourably of the Hebrew New Testament, which he had not only seen, but even read through with great attention, when at Aleppo, in the house of a Rabbi at that place; acknowledging that those passages of the Old Testament which are cited in the New, do undoubtedly speak of the Messiah, and that the New Testament cites them faithfully. An important admission this, surely, from a Jewish Rabbi, and a Talmudist!

The chief Rabbi of the Polish Jews residing at Jerusalem—generally acknowledged, even by the Spanish Jews, as the greatest Divine of the present age; and regarded, by his own disciples, as a prodigy of Biblical Learning—sent for him, with an apology for not waiting, in the first instance, upon him—offered to read Hebrew with him gratuitously, every day, and to converse with him on the subject of religion—argued with him in the presence of his disciples, receiving with meekness his answers to the Talmudical interpretations of the Old Testament—consented to receive a copy of the New Testament, promising to read it—and told him, that, knowing from himself that he was once a Jew, he would be more kind to him than before he knew it.

Numbers of Rabbies came, separately and in bodies, to his room, applying for Hebrew Bibles, Testaments, and Tracts; and remained some time with him, reading them and proposing questions about them, frequently with considerable candeur. One Rabbi, in particular, gave him much hope that a deep impression was made upon his mind: he read the New Testament diligently, from day to day—heard Mr. Wolff preach the Gospel very attentively, and seemed much affected—and, after hearing and reading daily for nearly a month, “confessed, with tears in his eyes, that he was convinced Jesus of Nazareth is the Messiah, and said that

he should now speak with his wife and mother about Christ Jesus the Lord.”

Remarks of the Committee on the Reception of Mr. Wolff at Jerusalem.

That all this should be suffered to go on without opposition, is more than could be expected: in fact, considerable enmity appears, at last, to have been excited against Mr. Wolff, even among those with whom he had been allowed freely to converse; insomuch that some of the Rabbies prohibited further discussion with him, threatened to anathematize those who should dare any longer to argue with him, and ordered the Bibles and Testaments which he had distributed to be burnt. But, mark the consequence—“The majority of them,” says Mr. Wolff, “declared that they would not, in any case, regard the anathema of the Rabbies; and one Rabbi declared publicly, that he was reading the New Testament to examine it, and to tell me his candid opinion about it;” and, in spite of the injunction of the superiors, even Rabbies continued to apply to him for the New Testament and to read it.

Mr. Wolff does not seem disposed to exaggerate the benefits resulting from his visit to the Holy City: yet, even as he states them, the results were by no means unimportant. The following is his retrospective view of the matter:—

“The whole result of my conversation with the Jewish High Priests, at Jerusalem, was this, that they perceived and became persuaded that a better spirit must exist among the Christians in England than among those in the Levant; that the Gospel does not contain the superstitious tenets which the Christians of this country practise; and they perceived that they must give to Judaism a more spiritual dress, in order to gain ground with truly spiritually-minded Christians. I gained so much their confidence, that they consulted with me about their own business: they made me acquainted with the history of Jerusalem in the last century; and copied to me the poetry of their famous Rabbies, about Jerusalem's condition. The great Solomon Sapira, who is considered as the greatest Hebrew critical scholar at Jerusalem, has written a criticism about the Hebrew New Testament and the Hebrew Bible which I gave to him: but, as he had not yet finished when I left Jerusalem, he wrote to me a very

kind Letter to Jaffa, and desired me to go back to Jerusalem; for he does not dare to trust it to any body else."

On the whole, though your Committee feel the difficulty of pronouncing upon the evidence before them, unsupported as it necessarily is by any concurrent or collateral testimony, yet they cannot but think that the result of Mr. Wolff's visit to Jerusalem has been such, as fully to justify the expectations of those at whose desire it was undertaken. Perhaps it may be said of the Jews now at Jerusalem, as was said, upon a far greater occasion, of their forefathers, in another metropolis—*Some believed the things which were spoken, and some believed them not*: probably, also, were all the circumstances of the case known, it might be added now, as then, of those who departed, *that they had great reasonings among themselves*; and who knows in what degree even these may become prepared for future attempts?

One thing cannot fail of striking those who hear of Mr. Wolff's reception at Jerusalem, and that is, a feeling of surprise that he should have been allowed AT ALL to bring forward the subject of Christianity; or even to remain, (known, as he was, to be an apostate from the faith of his fathers) without molestation in the city. One might have expected, that, when he declared his own apostacy; (as they would consider it), professed his faith in the Crucified Nazarene, and endeavoured to draw over others to the same faith, the learned Rabbies and Doctors, at least, if not the common Jews, would have rent their clothes, and thrown dust into the air, and cried, *Away with such a fellow from the earth, for it is not fit that he should live!* But, instead of all this, he is admitted into their society, allowed calmly to discuss points of controversy, listened to with patience, even when exposing the sophistries of their revered Talmud—is visited by numbers of Rabbies from all parts of the world—distributes many Testaments and Tracts among them—and, after his departure, is invited to return by a learned Jewish Doctor, who has been writing a criticism upon the Christian Scriptures.

Your Committee wish not to make more of these facts than they deserve. They are aware how deceitful appearances among the Jews are: they are even ready to allow, that craftiness and

guile may have influenced some of them who outwardly paid Mr. Wolff much respect (though it is not very easy to perceive what end they could gain by such dissimulation—if they were needy, which does not appear to have been the case, he was not rich); yet, when all deductions are made, which either hostility or timidity may suggest, if the testimony of the Missionary be entitled to credit, the most dispassionate must allow that a good work has at least been begun at Jerusalem; and that it is the duty of this Society, and of all true lovers of Israel, to follow it up and help it forward.

General View of Mr. Wolff's Proceedings.

The Committee make the following statements on this subject;—

It will be remembered that Mr. Wolff, who had been sent out, under the direction of one or two benevolent individuals in this country, as a Missionary to his brethren in the East, was stated, in the last Report, to be proceeding on his way from Cairo to Jerusalem. Reference was also made to the favourable testimonies which had been transmitted respecting him from various quarters; and to the encouraging reception which he had met with from his countrymen, in the different places at which he had touched on his way to Egypt. During his temporary residence in that country, he very frequently had long and amicable discussions with learned Jews from various parts of the world, who came in large bodies to his room, treated him with the greatest kindness, and even with respect, and willingly received from him the New Testament and other Christian Publications. On his departure from Cairo, he carried with him recommendations from the Jews who had resorted to him there, to some of the chief Rabbies at Jerusalem; who, on his arrival, seemed to vie with their brethren in Egypt, in demonstrations of cordiality and good-will toward him.

Mr. Wolff went from Jerusalem to Antioch and Aleppo, where, to use his own words, several Jews "seriously confessed, openly confessed, that the truth of the Gospel cannot be denied." He adds, "The Austrian, Danish, Russian, and Prussian Consuls-General, who are Jews, visited me often, as did several hundred of the most learned Jews of Aleppo: so that it was necessary to place a guard at the entrance of the house to

keep them in order; for Mussulmans, desirous to hear my arguments with the Jews, accompanied them."

Mr. Wolff had quitted Aleppo and Antioch only a day or two before that tremendous earthquake, "by which," as he says, "all the towns, villages, and cities, 90 leagues around Aleppo, were utterly destroyed; and very many thousands of our fellow-creatures lost their lives." He himself most providentially escaped the wide-wasting destruction, by sleeping in the fields, near Latakia. Thence he proceeded to Alexandria, and thence to Malta, intending to return to this country: but, on his arrival at that island, finding it to be the wish of his friends in England that he should repeat his visit to Jerusalem, he sailed thither on the 3d of January last, in company with two American Missionaries destined to the same spot; where, to use his own expression, "we shall see more exactly the result, which the reading of the Gospel, and my conversing with these poor sheep of Israel, might have produced through God's grace."

Very satisfactory testimonies to Mr. Wolff's spirit and proceedings have reached your Committee, from Malta, and from other places in the Levant which he has visited. Having had, for a considerable time past, full proof of his constancy and qualifications as Missionary to his brethren, your Committee could no longer doubt the propriety of taking upon themselves to pay a large portion of his expenses; the remainder of which has been defrayed by the kind friends, under whose direction he first went forth.

Opening of a Palestine-Mission Fund.

The Committee have opened a Fund for the support of a Mission in Palestine. They state the following grounds of this measure:—

Every year deepens the impression on the minds of your Committee, of the importance of steadily directing their efforts to the countries bordering on the Mediterranean and Levant. It was stated, at the commencement of the Report, that one Missionary had been sent out thither, since the last Anniversary, and that another was preparing to follow him.

Your Committee are likewise in expectation of obtaining much interesting intelligence respecting the Jews in those regions, from another source. The Rev.

Lewis Way, who has been spending the winter, with his family, at Nice, has kindly consented, at the request of the Committee, to visit the shores of the Mediterranean; and, for this purpose, he sailed from Nice, early in March, accompanied by the Rev. Mr. Lewis, the Missionary just alluded to. His object will be, to collect accurate information as to the state and disposition of the Jews—to circulate among them Hebrew Bibles, Testaments, and Tracts—and to call the attention both of Jews and Christians, to the great work in which the Society is engaged.

It should not be omitted, that, during his residence at Nice, Mr. Way had frequent conversations with the Rabbi of that place; who not only came to hear him preach, but further testified his candour and good-will, by giving him a Letter of Introduction to a brother Rabbi at Jerusalem, in case he should proceed so far.

Previous, also, to his sailing, subscriptions were entered into, by several well-wishers to the cause, under the head of a "Palestine Fund for the erection and maintenance of Chapels, Schools, &c. and for other Missionary Purposes, within the precincts of the Holy Land." Upward of £200. were contributed toward this object.

The zeal of your Committee was provoked by this gratifying intelligence. They felt themselves called upon to adopt a plan so auspiciously commenced by their brethren at Nice; and accordingly have resolved to open a "Special Fund for the support of a Mission to Palestine:—" 50*l.* were immediately subscribed to this fund by your President: another liberal contribution has since been received; and your Committee cannot allow themselves to entertain a doubt, that, when this determination becomes generally known, many friends of Israel will gladly pour in their offerings to so interesting a department of the Society's treasury.

For who, that has ever mourned over the desolations of that sacred city and land, does not long to build the old waste places, and to raise up the foundation of many generations? Who would not be called, *The repairer of the breach, The restorer of paths to dwell in?* Surely every man—who, in the spirit of Him who went over Jerusalem, and prayed even for His murderers, bewails the obduracy, which, for eighteen centuries,

has reigned over the people which He loved, and believes that, even from THEIR hearts, the VAIL SHALL one day be taken away, and that they shall turn unto the Lord—must feel a glow of holy zeal within him; when called upon to pity their wretchedness and forward their conversion.

Nor are your Committee without much encouragement to enter upon this work. What they have learnt, during the past year, concerning the Jews in Palestine and the adjacent countries has strongly confirmed their previous persuasion, that a prospect of very extensive usefulness lies open to the Society in these regions.

West Indies.

DOMINICA.

CHURCH MISSIONARY SOCIETY.

Formation of an Auxiliary Society.

Mr. Dawes, of Antigua, has been appointed the Society's Agent in the West Indies, to visit the Islands and Settlements in those parts, for the purpose of ascertaining the practicability of establishing Schools for the instruction of the Labouring Orders in the respective Communities, so as to enable them to read the Holy Scriptures. Having visited Dominica with this view, the proposal was cordially entertained by the most distinguished and respectable persons in the Island, and a Society formed in furtherance of the object. The Proceedings on this occasion here follow:—

At a Meeting of several of the Principal Inhabitants of the Island of Dominica, held at Mrs. Anderson's Tavern, in the Town of Roseau, on Friday the 14th of February, 1823, for the purpose of considering of and adopting the most effectual mode of affording instruction in Reading and Christian Knowledge, to the lower orders of the Community—the Hon. Archibald Gloster, Chief Justice, in the Chair—

The following Resolutions were unanimously passed.

First Resolution—moved by the Hon. William Anderson, and seconded by Frederick H. Garraway, Esq.—

That the views and objects of the Church Mis-

sionary Society established in London, have the most cordial approbation of this Meeting.

Second Resolution—moved and seconded by the same—

That, therefore, for the effectual promotion of these views and objects, an Auxiliary Society, to be designated, the DOMINICA AUXILIARY CHURCH MISSIONARY SOCIETY, be now formed.

Third Resolution—moved by the Hon. the Chief Justice, and seconded by Alex. Dalrymple, Esq.—

That the Hon. Robert Reid be elected President of this Society.

Fourth Resolution—moved by Henry Trew, Esq., and seconded by Edward Dowdy, Esq.—

That the Hon. Archibald Gloster, President of the Council, and the Hon. William Anderson, Speaker of the Assembly, be elected Vice-Presidents of this Society.

Fifth Resolution—moved by the Hon. Robert Garraway, and seconded by Alex. Dalrymple, Esq.—

That James Corlet, Esq. be elected Treasurer of this Society, for the ensuing year.

Sixth Resolution—moved by Lieut. Col. Lodington, and seconded by Edward Dowdy, Esq.—

That the Hon. Robert Garraway, the Hon. William Blanc, and Ralph Ashton, John Lodington, Edward Dowdy, Alexander Dalrymple, Frederick H. Garraway, Henry Trew, Henry Glanville, and Adam Paterson, Esquires, be appointed a Committee for managing the affairs of this Society for the ensuing year.

Seventh Resolution—moved by the Hon. Wm. Blanc, and seconded by Ralph Ashton, Esq.—

That a Deputation, consisting of the President, Vice-Presidents, Treasurer, and two other Members of the Committee, do wait on His Excellency the Right Honourable the Earl of Huntingdon, and most respectfully solicit the favour of his countenance and support, by becoming the Patron of this Society.

Eighth Resolution—moved by the Rev. H. C. C. Newman, and seconded by James Corlet, Esq.—

That the existing state of the Lower Orders of this Community is such, as to demand the utmost exertions of all its powers to be exclusively directed to the instruction of such individuals as need it, in reading, so as to enable them to peruse the Holy Scriptures; and to the affording them such other instruction in the principles of the Christian Religion, as is not inconsistent with the Articles, Homilies, and Liturgy of the United Church of England and Ireland. (This Society, however, does not, in its present infant state, feel competent to offer any contribution to the funds of the Parent Society: but will thankfully avail itself of any assistance, with respect to Bibles, Testaments, School-books, or otherwise, which that Society may think proper to afford.

Ninth Resolution—moved by Ralph Ashton Esq., and seconded by Henry Glanville, Esq.—[This Resolution respected the Laws and Regulations.]

Then the following Resolutions were passed unanimously.

Tenth Resolution—moved by the Hon. W. Blanc, and seconded by Ralph Ashton, Esq.—

That the Thanks of this Meeting are most cordially given to William Dawes, Esq. for the Zeal, Temper, and Ability which he has manifested, in the promotion of an Institution so highly important and desirable as that which has this day been established.

Eleventh Resolution—moved by Henry Glanville, Esq., and seconded by the Hon. William Blanc—

That the Thanks of this Meeting be given to his Honour the Chief Justice, for his conduct in the Chair in countenancing and promoting the objects of this Institution.

Twelfth Resolution—moved by Lieut. Col. Lodington, and seconded by Edward Dowdy, Esq.—

That the Proceedings of this Meeting be printed in the *Dominica Chronicle*.

ARCHIBALD GLOSTER,
Chairman.

The Meeting being adjourned, the Chief Justice waited on His Excellency, the Earl of Huntingdon, to know when it would suit his convenience to receive the Deputation; when his Lordship was pleased to appoint the next day at eleven o'clock.

Saturday the 15th.—The Deputation, consisting of the following members, the Hon. the Chief Justice, the Hon. William Anderson, Speaker of the Assembly, the Rev. H. C. C. Newman, and James Corlet and Frederick H. Garraway, Esquires, waited on His Excellency according to appointment, when the Chief Justice addressed His Lordship as follows:—

“My Lord—

“A Society was yesterday established in this Colony, as Auxiliary to the Church Missionary Society of London, whose views and objects are, to contribute to the Instruction of the poorest Classes in reading the Holy Scriptures; and to afford them such other information in the Christian Religion, as the

Articles, Homilies, and Liturgy of the Church of England warrant. Of this Society we are a Deputation, and are directed to solicit your Lordship, as Governor of this Island, to honour the Institution by becoming its Patron.”

To which his Lordship replied—

“Gentlemen—

“It was with the greatest pleasure I heard of the unanimity which prevailed at your Meeting yesterday: but, where the object is Charity and Instruction to the Poor, every hand and heart will unite. I cheerfully accept the honour of becoming the Patron of the Auxiliary Church Missionary Society of *Dominica*.”

The Chief Justice then resumed as follows:—

“In the name of this Society, I beg to thank your Lordship for your condescension in accepting this appointment.

“As the Representative of a most gracious and benevolent Sovereign, we looked to your Lordship’s acquiescence in our request, independent of your well-established character for piety and charity, which must always excite your Lordship to take a deep interest in the Progress of Christianity and the Education of the Poor.

“Under your Lordship’s fostering Care and Protection we trust the labours of this Society will prosper; and that it may receive, as it proceeds, an increasing degree of Public Regard.”

His Lordship most graciously concluded in the following words of reply:—

“I cannot suffer the Deputation to depart without further expressing a hope, that our best Thanks may be given to Mr. Dawes, the worthy Agent of the Church Missionary Society, for his unwearied attentions. Every assistance possible, in my power, will be at all times afforded to the Society.”

WILLIAM DAWES,
Secretary pro tempore.

Recent Miscellaneous Intelligence.

Church Missionary Society.

THE Rev. Michael Wilkinson and his companions (see p. 198) did not embark at Gravesend till the 3d of May, the *Palmira* being detained by easterly winds. They

sailed from Deal on the 6th, put back to Cowes on the 9th, and finally left on the 18th.

All the Missionaries, who sailed the latter part of last year for Sierra Leone, arrived in safety—those on board the *Lively* (see

p. 447 of our last Volume), on the 3d of December; and those who embarked in the *Escher*, on the 9th of January. The Rev. H. Düring and his family, in the *Betsy* and Ann, landed at Freetown on the 19th of January. It being market-day at Freetown, many of the people from Gloucester, of which Mr. Düring is Superintendent, were attending the market, and received him and his family with even tumultuous affection, conducting them to Gloucester in a sort of triumphant procession.

Mr. Johnson has suffered much from Ophthalmia: the sight of one eye is considerably injured.

Wesleyan Missionary Society.

The Society proposes to establish a Mission in Jerusalem. One zealous District

Treasurer conceives that Fifty Friends may be found, who would think it an honour to subscribe Ten Guineas each toward the outfit of a Missionary for a Station so interesting: he pledges himself for two such friends, at least, in his own district; and invites the Treasurers of other Districts to do the same. This is an efficient method of *provoking to love and to good works*, as it combines the advantages of division of labour, with the stimulus of example.

The Rev. David T. Jones, appointed to the North-West-America Mission, took leave of the Committee, on Friday last, May the 30th, to embark at Gravesend, on board the Hudson's Bay Company's Ship, the *Prince of Wales*, Captain Davison, for York Fort, in Hudson's Bay.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

OMITTED LAST MONTH.

COLLECTIONS.	Present.			Total.
	L.	s.	d.	
Bencroft, Miss, Chapham	7	4	0	7 4 0
Brounle, Mrs., Madeira	6	6	0	6 6 0
Brown, Mrs. Charles, Chelmsford	16	10	0	16 10 0
Burgess, Mrs. E. Waltham Abbey	7	6	0	7 6 0
Batts, Miss, Upper Eaton Street	10	0	0	10 0 0
Byard, Misses, Chiswell Street	3	3	0	3 3 0
Cawthorne, Miss, Topley Street	1	1	0	1 1 0
Champion, Mr. Hampstead Road	1	2	7	1 2 7
City Sunday-Schools	6	18	0	6 18 0
Dancer, Mrs., Harton-on-Trent	10	0	0	10 0 0
Davis, Rev. R., Hampstead	1	1	0	1 1 0
Dawes, Mr. Thomas, Iselworth	3	14	0	3 14 0
Dobbs, Misses, New Bridge St.	8	0	0	8 0 0
Eaukser, Rev. R. R. Romford	4	10	6	4 10 6
Friends at Chesham	11	3	0	11 3 0
Friends at Wandsworth	9	14	0	9 14 0
Gawler, Lieut. from the 3d Regt.	7	11	0	7 11 0
Gorham, Miss C., St. Neots	3	8	0	3 8 0
Graham, Mrs., Newbury	5	3	6	5 3 6
Gregory, Mr. R., Cuslow	14	3	6	14 3 6
Hankey, Mrs. T., Fenchurch St.	6	6	0	6 6 0
Harris, Miss, St. Alban's	19	7	5	19 7 5
Hill, Rev. John, M.A., Oxford	31	15	0	31 15 0
Ditto, from Woodstock	3	14	0	3 14 0
Hodgson, Mr., Chelsea	3	0	0	3 0 0
Holworthy, Miss, Brampton	10	10	0	10 10 0
Lanfear, Miss, Woolley	2	11	0	2 11 0
Lea, Mr. J., jun., Kidderminster	11	16	0	11 16 0
Lock, Miss, Oxford	5	0	0	5 0 0
M. F. S., Apothecaries' Hall	1	1	0	1 1 0
Mullion, Miss, Bishopsgate St.	5	3	0	5 3 0
Murray, Miss, Chelsea	0	13	0	0 13 0
Parker, Mr. John, Islington	6	17	0	6 17 0
Pope, Miss, Great Staughton	3	13	0	3 13 0
Raymond, Mr. John, Rochford, Essex	2	16	2	2 16 2
Sanders, Mrs. E., Reigate	4	5	0	4 5 0
Scott, Mrs., Chelmsford	2	14	0	2 14 0
Spencer, Mr., Walthamstow	3	3	0	3 3 0
Sutton, Miss S., Devizes	30	0	0	30 0 0
Westlake, W., Esq., Liskeard	10	0	0	10 0 0
Yates, Miss, Poultry	5	0	0	5 0 0

CONGREGATIONAL COLLECTIONS.

Lewes (Sussex) by Rev. W. Marsh	17	0	0
Northfield (Sussex) by Rev. W. Marsh	6	12	7

BENEFACTIONS.	Present.			Total.
	L.	s.	d.	
Anonymous, Bank Note, 16/60	-	-	-	5 0 0
Drummond, Rev. R. S.	-	-	-	10 10 0
Friend, by C. Holehouse, Esq.	-	-	-	10 0 0
Harris, Mrs. Mary	-	-	-	5 5 0
Horne, Rev. T. H., Crescent, Jewin Street	-	-	-	10 10 0
Key, H. G., Esq., Herne Hill	-	-	-	50 0 0
Michell, Rev. J. H., M.A., Buckland	-	-	-	5 0 0
Stevenson, Mrs. Hampstead Road	-	-	-	20 0 0
"Wesleyan Methodist," by Rev. J. Bunting	-	-	-	10 10 0

SCHOOL FUND.

A Sincere Friend,			
For William Richards - Six Years	-	30	0 0
Blythe and Bilby Association,			
For Henry Blythe - Fifth Year	-	5	0 0
Friend, by Rev. D. Wilson,			
For Elizabeth Cardale - Sixth Year	-	5	0 0
Friends at White Roothing, Essex,			
For J. F. Grundy - Fourth Year	-	5	0 0
Few Friends, as a mark of respect, to the Rev. T. Sheppard,			
For Thomas Sheppard - Seventh Year	-	5	0 0
Leeds Association,			
For John Maitley - Sixth Year	-	5	0 0
Lose Maitley - Sixth Year	-	5	0 0
David Bremand - Fifth Year	-	5	0 0
Harriet Cox - Fifth Year	-	5	0 0
Margaret Goodchild, Fifth Year	-	5	0 0
Martha Goodchild, Fifth Year	-	5	0 0
Stevenson, Mrs.,			
For A. C. Rhodes - Sixth Year	-	5	0 0
Teachers and Scholars of Ashbourne Sunday School,			
For Samuel Shipley - Sixth Year	-	5	0 0
West Bromwich Association,			
For Mary Jesse - Sixth Year	-	5	0 0
White, Mrs. George,			
For George White - Sixth Year	-	5	0 0

LEGACIES.

John Trigg, Esq., late of Cambridge, 100 0 0			
Legacy Duty	-	10	0 0
Mr. Thomas Mann, late of Gaines, St. Catherine's, 100. 3 per Cent.	-	73	12 6
Reduced	-	-	-

From April 21, to May 20, 1823.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.	Present. L. s. d.	Total. L. s. d.
Barby (Northamp.)	10 8 8	70 14 4	Austin, Mr. B. Mitcham	7 15 0
Basingstoke (Upton Gray)	2 8 0	268 15 0	Bellbroom, S. Esq., a few Gentlemen by him	100 6 0
Bedfordshire	45 0 0	263 13 8	Blennyen, Mr. N., Southampton	20 13 11
Birstall & Batley Ladies (Yorkshire)	34 18 5	34 18 5	Bird, W. G., Esq., Lichfield	5 7 6
Brechin Female Society	5 0 0	5 0 0	Caldwell, Mr., Blaenavon	2 4 0
Brentford	5 0 0	115 1 0	Carpenter, Mr. W., Chichester	0 10 0
Brewham (Somerset)	6 10 0	19 16 9	Cook, Mr. G., Marlborough	2 8 0
Bristol	600 0 0	2250 2 0	Egar, Mr. J., Upwell, Norfolk	1 8 0
Bucks, South (Iver, 2nd. Gr. Woodburn, 2nd. 12.)	68 7 0	224 5 3	Elston, Mrs., Giltspur Street	4 10 0
Carmarthen	7 16 0	7 16 0	Ewens, Mr. D., Broadwinor	4 19 10
Chichester & West Sussex	100 0 0	730 17 6	Godde, Miss, Kensington	20 0 0
Clapham (Ladies' Association)	27 11 6	268 14 1	Heather, Mrs., Bishop's Waltham	2 0 0
Clifton-upon-Dunsmore	22 15 0	240 6 10	Hewes, Miss Anne, Kingscliff	8 0 10
Colchester & East Essex (S.F.)	5 0 0	2006 10 4	Hunt, Mr. J., Gray's Inn Lane	3 5 1
Cosentary	26 14 4	1101 0 0	J. H. H.	4 0 0
Devon & Exeter (Ladies' Asso. 2nd. Gr. 2nd. Dart- mouth, 1st. 1st. 1st. — Dawlish, 2nd. 4th. 1st.)	119 1 1	2671 9 9	Johnson, Mrs., Folkestone	1 11 6
Falmouth	28 18 1	326 5 4	Kennett, Misses, Chelsea	11 9 4
Farringdon	28 14 0	60 0 6	Mountain, Miss, Snow Hill	1 14 8
Flintshire & Denbighshire	12 13 0	40 0 0	Owen, Misses, Fulham	0 2 9
Gloucestershire (Campden, 1st. 1st. 1st. — Forest of Dean, 2nd. 2nd. 1st. — S.F. 1st.)	220 18 9	2609 11 4	Prichard Miss, Kidderminster	13 0 0
Guernsey	50 0 0	2681 1 6	Produce of a Mission Box at Mr. Broughton's, Holborn Hill	1 0 8
Halifax (Yorkshire)	50 0 0	787 9 3	Smith, Miss C., Berkeley Sq.	2 0 0
Hastings & Oare	27 0 0	301 7 3	Trash, Mrs., Welwyn	5 0 0
Hereford (Sch. Fund, 2d.)	194 11 0	2644 9 8	Watkins, Master, Turnwheel Lane	2 13 4
Hibernian Auxiliary	276 18 3	14579 10 6	Williams, Miss, Abergavenny	3 5 0
Hulcott (Bucks.)	2 3 3	6 15 11		
Islington Ladies (S. F. 2d.)	37 6 3	267 7 7		
Kennington	28 11 0	526 18 9		
Ment Friends near Canterbury	10 0 0	2671 10 1		
Lincoln	65 0 0	681 15 8		
Lock Chapel	100 0 0	1040 0 4		
Lymington (Somersetshire)	29 15 0	180 10 6		
Manchester & W. Lancashire (incl. 1st. 2d. 2d. from Everton, and 2d. 1st. 1st. from Scapth)	300 0 0	4550 0 5		
Malta	10 17 9	26 13 8		
Manchester & B. Lancashire	200 0 0	467 10 1		
Marston Trussell	7 0 0	41 18 4		
Montgomeryshire	16 7 6	87 9 8		
Morden (Surrey)	7 9 0	165 15 11		
North Shields	12 0 0	171 19 1		
Nottingham	100 5 1	9100 8 3		
Penton (Hants.)	9 17 0	127 0 6		
Pennance	30 11 0	318 9 8		
Perry Chapel	194 19 10	2691 3 1		
Rotherham	26 6 0	526 11 11		
Rugby	28 2 3	353 11 3		
St. Austle	2 0 0	126 7 4		
St. Catherine Cree	14 11 7	127 6 5		
Sussex & Ipswich	31 0 8	4077 15 0		
Tytherley, East (Hants.)	2 3 0	65 1 0		
Wakefield	80 15 8	374 10 3		
Wheler Chapel	126 4 0	1371 1 5		

COLLECTIONS.	
A. P. Deposits in a Mission Church painted by some Ladies at Epsom	2 4 7

BENEFACTIONS.	
B. J. O. B.	5 0 0
Forster, Mrs. Mary, per Messrs. Hoare	100 0 0
"Friend to the Heavens," by Rev. W. Marsh, 10	0 0 0
Fyeh, Mr. W. W., Lynn	10 10 0
Gardiner, R. B., Esq.	21 0 0
Holder, J. H., Esq., Ludlow	10 10 0
Hunter, Sir C. S., Bart.	5 0 0
Rose, Sir G. H., M.P.	10 0 0
W.	05 5 0

CONGREGATIONAL COLLECTIONS.	
At the Twenty-third Anniver- sary, after a Sermon at Christ Church, Newgate Street, by Rev. J. W. Cunningham, M.A.	317 3 9
At Freemasons' Hall	145 6 0
Monmouth Church, by Rev. E. Bickersteth	10 11 0
Wilmington (Sussex) by Rev. W. Marsh, Rev. Frebend Cappe, Vicar	9 15 2

SCHOOL FUND.	
By Rev. James Berry, Newbury	5 8 8
By Colchester & East Essex Association, For Louisa Hooper	Sixth Year, 5 0 0
By Gloucester Association, For Elizabeth Catherine Price, First Year	5 0 0
Mary Butt Price, First Year	5 0 0
By Hereford Association, For Helen R. Plampre, Fourth Year	5 0 0
By Islington Ladies' Association, For Mary Ann Hopson, Sixth Year	5 0 0

COLLECTIONS.

A. P. Deposits in a Mission Church painted by some Ladies at Epom	2	4 7	2	4 7
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BENEFACTIONS.

B. J. O. B.	5	0 0
Forster, Mrs. Mary, per Messrs. Hoare	10	0 0
"Friend to the Heavens," by Rev. W. Marsh	10	0 0
Fysh, Mr. W. W., Lynn	10	10 0
Gardiner, E. B., Esq.	21	0 0
Holder, J. H., Esq., Ludlow	10	10 0
Hunter, Sir C. S., Bart.	5	0 0
Rose, Sir G. H., M.P.	10	0 0
W.	25	5 0

CONGREGATIONAL COLLECTIONS.

At the Twenty-third Anniversary, after a Sermon at Christ Church, Newgate Street, by Rev. J. W. Cunningham, M.A.	917	3 9
At Freemasons' Hall	149	8 0
Monmouth Church, by Rev. E. Bickersteth	23	11 9
Wilmington (Sussex) by Rev. W. Marsh, Rev. Prebend Capper, Vicar	9	15 8

SCHOOL FUND.

By Rev. James Barry, Newbury	2	8 0
By Colchester & East Essex Association		
For Louisa Hooper - Sixth Year	5	0 0
By Gloucester Association		
For Elizabeth Catherine Price, First Year	5	0 0
Mary Butt Price - First Year	5	0 0
By Hereford Association		
For Helen R. Plampre, Fourth Year	5	0 0
By Islington Ladies' Association		
For Mary Ann Hopson - Sixth Year	5	0 0

* Page 100, the Contribution from the Guildford Association included 12l. 10s. 6d. from Albany and that at page 200, included 9l. 3s. from the same Branch, and 11l. from the Womersley Branch— at page 200, the Contribution from the Shropshire Association should have been 200l., and the Total 4514l. 10s. 6d.

Missionary Register.

JUNE, 1823.

Biography.

LIFE OF MATTHEW STACH,

ONE OF THE FIRST MISSIONARIES OF THE UNITED BROTHERS IN GREENLAND.

(Continued from p. 206.)

FIRST VISIT TO GREENLAND.

In this First Visit to Greenland, Matthew Stach spent seven years. He visited it again, in 1742, 1749, 1753, 1754, and 1757; and left it finally in 1771.

Difficulties on first settling in Greenland—

Of these difficulties, Crantz gives the following account:—

Immediately on their landing they repaired to Mr. Egede. He gave them a cordial reception, congratulated them on their undertaking, and promised them his assistance in learning the language. They next fixed on a spot for building on, the nearest habitable part of the coast, to which they afterward gave the name of New Hernnhut*; and, having consecrated it with prayer, began to run up a Greenland hut of stones and sods, in which they might find shelter, until they had erected a wooden house. They bought an old boat of the captain, in which they intended to procure themselves food by fishing. It was an early season, and the snow disappeared a month sooner than usual; yet the cold was so severe, that the turf often froze in their hands. On the 6th of June, they had so far finished their hut, that they could enter it, pulling down the tent of boards, in which they had hitherto lodged. Directly after the ship had sailed, June 15th, they laid the foundation of their dwelling-

house. They likewise began to build a house for such Greenlanders as might resort to them for instruction; but it was long before there was any use for this.

The dwelling-house being completed, they next turned their attention to the means of procuring a maintenance, and to the acquisition of the language. These things were at first attended with great difficulties. They had but indifferent success in hunting and fishing, as these occupations were strange to them, and they could not imitate the Greenlanders in the use of the kajak. The first time that they went out to seek for drift-wood among the islands, they were overtaken by a storm; and when they had reached home with great difficulty, the wind during the night carried away both wood and boat: the boat was brought in a few days by the Greenlanders, much damaged. This occurrence appeared to them in the light of a warning not to engage themselves too far in temporal cares; and they resolved, like their countrymen, the Silesians and Lusatians, to earn some necessities by spinning.

Mr. Egede, who had kindly offered to help them in learning the language, gave them his written remarks to copy, and his Sons explained them. But it may easily be imagined, that they had to struggle with most appalling difficulties. They were obliged, in the first place, to learn Danish, in order to understand their instructors: it was, then, no-

* Hernnhut signifies "The Lord's Watch."
June, 1823.

cessary for them to acquire a clear idea of the technical terms of grammar, with which they were wholly unacquainted: and, lastly, to make themselves masters of the uncouth Greenlandic declensions and conjugations, through a number of unusual moods, and an almost interminable variety of suffixes. Besides this, a copious vocabulary was to be committed to memory, the Greenlanders having often ten different words for one thing. It was very natural that they should frequently be wearied with such a course of study: especially as the Natives themselves would enter into no conversation with them; and, as if inspired by the Wicked One himself, even stole away the manuscripts which had cost so much trouble. But the invincible love of the Missionaries for these poor savages, cheered them in their tedious task, and fortified their minds against desponding reflections.

Two hundred families, amounting to perhaps 2000 souls, were at that time resident in Ball's River; but they were scattered among the islands and hills, to fish, catch seals, and hunt deer; and, toward winter, they made voyages to their acquaintance, upward of a hundred leagues north or south. A life so wandering left the Brethren but little hopes of gaining access to them, still less of making any permanent impression on their minds. No proffered advantages could tempt them to remain for any length of time at the Colony. Some, indeed, paid a passing visit to the Brethren, but it was only from curiosity to see their buildings, or to beg needles, fish-hooks, knives, and other such articles, if not to steal. If the Brethren sought them out in the islands, they seldom found any one who would give them a lodging, even for pay; and, instead of entering into discourse with them, they were continually asking whether they did not intend to be gone.

Temper and Spirit of the Brethren in Extremities—

In a Letter written to his brother, in Hernnhut, about this time, Matthew Stach says—

Though far distant from you in body, I feel myself joined to you in spirit; forasmuch as we both have

enlisted under the same banner, and are become soldiers of Christ, though serving in different companies. I am here upon a recruiting party, to bring souls to the knowledge of Him and His salvation. We have named our Settlement New Hernnhut, to shew that we are under the guidance of the same Spirit which rules in your place.

The dreadful ravages of the Small Pox which took place at this period, were stated at pp. 171 and 172 of our Volume for 1821. Their effect on the Brethren is thus spoken of by Crantz:—

As the nation now seemed to be almost extirpated, and the country round New Hernnhut was shunned as the nest of the plague, the Brethren had enough to damp their ardour. But repeated strokes of adversity had taught them firmness: they had often before beheld and adored the wonderful ways of God; and they came from a place where they had seen the words of the Apostle realized—*He calleth the things which are not as though they were*. Their desire to spend their lives in the service of the Heathen had not been a hasty impulse; and they were steadily resolved to wait for years, before they would relinquish their aim. When, therefore, they were advised to return, as the land was depopulated, they cheerfully replied—“God's ways are not as man's ways. He, who called us hither, can still keep us to fulfil His purpose.”

To complete their troubles, they were all three attacked by an eruption, which increased so much in the winter that they could scarcely move their limbs, and were frequently obliged to keep their beds. Very probably this disorder was the scurvy, so common in northern countries; to which they would be rendered the more liable by the change from habits of labour to a sedentary life, in a cold, damp habitation. One of them, however, was always able to wait upon the rest, and to go with the Colony's boat to visit the sick natives. The attentions of Mr. Egede and his Wife were constant and sincere.

Temper of the Natives.

The Second Year of the Mission,

1784, was entered on, under the same discouraging circumstances as had marked the progress of the first. But the Brethren diligently occupied themselves, in searching out the resorts of the Natives, and in labouring to do them good. It will appear from the following extract, that the temper of the people was sufficiently trying:—

Toward the end of the year, the Brethren were rejoiced by the re-appearance of some of the Natives. They assumed a very friendly deportment, and were very fluent in flattering expressions, by which they endeavoured to soothe the Europeans into liberality. As long as the conversation turned on seal-catching or the state of other countries, they listened with pleasure; but as soon as religious topics were started, they grew drowsy, or set up a shout and ran away. When the Brethren were accompanied by the Minister (Mr. Egede) on their visits, the Natives showed them more respect, and sometimes acquiesced in the truths which he stated, by saying, "O yes, we believe it all;" and even desired farther instruction. But it was very apparent, from a variety of circumstances, that their seeming interest in religion, if not dissimulation, proceeded solely from veneration for the person of the Missionary.

Arrival of the Brethren Boehnish and Beck—

In compliance with the request of His Majesty, that more Missionaries might be sent to Greenland, the Brethren despatched two of their number thither in this year, 1784. One of these, Frederick Boehnish, was recalled from a journey for this purpose. He had been previously destined for the Mission at St. Thomas, but arrived too late to join the company that was proceeding to the West Indies. Being desired to choose one of two Brethren, Daniel Schneider or John Beck, for a partner, he fixed upon John Beck. This Brother had been before imbued with the Missionary Spirit by a Letter of Matthew Stach's from Greenland; and, in the sequel, had signified his intention of engaging in the service to his Elders: he therefore accepted

the appointment without any demur, nor had he ever occasion to repent, as his labours among the Heathen were blessed with abundant fruit.

Their voyage was far from being agreeable; for, besides hard usage, they were obliged to put up with a great deal of mockery and abusive language. We mention this, in order to excite gratitude in those Missionaries who undertake such voyages at present, for the many tokens of friendship which they enjoy from a class of men, who took all imaginable pains to torment their predecessors.

Matthew Stach had thus the pleasure of being joined by his old friend Boehnish, and by another fellow-labourer who had caught from himself the Missionary Spirit. The intelligence of their appointment arrived very seasonably.

Just at this crisis, two of the Missionaries had begun to think of returning; as they could not see what could be gained, by remaining in a country which seemed almost depopulated, and where the small remnant of inhabitants showed no tokens of any interest in religion. But Matthew Stach could not resolve to go away. He often recollected a text which had had a great share in impressing the first impulse which he received to engage in Missionary Labours—*At the evening it shall be light*: and determined to stay alone, rather than forsake his charge, Mr. Egede kindly offering his services, while he remained in the country. But when they heard that two assistants were coming, and ascertained the determination of the Congregation to support the Mission, and the favour of the King, they prosecuted their exertions with renewed courage.

Employments of the Missionaries—

Being illiterate men, they found great difficulty in studying the grammar and peculiarities of an intricate language. However, young Mr. Egede, who had learned the language from the Natives while a child, and spoke it with fluency, assisted them very faithfully, and practised with them twice a week in German and Greenlandic.

They also endeavoured, as much

as possible, to conform to the Greenland mode of living, and thereby to lessen their demands on the Brethren in Europe: and God laid His blessing on their endeavours, so that they improved in the art of fishing more and more. They now also regulated their meetings for religious worship according to a fixed order; and, besides the hour destined for prayer and singing, appointed one every day for reading the Holy Scriptures, and meditating thereon: in this exercise, they began with the Epistle to the Romans. Besides, each of them set apart some particular time, both of the day and night, in which he implored the Lord to bless himself, his brethren, the whole Church of God, and, above all, their endeavours to learn the language, and convert the Heathen inhabitants of Greenland.

Difficulties of the Language—

Having as yet no field of active labour among the Natives, their chief occupation during the winter of 1754-5, was the study of the language. The farther they advanced, the greater the difficulties appeared; especially as they now endeavoured to find appropriate expressions for scriptural and religious ideas. They had been told by grammarians, that it would be impossible for them to translate any thing more than historical pieces; but they did not suffer themselves to be discouraged; and, in a few years, their progress exceeded their most sanguine expectations—especially as the Natives themselves, when light once broke in upon their minds, soon found words to express their newly-acquired sentiments. And they now saw that they had reason to congratulate themselves on their judicious determination, not to speak with their charge on spiritual subjects in the beginning, lest their false or equivocal expressions might give them erroneous conceptions of the Christian Religion, and fill their minds with a strange medley of ideas.

Increasing Intercourse with Natives—

The longest voyages undertaken in 1735 were those of Matthew and Christian Stach: Matthew went 100 miles towards the south, and Christian the same distance towards the north; both of them in the company

of the traders, to whom their assistance was not unwelcome in a difficult and perilous navigation, attended with cold, rain, snow, and contrary winds. The Greenlanders, at first, regarded them with contempt; concluding, from the readiness with which they engaged in every kind of manual labour, that they were the factor's servants: but when they understood that their object was not to trade with them, but to make them acquainted with their Creator, and when they observed their modest and gentle carriage, so different from that of other Europeans, they paid them more attention. The frank and friendly behaviour of the Missionaries tempered with an air of earnest seriousness, gained so much on their esteem and confidence, that they eagerly sought their conversation, pressed them to come into their houses, begged them to repeat their visit, and promised to return it themselves.

This animated the Brethren to apply with the utmost assiduity to the language, and they began to discourse with the Natives about sensible objects. They likewise read some of the pieces translated by Mr. Egede, as the Decalogue, the Creed, and the Lord's Prayer—reminding them of what he had formerly told them of the Creation and Redemption—recalling to their memories what they had as usual forgotten, and rectifying their misapprehensions. They were not backward in avowing their belief of what they heard; but when the experience of the heart was demanded, they were completely at a loss. A short prayer being read to them by Matthew Stach, they assured him that it was good Greenlandic; but added, that they did not understand what was meant by "Jesus Christ," the being "redeemed by his blood," and the "knowing, loving, and receiving of Him"—that it was a strange language; and too sublime for them to comprehend.

The Greenlanders now commenced a more frequent intercourse with the Brethren, and would sometimes spend the night with them. The motives of their visits were, indeed, glaringly selfish: they wanted either food and shelter, or presents of needles and other things: they even bluntly

declared, that if the Brethren would give them no stock-fish, they would no longer listen to what they had to say: and, during the winter, which was intensely cold, the Brethren could not refuse their request for provisions. They did not altogether discontinue their visits in summer; but they generally came, after spending the night in feasting and reveling, too drowsy to support a conversation, or intent only upon hearing some news, or on begging or purloining whatever might strike their fancy. Their pilfering habits made their visits not a little troublesome to the Brethren: but the latter did not wish to frighten them away; and were content, for the present, that they came at all, especially as a few of them discovered a satisfaction in being present at the Evening Meetings, though held in German, and made inquiries into the design of them.

The preceding extracts have all been made from Crantz. We shall show them, at present, with one which may be read with advantage by all Christians, and especially by Missionaries.

Serious Self-Inquiries of the Brethren—

While the Brethren were thus anxiously waiting till the light should dawn upon the Natives, they were by no means inattentive to their own spiritual concerns. Though they had enjoyed many blessings in their Family Worship, they were sensible that they had suffered considerable detriment from a want of closer brotherly fellowship, each having endeavoured to stand alone, and bear his own uncommunicated burden.

To remedy this defect, they resolved to spend an hour every evening, in free conversation on what had passed in their minds during the day, relative to their main object, and what obstructions and difficulties had occurred to each: they would, at the same time, admonish and reprove one another in love, when necessary, and spread their common wants in prayer before their Master.

That nothing might remain to prevent the closest union, they also allotted a period of some weeks for privately examining themselves on the following point:—

Whether they were convinced that their call was of God; and were determined never to abandon it, whatever trials they might have to endure, until they could conscientiously believe that they had fulfilled their duty as faithful servants to the utmost possible extent, or until God discharged them from their call—

The results of this Self-inquiry, were as follows:—

Christian David declared, that his call to Greenland extended no further than to see the foundation of a Settlement; and, having attained this object, he intended to return by the first opportunity: yet he considered himself engaged to support the Mission, wherever he was; not only by his prayers, but by active exertions.

Christian Stach had never considered himself bound to devote his whole life to the service of the Heathen: he had rather undertaken the voyage upon trial; but he would remain in his present situation, till God took him out of it, or till he was called away by his Brethren.

The remaining three, Matthew Stach, Frederic Boehnisch, and John Beck, were ready to enter into a solemn obligation to prosecute the work for life or death, believing, where they could not see, and hoping even against hope: nor would they desert their enterprise, until they could appeal to God, with the testimony of their consciences, that they had done all that man could do: they determined to indulge no anxiety as to the means which God would make use of to glorify Himself in this work; but, through the strength of the Lord, to persevere in the prayer of faith: they would be chargeable to no one who did not freely contribute his share toward the salvation of the Infidels. In confirmation of their vows, the Three Brethren drew up the following Resolutions:—

We will never forget, that we came hither, resting ourselves on God our Saviour, in whom all the nations of the earth shall be blessed; not on the principle of sight, but of faith—

The redemption wrought out for us by Christ, through His own blood, shall be our chief doctrine; which we will confirm by our words and actions, as God shall give us ability; and, by this, we will endeavour to bring the Heathen to the obedience of faith—

We will prosecute the study of the language with assiduity, patience, and hope—

We will each acknowledge and value the

spiritual grace conferred upon the other, in honour prefer one another mutually, and be subject to one another in the Lord—

We will steadfastly maintain brotherly discipline, admonition, and correction, according to the rule of Christ; and will withdraw from any one who swerves from the purity of the Gospel, until he shall humble himself before God and his Brethren—

We will do our outward labour in the

name of the Lord; and if any one is remiss, we will remind him of his duty: yet we will not be over-anxious for externals, but cast our care on Him, who feeds the sparrows and clothes the flowers of the field.

After this agreement, they strengthened the bonds of their union, by a refreshing participation of the Holy Sacrament.

(To be continued.)

TESTIMONIES TO THE LATE REV. JOHN OWEN.

AT THE NINETEENTH ANNIVERSARY OF THE BRITISH & FOREIGN BIBLE SOCIETY.

It was to be expected, that, at the first Anniversary of the British and Foreign Bible Society which should occur after the death of Mr. Owen, the grateful remembrance of those distinguished services of which the Grace of God had made him the instrument, would be a prominent topic with the speakers. From the following extracts of various Addresses delivered at the last Anniversary, it will appear that this expectation was fully realized. We rejoice to put on record such a series of just and honourable testimonies to the grace of God, manifested in our late Friend.

LORD TEIGNMOUTH.

If I do not meet you with all the pleasure which I have ever felt at the Anniversaries of our Society, your sympathy will readily suggest the cause of its diminution, in the recollected loss of esteemed associates; and of one in particular, whose presence never failed to add to the interest and the gratification of the day.

If, indeed, the prosperity of our Institution depended solely on human wisdom and efforts, the loss which it has thus sustained would be irreparable; for where can the Society expect to find another Owen?—one who, with the most ardent zeal for the unlimited attainment of its object, shall possess such an assemblage of unrivalled qualifications for giving it effect.

But I will not indulge my feelings, by expatiating on the pre-eminent endowments of our lamented colleague and Secretary: the record of his merits is too deeply engraven on our hearts ever to be obliterated. They were acknowledged and admired wherever they were known; and where, I may ask, in the wide range of the Society's operations were they unknown?

In justice to myself, I cannot however omit saying, that I ever felt that cordial esteem and affection for his

person, which the qualities of his heart never failed to impress on all who knew him.

He had the happiness to witness the great and growing prosperity of the Institution, to which his labours had so largely contributed: that he was so long spared for its service demands our devout gratitude: his removal inculcates a solemn admonition of increased diligence in the administration of the great concern intrusted to us, under an humble and exclusive dependence on Him alone, who can make it subservient to His glory and to the happiness of His creatures.

LORD BEXLEY.

To your Lordship it must be a source of great satisfaction to consider, that you have contributed so much to the relief of the spiritual wants of this and other countries: to your Lordship, who, like myself, have passed through some of the most laborious scenes of life, what can be so consolatory and delightful as an employment so well connected as this is, with the business of the life that now is, and of that which is to come? But it is not to age alone that I would appeal: the service of this Society calls for all the zeal and all the exertions of the young and vigorous. Your Lordship has referred

to one who dedicated his strength, his time, his unrivalled talents, to the service of this Society. I will not attempt to add to the panegyric, which, from longer acquaintance and more continued intercourse, your Lordship has pronounced, but I will just allude to one circumstance in his character. We all know how eminently he was gifted with the power of satire, and how powerful that weapon is; and yet, assailed as he was from every quarter, he never was provoked to retort on the most unkind, the most obstinate, the most absurd of his opponents, by a reply that could hurt their feelings. It may be long before we again see abilities like his exerted in this cause; but we all can exert ourselves, and imitate in our degree his disinterested zeal, his active labours, his devotedness to the work. He is gone to his reward—a reward which awaits all those who sincerely labour in the cause of the Gospel:

BISHOP OF GLOUCESTER.

The Report has afforded ample cause for gratification and praise: our work is proceeding: but we have lost our chief instrument. The triple cord has been broken, which linked three individuals together, harmonizing in their minds and endowments for the work which they had in hand. Praise is, indeed, almost withheld from the living, in an assembly like this; but that obstacle is removed from the dead: and we can now bestow our full share of applause, without any offence to personal modesty, and without any suspicion of interested flattery. He, whom we all lament, was the friend of all who love the Bible Society: he is removed from us, and what is our consolation? Thanks be to God, we have two strong consolations. The loss of a hero, of a statesman, or a philosopher, is rarely alleviated by any reference to futurity: when we look at their past achievements, we allow they were great and useful in their time; yet not, in general, with any reference to eternity; but the loss of a labourer in this cause—the loss of a chief labourer—the loss of an Owen, affords the consoling thought, that his life was sacrificed to his labours for the Bible: his life is, as it were,

bound up with that Bible; and, like the names of the translators of our Version, bound up with it for ever: he is gone to his rest; and his works do follow him, as the fruits of faith, and accepted only through that Incarnate Word whom he preached, and whom he delighted to exhibit through the medium of the Written Word. This is one consolation; but I am well convinced that we shall find another. We have a promise of a worthy successor, respecting whom I would only say, may it please Almighty God to give him all that temper, that judgment, that attachment to his colleagues, that attentive regard to all connected with the Society, that zeal and perseverance, which shone in him whom he has succeeded. Then our regrets will be softened down to an affectionate recollection; and our great cause will hold on its undeviating course, with undiminished energy and unimpaired success.

LORD CALTHORPE.

I cannot advert to any thing connected with the Secretaries of this Institution, without looking to that individual whose loss we lament, and mentioning one proof of his eminent suitableness to the high office in which he was engaged. I happened to be at Paris at the time the Bible Society in that country was formed; and I need not tell your Lordship, who so well knew how greatly the interests of this Society filled the heart of our departed friend, with what eagerness and with what triumph he must have looked forward to the establishment of such an Institution as that, in a country, the inhabitants of which—by an abuse of terms, which I trust will never be revived—used to be called our natural enemies. As a philanthropist, Mr. Owen must have looked forward with great delight to the establishment of a Bible Society, in a country which had suffered so grievously from infidelity, and anticipated for that country some of those benefits which it has produced to ourselves; and yet, when he himself had prepared the means for its formation, finding it more expedient that he should be absent when it was definitively established, he denied himself, and retired from the interesting scene.

REV. JOSEPH HUGHES.

My Lord, if, while offering my grateful acknowledgments at the last Anniversary, I referred, with deep solicitude, to the indisposition of a revered and invaluable colleague, what must be my sorrow, in common with your own, while, in the discharge of the same duty, I now remind you, that our friend has been followed by a long train of mourners to the grave!

Truly, and most pathetically, has a distinguished Prelate remarked, this day, "The triple cord has been broken." Let us, however, embrace the comfort derived from the recollection, that the cord was preserved entire for eighteen years; and that neither apostacy, nor indifference, nor strife, nor any kind of moral failure, can be quoted as the cause of its disruption: it yielded only to the stroke of death—that awful power, which is permitted to dissolve so many other virtuous and happy bonds. And, after all that can be uttered, expressive of lamentation, it is but in reference to an official connection, a partnership known from the hour of its formation to be of a temporary nature, that the cord can be said to be broken and the bond dissolved. The individuals, who have ceased to co-operate as Secretaries, will, I trust, never cease to feel as friends: their very intercourse is but suspended: it remains only for death to sever from the community of mortals those who as yet survive a fellow-labourer so much endeared; and then, if indeed they all *find mercy of the Lord*, they shall renew their intercourse, and that intercourse shall be more exalted and felicitous than it ever could be in a world like this—and it shall be eternal. With such a hope on each others behalf, all the pious promoters of the British and Foreign Bible Society aim, under the Divine Blessing, to inspire the breasts of millions.

Turning from those solemn views, which shew that our Institution has been visited with a most afflictive bereavement, my mind traces, in the character and temper, the capacity and attainments, of Mr. Owen's successor, so many streams of relief and consolation. My highly respected

Foreign Colleague and myself are prepared to give him, what we doubt not he will more and more receive from the religious public—a cordial welcome: on his part, I am persuaded, nothing would be uttered with more strength of feeling, were he in the midst of this assembly, than his request, that the prayers of all the devout might combine to bring down upon the Society, through the medium of his exertions in its behalf, fresh tokens of God's favour and benediction.

REV. ROBERT NEWTON.

The operations of this Society, during the past year, have been made to pass before us in detail, and our hearts have been dissolved into mingled feelings of gratitude to Him from whom all good counsels and all just works do proceed. Yet I cannot forget the emotions of sympathy, and those feelings of a mournful kind, which have so generally mingled with those of another description, to which I have adverted; and if so obscure an individual as myself may turn to this subject, my apology is, that our late clerical Secretary was the friend of all who were friends of this Society. Again and again have my eyes been directed to the spot, where that distinguished individual was wont to sit on these occasions; but no! though I looked, he was not to be perceived. He has fought the fight, and kept the faith; and now, at the command of his great Master, he has put off the harness and put on the crown. Those eyes, accustomed to sparkle with living fire, are closed in death; and that once eloquent tongue, to which enraptured multitudes have listened, now lies silent in the grave. But, my Lord, though dead, he yet speaketh: he lives with the spirits of the just before the throne: he lives in the affectionate and grateful recollection of the members and friends of the British and Foreign Bible Society at home and abroad, in every part of the world where its influence is known and felt: he lives an illustrious example of piety and charity, of zeal and assiduity, which he has left to us; and most sincerely do I unite in the wish, that the mantle of this ascended Elijah may fall on many an Elisha who may be left behind.

Proceedings and Intelligence.

United Kingdom.

DEPARTURE OF THE BISHOP OF CALCUTTA FOR INDIA.

THE Consecration of the Rev. Dr. Heber to the Episcopal Office took place in the Chapel of Lambeth Palace, on Sunday the 1st of June.

His Lordship was present at the monthly meeting of the Committee of the Church Missionary Society, held on Monday the 9th of June; and stated that he wished to return his thanks to the Committee for the confidence reposed in him, by placing at his disposal the sum of 1000*l.*, which had been voted to Bishop's College for 1822: he had reason to believe that the sum might be most advantageously applied, in placing the Printing Department of the College on an efficient footing; but, on his arrival at Calcutta, he would confer on the best appropriation of this sum with the Society's Corresponding Committee, and would hereafter point out what might appear to be the most promising way in which the Society could promote the objects of the College: he entirely approved the principles on which the Society's Missions in the East had been conducted, and was proceeding to his destination with the most cordial disposition to render them every assistance in his power. His Lordship, on leaving the Committee, was assured by the Chairman, Major-General Charles Neville, of the lively interest which the Members felt in his welfare, and of their desire to concur in any measures which he might suggest for advancing the Society's designs in India, and that their earnest prayers would be offered for his continued health and for the Divine Blessing on his important labours. The Bishop replied, that he was much gratified by this ex-

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pression of the feelings of the Committee, and that he was deeply conscious of the value of their prayers in reference to the arduous duties of the Station to which Divine Providence had been pleased to call him.

On Thursday the 12th of June, his Lordship preached the Annual Sermon, at St. Paul's Cathedral, at the Meeting of the Charity Children of the Metropolis, from that part of our Lord's message to John—*To the Poor, the Gospel is preached.*

On Friday the 13th, at a Special Meeting of the Christian Knowledge Society, His Grace the Archbishop of Canterbury in the Chair, a Valedictory Address to the Bishop of Calcutta was delivered, on behalf of the Society, by the Bishop of Bristol, in which his Lordship adverted to the circumstances under which Bishop Middleton had been addressed some years before—took a brief view of his measures, and of their beneficial results—congratulated the Society on the improved state of the Europeans in India, and on the rapid decay of the influence of Caste among the Hindoos—expressed the satisfaction of the Society at Dr. Heber's appointment—commended its affairs in India to his protection—and anticipated from the character and zeal of Bishop Heber, the consolidation and enlargement of Bishop Middleton's plans for the promotion of Christianity in India. The Bishop, in reply, expressed his acknowledgments for the kind manner in which the sentiments of the Society toward him had been conveyed—stated his intention of steadily prosecuting those important plans of his predecessor, which had so deservedly obtained the public approbation—assured the Society of his cordial desire to promote its objects in India—and solicited the prayers

of its Members for support in the difficult labours which lay before him.

His Lordship embarked, with Mrs. Heber, on board the Company's Ship "Thomas Grenville," Captain W. Manning, at the Lower Hope, on the 16th of June, and sailed the same day. Our Readers are acquainted with Captain Manning, as an affectionate friend of the Missionaries whom he has frequently carried to India. He will feel it his happiness and his honour, to do all in his power to render the voyage pleasant to his distinguished passengers.

MISSIONARY HYMN.

By the Bishop of Calcutta.

THE following Hymn was composed by Dr. Heber, to be sung at Whittington Church, near Oswestry, on occasion of his preaching there for the Church Missionary Society, in April 1820. It may very appropriately follow the preceding article.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver,
Their land from error's chain.

What though the spicy breezes,
Blow soft o'er Ceylon's Isle;
Though every prospect pleases,
And only man is vile—
In vain with lavish kindness,
The gifts of God are strewn;
The Heathen in their blindness,
Bow down to wood and stone.

Shall we whose souls are lighted,
By wisdom from on high,
Shall we to man benighted
The lamp of life deny?
Salvation! O Salvation!

The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's Name.

Waft, waft, ye winds, His story,
And you, ye waters, roll;
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

BEDFORDSHIRE PETITION

Against the Burning of Hindoo Widows.

AT a Public Meeting of the Gentry, Clergy, and other Inhabitants of the County of Bedford, convened by the High Sheriff pursuant to a Requisition, and held in the County Hall at Bedford on the 28th of April, it was unanimously resolved, on the motion of the Rev. T. S. Grimshaw, seconded by John Foster, Esq., to present the following Petition to the House of Commons, for the prohibition of the practice of burning Hindoo Widows alive on the Funeral Piles of their Husbands:—

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled:

The humble Petition of the Gentry, Clergy, and other Inhabitants of the County of Bedford, here undersigned,

SHEWETH,

That your Petitioners contemplate, with extreme concern, the practice existing in British India, of Immolating Widows alive on the Funeral Pile of their Husbands. That, from Official Returns, now before the public, it appears that the number so immolated, in the Presidency of Calcutta alone, in the years 1817 and 1818, amounted to upward of 1500. That, assuming this calculation to be a standard whereby to judge of the extent of the practice throughout the whole of Hindoostan, the total number may be computed at upward of 2000 in every year.

That it further appears, by the Regulations passed in India in the year 1815, that an attempt was made to diminish the frequency of this ceremony, by restricting its use within the limits prescribed by the Shaster, which limits had, in a variety of instances, been exceeded; but that, so far from having the desired effect, this act of interference had contributed to increase the practice, by giving to it a character of legality, in all cases specified by the Shaster. That your Petitioners would respectfully submit, that to allow a Custom in any form or under any modification whatever, which may be justly chargeable with the crime of murder, is to violate the principles on which all Civil Law can alone be founded and maintained; and no less

involves a breach of those laws of God, which demand respect from every country professing Christianity.

That, under these circumstances, your Petitioners earnestly implore your Honourable House to adopt such measures as may be deemed most expedient and effectual for putting an end to a practice, which, so long as it is suffered to continue, cannot but be considered as an Anomaly in the administration of Civil Law, authorising a wasteful expenditure of human life, and highly injurious to that character of humanity and of veneration for the laws of God, which they trust will ever distinguish the Government and People of this country.

Safety and Policy of the Abolition of the Practice.

Mr. Grimshaw, in a very intelligent and forcible Address, urged on the Meeting the adoption of the Petition. We regret that our limits will not allow us to give the whole of this Address: we shall extract, however, that part of it which refutes the alleged danger and impolicy of abolishing this cruel practice:—

It would, perhaps, be said, that the whole subject resolved itself into a question of Policy; and that the legitimate object of inquiry was, how far an act of interference with customs originating in law, and consecrated by the lapse of ages, could be committed without involving consequences fatal to the repose and security of our Indian Empire. But the argument was founded on a false assumption: the practice did not originate in law. In the Institutes of Menu, the Father of Indian Legislation, there was no reference whatsoever to the ceremony—no provision for its observance: its existence was to be traced to later ages; and the authority of law could not be pleaded in its confirmation. The Shaster, too, did not ENJOIN, it only PERMITTED the act: it inflicted no sentence of degradation on those who refused compliance; but merely prescribed certain rites and ablutions, after which the Widow was restored to the privileges of society. The origin of the custom was to be sought, therefore, in other motives—in Brahminical cupidity and avarice, and in the selfish views of interested relatives. The struggle, then, was not against the law, but against the

practice; and it thus became stripped of one of its most potent weapons.

Having thus, he trusted, disposed of the question of Religious Law and Observances, that of Policy still remained, so far as the practice was interwoven with prejudices, strengthened by time and by custom. Here, too, he cherished the persuasion, that the consideration of Policy was as capable of being met; as he was sure that all sound argument and all right feeling were unequivocally ranged against the practice of Immolation.

He then adverted to the suppression of Infanticide, or the sacrifice of children, by Marquis Wellesley, in the year 1802; and to the benevolent efforts of Governor Duncan and Col. Walker, in Bombay, in restraining the same barbarous usage, and its discontinuance without exciting commotion, or giving rise to a spirit of resistance. The name of Col. Walker was still endeared to Hindoostan: so far from being visited with the effects of their indignation for his active interference, the Mothers were accustomed to present their children to his arms, and to hail him as the benefactor of themselves and of their preserved offspring. Nature was always finally true to those instinctive feelings, which were engraven on the heart by the finger of God himself. We had only to enlist in the great cause of humanity, and to plead its dictates; and the triumph sooner or later was sure to be equal to our most sanguine expectations. Among the Jogee Tribes, the Widows were accustomed to be buried alive with their deceased Husbands: this practice had been abolished by the British Government in India, in the year 1815, without resistance. The law, too, had been revoked, which exempted Brahmins from punishment: and now the Brahmin, who was supposed to be an incarnation of the Divinity itself, who was treated with all the homage of the most profound reverence, was made amenable to the laws, wherever he dared to violate them; and scarcely a year elapsed without some of them paying the forfeit of their lives, without any attempt to rescue them. But more remarkable instances of interference even than these might still be enumerated. If the Priests of Hindooism are the objects of awe and veneration, what must be their Gods?—what must be the degree of reverence felt for their temples, for the offerings deposited on their shrines, and

for the lands and revenues appropriated to the support of their religious worship? And yet all these were under the controul of the British Government in India. Their lands and revenues were sequestered to British use—their offerings transferred to a British treasury—and their temple of Juggernaut, thus deprived of its original means of maintaining its eastern pomp and splendour, was supported by British funds, at an annual expense, according to Official Returns, of 87092.

Thus we do not fear to punish, when necessary, their priests with death, to commit an act of spoliation upon their temples, and to sequester the revenues attached to their worship: and yet, notwithstanding all these several acts of profanation, India still exists as a British Dependency, the source of wealth, and the grand emporium of European Commerce; while there are some, who confidently venture to predict, that, if we interfere in rescuing the poor Hindoo Widow from the devouring flame, it will be the signal for revolt, and shake our Indian Empire to its foundations.

It is thus that men ACT, when their INTERESTS are at stake—it is thus that they REASON, when the question only concerns their PRINCIPLES and their CONSCIENCE!

Here then were abundant instances of positive interference! Here was what ALARMISTS might call an attack on the religious feelings of the Natives; and the result sufficiently proved with what facility the immolation of Females might be prevented.

But the practicability of the measure was no longer a matter of speculation. The experiment itself had been made: for the Mahomedan and Portuguese Governments in India had succeeded in putting down the practice. They would not tolerate this outrage upon humanity. Even an Infidel Power, untaught in the mercy of the Gospel, felt that it was a stain on its character to permit a crime of so atrocious a nature. To be thus outstripped in the race of benevolence by an Infidel Government, was somewhat humbling to our humanity; and gave a very questionable character to our Christian Zeal, and to our title to Christian Orthodoxy. They were competent, no doubt, like ourselves, to consider the bearings of this act on their political interests; not withstanding which they had decided on the

measure, and the issue evinced the wisdom of their decision.

And yet Great Britain, a distinguished and mighty nation, in possession of an ampler power, and enjoying all the influence which superiority in arms and science and the terror of our name could impart, was filled with anxious dread, lest the rescuing of the poor Hindoo Widow should involve us in ruin and dismay! Let us at least, however, be consistent in our proceedings. Let us not fearlessly invade their rights and their superstitions, when prompted by interest; but exhibit a trembling and reluctant policy when principles only are concerned: and if the followers of Mahomet can see no risk in uniting their notions of policy with their sense of duty, let not the followers of Christ, with higher claims and a far more exalted standard, be surpassed by an Infidel Power in this noble career of humanity and moral duty.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF ASSOCIATIONS.

It will be seen by the following report of the visit lately paid, by the Assistant Secretary and various friends, to the Associations in several of the Midland and Northern Counties, that, in addition to the friends mentioned at p. 228 of our last Number, the Rev. T. S. Grimshaw assisted at different Anniversaries in Yorkshire; and that it was not, as there stated, the Rev. G. W. Phillips, who assisted in the latter part of the Journey, but the Rev. E. T. M. Phillips, Chancellor of the Diocese of Gloucester.

Seventh Anniversary of the Derbyshire, with the

Anniversaries of its Branches.

The Meeting of the *Ashbourne* Branch was held on Friday, the 9th of May, in the Chancel of the Parish Church; Sir Matthew Blakiston, Bart. in the Chair. Sermons were preached on Sunday the 11th, at *Ashbourne* and *Parwich*, by the Rev. E. T. M. Phillips.

The Meeting of the *Stamton* Branch was held on Monday, the 12th, in the Club Room; the Rev. J. G. Howard, the Vicar, in the Chair. Sermons had been preached on the preceding Sunday,

by the Assistant Secretary, at Stapleford, Gresley and Ilkeston.

The Meeting of the County Association was held on Tuesday, the 13th, in the Old Assembly Room, Derby; Sir Matthew Blakiston, Bart. in the Chair. Sermons had been preached, on the previous Sunday—at Chesterfield, by the Rev. James Hough, and the Rev. T. Cotterill—at Matlock, by the Rev. J. Hough—and at St. Werburgh's and St. Michael's, Derby, and at Spondon, by the Rev. Professor Farish.

Movers and Secondors.

Rev. Edward Uwin, and the Assistant Secretary—Rev. J. G. Howard, and Rev. H. Sim—Rev. James Hough, and Rev. Walter Shirley—Rev. Professor Farish, and Rev. Philip Gell—and Rev. H. Jenour, and the Assistant Secretary.

Nearly 960*l.* was contributed. Derbyshire is now very high in the list of Associations: but such is the spirit that actuates the friends of the Society there, that when one of the speakers expressed a hope that the time would come when Derbyshire alone would raised 35,000*l.*—the present Income of the whole Society—the sentiment seemed to express the general feeling of the whole assembly.

Fifth Anniversary of the Lincoln.

The Meeting was held in the Guildhall, on Wednesday, May the 14th; the Rev. R. W. Sibthorp in the Chair. Sermons were preached—at Canwick, by the Rev. H. Clarke; and, at Navenby and Hamston, by the Rev. R. W. Sibthorp.

Movers and Secondors.

Rev. G. Quilter, and the Assistant Secretary—Rev. T. Knowles, and Rev. Professor Farish—Rev. W. Mason, and Rev. James Hough—and Rev. J. D. Wain, and the Assistant Secretary.

Sixth Anniversary of the Gainsborough.

The Meeting was held in the Town Hall, on Thursday, May the 15th; Gervas Woodhouse, Esq. in the Chair. The Vicar was appointed one of the Vice-Presidents.

Movers and Secondors.

Rev. Joseph Cox, and the Assistant Secretary—Rev. B. Dudding, and Rev. Professor Farish—Rev. David Llewellyn, and Rev. James Hough—and Mr. Forest, and Mr. Fretwell.

The Collections were about 50*l.*

Second Anniversary of the Retford.

The Meeting was held in the Town Hall, on Friday, May the 16th; H. Walker, Esq. in the Chair. One of the oldest inhabitants of the town said that the Room was fuller than he remembered ever to have seen it: 31*l.* 4*s.* 4*d.* was contributed.

Movers and Secondors.

H. C. Hutchinson, Esq. and the Assistant Secretary—Mr. Alderman Marshall, and Rev. Professor Farish—Rev. David Llewellyn, and Rev. W. B. Russell—Rev. R. Milne, and Mr. G. B. Blackley—and Rev. J. W. Brooks, and the Assistant Secretary.

Anniversary of the Bradford.

Sermons were preached—by the Rev. James Hough, on Sunday, the 18th of May, in the Parish Church; and, by the Rev. Professor Farish, and the Assistant Secretary, on Monday the 19th, in the Parish Church, and at Tong. The Meeting was held in the New Court House, on Monday the 19th; the Rev. H. Heap, Vicar, in the Chair. The Collections were nearly 50*l.*

Movers and Secondors.

Rev. W. Atkinson, and the Assistant Secretary—Rev. James Knight, and Rev. H. Bailey—Rev. James Hough, and Rev. W. Bishop—Rev. Professor Farish, and Rev. James Cartwright—John Rand, Esq. and Rev. H. J. Maddock—and Rev. S. Redhead, and Rev. Solomon Howorth.

First Anniversary of the Halifax.

Sermons were preached—by Professor Farish, on Sunday the 18th of May, at the Parish and Trinity and Coley Churches; and, on the Wednesday following, at Sowerby Bridge. The Meeting was held in the Large Room at the Talbot; the Rev. W. Knight, Vicar, in the Chair. It was more numerous attended than last year. Nearly 80*l.* was collected.

Movers and Secondors.

Rev. W. Wilmot, and the Assistant Secretary—Rev. J. Knight, and Professor Farish—Rev. James Hough, and Rev. John Hope—and Mr. Norris, and Rev. John Watson.

Tenth Anniversary of the Huddersfield.

Sermons were preached—by the Assistant Secretary, on Sunday the 18th of May, at the Parish and Trinity Churches, and at Kirkheaton; and, on Wednesday the 21st, at Birstall: and by the Rev. James Knight, on Sunday the 18th, at Kirkburton, Almondbury, and Holmfirth. On Tuesday Evening, the 20th, the Rev. Professor Farish preached a Sermon in behalf of the New Seminary of the Society at Islington. The Meeting was held on Thursday the 22d, in the National School Room; W. W. Stables, Esq. in the Chair.

Movers and Secondors.

The Assistant Secretary, and Rev. T. Jackson—Rev. James Knight, and Rev. L. Jones—Rev. James Hough, and Rev. E. Edwards—Dr. Walker, and Rev. Mr. Hughes—Rev. Professor Farish, and the Assistant Secretary—and B. H. Allen, Esq. and the Rev. H. J. Maddock.

A Meeting was held in Dewsbury School Room—the Rev. John Buck-

worth, Vicar, in the Chair—on Wednesday Evening, the 21st. The Parents of several of the Missionaries whom Mr. Hough had seen labouring with success in India, were present; and much of the true Missionary Spirit was manifested. Several new Collectors were added.

A Meeting was also held, in the National School Room, at *Liversege*, early on Thursday Morning; the Rev. Ham Roberson, Incumbent of the New Church, in the Chair.

Another Meeting took place at *Mérfield*, on Friday the 23d, at which Professor Farish assisted; the Rev. Mr. Sedgwick, Vicar, in the Chair.

Including 21*l.* given to the New Seminary, nearly 130*l.* was contributed on these occasions.

Fifth Anniversary of the Doncaster.

The Meeting was held in the Mansion House, on Friday the 3d of May; the Rev. M. Vincent in the Chair. A Sermon was preached, in the evening, by the Assistant Secretary, at Braithwell. Collections 19*l.*

Movers and Seconders.

John Moore, Esq. and the Assistant Secretary—John Scott, Esq. and Rev. James Hough—Rev. W. Ewbank, and Rev. J. L. Hobson—and Rev. W. Ellis, and Rev. James Hough.

Ninth Anniversary of the Hull and East Riding.

Sermons were preached—on Friday, May the 23d, at St. John's, by the Rev. J. D. Wawn—on Sunday the 25th, at St. John's and the Holy Trinity, by the Rev. T. S. Grimshaw; at St. Mary's, Beverley, and St. Mary's Hull, by the Assistant Secretary; at Hessle and the Minster, Beverley, by the Rev. James Hough; at Wilton and Ferryby, by the Rev. J. D. Wawn; and, at Cottingham, by the Rev. G. S. Bull, late of Sierra Leone—on Monday and Tuesday Evenings, at Christ Church and St. John's, by the Rev. James Hough—on Wednesday at Sutton, and on Thursday at Scullcoates, by the Rev. G. S. Bull.

The Meeting was held in the National-School Room, on Monday the 26th; Christopher Bolton, Esq. Mayor, in the Chair. The Collections amounted to about 260*l.*, and the Meeting was more numerously attended than usual.

Movers and Seconders.

Rev. John Scott, and the Assistant Secretary—Rev. James Hough, and Captain Jacob—Rev. G. S. Bull, and Rev. J. D. Wawn—Rev. W. Knight, Jun. and Rev. Professor Farish—Rev. J. King, and Rev. T. S. Grimshaw—and Rev. T. Dikes, and Rev. John Scott.

Ninth Anniversary of the Knaresborough.

The Meeting was held in the Sessions House, on Tuesday the 26th of May; the Rev. Andrew Cheap, Vicar, in the Chair: and was addressed by the Rev. Messrs. Bickersteth, Farish, Almond, E. Wilson, and Grimshaw. Professor Farish preached in the evening. Nearly 30*l.* was collected.

Ninth Anniversary of the York.

Professor Farish preached, on Sunday the 25th of May, at St. Crux and St. Saviour's; and the Rev. T. S. Grimshaw, on Wednesday the 28th, at St. Saviour's. The Meeting was held on the 28th, in the Large Assembly Room; which was filled more numerously than at any former Anniversary. About Thirty Clergymen were present. W. Gray, Esq. the aged and venerable President, was in the Chair. An admirable spirit of piety and devotion pervaded the Addresses; and, including three Donations (of 50 Guineas, 50*l.*, and 10*l.*) to the Seminary, 240*l.* was contributed.

Movers and Seconders.

Rev. John Overton, and the Assistant Secretary—A. Thorpe, Esq. and Rev. T. S. Grimshaw—Rev. James Hough, and Rev. B. Lumley—David Russell, Esq. and Rev. O. Briggs—T. Price, Esq. and Rev. Professor Farish—Rev. James Dallin, and T. Hall, Esq.—Mr. Alderman Wilson, and Rev. John Graham—and Rev. G. Wright, and Rev. J. Acaster.

Third Anniversary of the Pontefract.

The Meeting was held on Thursday, the 29th of May, in the Town Hall; Robert Smith, Esq., the Mayor, in the Chair: and was addressed by the Rev. Messrs. Bickersteth, Farish, G. Wright, T. Barnes, and Grimshaw, and by Dr. Jefferson.

Tenth Anniversary of the Leeds.

Sermons were preached—on Sunday, May the 25th, by the Rev. John Graham, at St. Paul's; and, on Sunday, June the 1st, by the Rev. Professor Farish at Hunslet, Holbeck, and Wortley. The Meeting was held in the Music Hall; Henry Hall, Esq., President, in the Chair. The Collections were about 120*l.*

Movers and Seconders.

The Assistant Secretary, and B. Sadler, Esq.—Rev. James Hough, and Rev. T. Mortimer—Rev. T. S. Grimshaw, and W. Hey, Esq.—Rev. Professor Farish, and Rev. A. G. Kinsman—Rev. G. Walker, and Rev. C. F. Rambler—and Rev. R. Holmes, and Mr. Joshua Dixon.

Eighth Anniversary of the Manchester and East-Lancashire.

The friends of the Society in this quarter have zealously exerted them-

selves, that this Association may rise to its just station in the scale of Missionary Efforts. Nineteen Sermons (including three at Preston, which locally belongs, however, to the District of North Lancashire) were preached by the Deputation; and a far more general interest was excited, than was ever before witnessed. With a Donation from the President and Benefactions to the Seminary, above 420*l.* was contributed.

On Sunday, June the 1st, the Assistant Secretary preached at Heywood, Bury, and St. James's Manchester; the Rev. James Scholefield at Oldham, All Saints, and St. Paul's; the Rev. T. Mortimer at Colne, morning and evening, and at Marsden; the Rev. James Hough at St. Stephen's and St. Luke's; and the Rev. F. Parry at Ellenbrook and Bowden. On Tuesday Evening, Mr. Mortimer preached at St. Michael's; on Wednesday Evening, Mr. Phillips preached at St. Clement's; and, on Friday Evening, Mr. Scholefield preached at St. James's.

Three Public Meetings were held: one, of the General Association—a second, of the Members of the Ladies' Association—and the third, of the Labouring Classes. The effect produced by these Meetings may well encourage the Society's friends to hold similar Meetings in all the large towns.

The *Association Meeting* was held on Monday, June the 3d, in the Exchange Room, Sir Oswald Mosley, Bart., the President, in the Chair. The day was exceedingly unfavourable, the rain being very heavy; yet the large room was nearly filled.

Movers and Secondors.

The Assistant Secretary, and Rev. Melville Horne—Rev. E. T. M. Phillips, and Rev. W. H. Mann—Rev. James Hough, and Rev. John Hollist—Rev. T. Mortimer, and Mr. S. Moxon—Rev. James Scholefield, and Rev. F. Parry—and the Assistant Secretary, and Rev. T. Selkirk.

The Meeting of the *Manchester Ladies' Association* was held on Wednesday Afternoon, in St. James's School Room.

The *Manchester Branch and Congregational Association* Meeting was held in the Manor Court Room, Sir Oswald Mosley, Bart. in the Chair, on Thursday Evening—beginning at half-past-seven o'clock, and finishing at ten. Upward of 1200 persons, chiefly of the Labouring Class, were present; and it is difficult to describe the eager and fixed attention with which they listened to

the Missionary Details and Statements, and the warmth of feeling which they manifested. Such Meetings, held at hours at which Labouring People can attend, are as important for the diffusion of the Missionary Feeling among the Labouring Orders, as the meetings in the middle of the day are for the higher classes.

Fifth Anniversary of the Preston.

The Rev. E. T. M. Phillips having preached thrice in the Parish Church, on Sunday the 1st of June, the Annual Meeting was held, on Tuesday the 3d., in the Town Hall; the Rev. R. C. Wilson, Vicar, in the Chair: besides the Deputation from the Parent Society, the Meeting was addressed by T. B. Addison, W. W. Fell, G. Horrock, and John Bairston, Esqrs., and by the Rev. W. Dixon, and Mr. T. Leach.

Fifth Anniversary of the Kirkby-Lonsdale.

The Meeting was held in the Assembly Room, on Wednesday, June the 4th; and was addressed by the Assistant Secretary, the Rev. W. C. Wilson, the Rev. R. C. Wilson, and the Rev. W. Dobson.

First Anniversary of the Warrington Branch.

The Meeting was held in the Town Hall, on Friday, June the 6th.; J. Cockshott, Esq. in the Chair. The Annual Sermon was preached at Latchford, on Sunday the 8th, by the Rev. E. Parry.

Movers and Secondors.

The Assistant Secretary, and Rev. G. Driffield—Rev. E. T. M. Phillips, and Rev. Wm. Jeff—Rev. James Hough, and Rev. H. Mann—and Rev. R. W. Allix, and Rev. T. Mortimer.

Third Anniversary of the Liverpool and West-Lancashire.

Sermons were preached—on Sunday the 8th of June, at Everton and St. Andrew's, by the Rev. James Hough; and at St. Matthew's, morning and evening, by the Assistant Secretary—on Monday the 9th, at Prescott, by the Rev. James Hough—and, on Thursday the 12th, at St. Andrew's, by the Rev. E. T. M. Phillips.

Two Meetings of the Ladies' Association were held—one on Monday, and the other on Wednesday Evening, in St. Andrew's School Room—for the purpose of giving information, and of adopting plans for interesting the inhabitants of Liverpool more generally in aid of the Society. These Meetings were nume-

rously and respectably attended: at the Second Meeting, the names of Fifty-one Ladies were given in as Collectors. Liverpool will soon rise, by the steady execution of these plans, to its just station in respect of Missionary Exertions.

The Rev. Hugh Stowell, of the Isle of Man, greatly assisted the Deputation of the Parent Society.

The Annual Meeting was held in the Music Hall, on Tuesday Evening, the 10th of June. Between 1200 and 1300 persons were present. Admiral Murray was in the Chair. It was very gratifying to see the Large Room completely filled, and to witness the deep attention which prevailed.

About 150*l.* was contributed.

Movers and Seconders.

Rev. John Jones, and the Assistant Secretary—Rev. T. Tattershall, and Rev. James Hough—Adam Hodgson, Esq. and Rev. E. T. M. Phillips—Rev. R. W. Allix, and Rev. Hugh Stowell—Rev. R. C. Wilson, and Rev. J. Whitelocke—and Rev. G. Driffield, and the Assistant Secretary.

Fifth Anniversary of the North Staffordshire.

Sermons were preached—on Sunday, the 8th of June, at Newcastle and Burslem, by the Rev. Messrs. Phillips and Scholefield, and at Lane End by Mr. Phillips. The Meeting was held on Thursday Evening, the 12th, in the Town Hall, at Newcastle; the Rev. Clement Leigh, Vicar, in the Chair. Above 110*l.* was collected.

Movers and Seconders.

Rev. Delabere Frichett, and the Assistant Secretary—Rev. H. Turton, and Rev. James Hough—Rev. T. Brooke, and Rev. Edward Buin—Rev. James Hough, and W. Yates, Esq.—and Rev. James Irvine, and Rev. James Mainwaring.

Branch Associations were formed at Lane End and at Burslem, on Friday the 13th.

Formation of the Lane End Branch.

On Friday, June the 13th, the Subscribers and Friends of the Society at Lane End, at a Public Meeting held in the National-School Room, the Rev. T. Brooke in the Chair, formed themselves into a Branch Association in aid of the North Staffordshire. The Deputation of the Parent Society attended.

President—Rev. Thos. Brooke.

Treasurer—Mr. Charles Bourne.

Secretary—Mr. Charles Harvey.

Formation of the Burslem Branch.

In the evening of the same day, a similar Meeting was held in the Burslem National-School Room, the Rev.

E. Whieldon in the Chair, for the like purpose.

President—Rev. E. Whieldon.

Treasurer and Secretary—Rev. Jas. Irvine.

About 100*l.* was contributed at Newcastle, Lane End, and Burslem.

Ninth Anniversary of the Leicester-shire.

Sermons were preached—on Sunday, June the 15th, at Desford, New Town, and at St. Mary's Leicester, by the Rev. James Scholefield; at St. Martin's Leicester, and at Foston and Great Glen, by the Assistant Secretary; at Kegworth and Wimeswold, by the Rev. James Hough; and at Whatton, by the Rev. John Babington—on Monday Evening, at St. Martin's, by the Rev. James Hough—and on Sunday, the 22d, at Dashley, by the Rev. E. T. M. Phillips, and, at Cossington, by the Rev. John Babington.

The Annual Meeting was held in the Guildhall, at Leicester, on Monday, the 16th, T. Babington, Esq. in the Chair. Twenty Clergymen were present. A Meeting was held on Tuesday Evening, the 17th, of the St. Mary's Association.

Collections, about 150*l.*

Movers and Seconders.

Hon. and Rev. H. D. Erskine, and the Assistant Secretary—W. Heyrick, Esq. and Rev. R. Marten—Rev. G. B. Mitchell, and Rev. James Scholefield—Rev. John Babington, and Rev. F. T. Corrance—Rev. J. W. Doyle, and Rev. M. Babington—and Rev. E. T. Vaughan, and Rev. J. H. Hoare.

The Anniversary of the *Loughborough Branch* was held on Tuesday Evening, the 17th, in the Large Room at the George Inn; T. Babington, Esq. in the Chair.

Annual Sermons at Nottingham.

These were preached on Sunday, June the 15th, by the Rev. Professor Farish, when the sum of 42*l.* was contributed. The Committee of the Association are taking active measures to increase the number of Subscribers.

Seventh Anniversary of the Sheffield.

Sermons were preached—on Sunday, June the 15th, at St. Paul's and Attercliffe, by the Rev. E. T. M. Phillips; and at Ecclesal, by the Rev. E. Goodwin; and, on Wednesday the 18th, at the Parish Church, by the Assistant Secretary. Another Sermon is to be preached at St. James's, on July the 6th, by the Rev. T. Best. Meetings were held at *Grimethorpe, Rotherham*, and

Attercliffe, on Thursday and Friday, the 19th and 20th.

The Annual Meeting of the Sheffield Association was held in the National School Room, on Wednesday the 18th; the Rev. T. Sutton, the Vicar, in the Chair. Another Meeting, very numerous attended, of the School Children and their Parents, was held there on Friday Evening.

Movers and Secondors.

Rev. T. Cotterill, and the Assistant Secretary—Rev. James Hough, and Rev. W. Bull—Rev. W. H. Vale, and Rev. W. Spencer—Rev. Professor Farish, and C. Brookfield, Esq.—and James Montgomery, Esq., and Rowland Hodgson, Esq.

Collections, about 150*l*.

This extensive Journey has been the means of adding upward of 2000 Guineas to the Funds of the Society; and of laying the foundation, in various places, of enlarged interest in the Society's concerns. To those Clergymen who acted, with the Assistant Secretary, as a Deputation from the Society, the Committee beg to return their cordial thanks, for the very efficient aid rendered by them; and they beg, also, to offer their sincere acknowledgments to the numerous Friends of the Society, who, either from a distance or from the respective vicinities, assisted at the various Anniversaries.

**BAPTIST MISSIONARY SOCIETY.
ANNIVERSARY.**

THIS Anniversary was introduced by an open Meeting of the Committee, on Tuesday Morning, the 17th of June, at the Society's Rooms, Fen Court, Fenchurch Street.

Sermons were preached, on Wednesday—at Great Queen-Street Chapel, in the morning, by the Rev. Dr. Steadman, of Bradford, Yorkshire, from Isaiah lii. 10, when the sum of 104*l*. 1*s*. 10*d*. was collected—and, in the evening, at Surrey Chapel, by the Rev. G. Barclay, of Irvine, in Scotland, from Num. xiv. 21: Collection, 90*l*. 4*s*. 2*d*.

A Prayer Meeting for the Mission was held at Eagle-Street, on Thursday Morning; on which occasion an Address was delivered by the Rev. J. Wilkinson, of Saffron Walden. Collection, upward of 8*l*.

At the Annual Meeting of the Society, held in Great Queen-Street Chapel, the Chair was taken, at Eleven o'Clock, by the Treasurer, Benjamin Shaw, Esq.

Movers and Secondors.

Rev. Joseph Kinghorn, and W. W. C. Wilson, Esq. M. P.—Rev. G. Barclay, and Rev. John Leifchild—Rev. Edward Irving, and Joseph Butterworth, Esq. M. P.—Edward Phillips, Esq., and Rev. J. H. Hinton—John Shepherd, Esq., and Rev. John Arundel—Rev. S. Kilpin, and Rev. W. Giles—and Rev. James Hoby, and Rev. James Bunting.

State of the Funds.

On the subject of the finances, the Friends of the Mission have much reason for thankfulness and joy. Under all their past difficulties of this kind, the Committee have never cherished the feelings of despondency; and they desire this day gratefully to acknowledge that the Divine Goodness has gone beyond their expectations. It is well known, that, some time ago, the Committee were under the necessity of borrowing a large sum of money to carry on the operations of the Society, and save it from dishonour and ruin. Of this sum, 3000*l*. remained unpaid at the last Anniversary; soon after which, the plan was proposed, by a zealous friend of the Society, of a Separate Subscription for the liquidation of the debt, payable only in case the whole amount should be engaged for. This plan was recommended, by its simplicity; and by the encouraging assurance held out to every subscriber, that if his contribution were called for, the extinction of the debt was certain. Such was the liberality shown by the friends of the Society, both in town and country, including many distinguished and excellent persons of different Christian Communions, that, in a short period, comparatively, a sum was subscribed, not only sufficient to pay off the loans due, but realizing a surplus beyond it.

While the Committee feel an unusual gratification in recording this noble instance of Christian Munificence, they are happy to add, that the ordinary receipts of the Society, instead of suffering any diminution by this extra effort, have risen to an amount exceeding that of any former year. It is true that considerable payments will shortly become due, and that a large sum will probably be required in the year ensuing to

defray the expenses of sending Missionaries to their Stations: but, still, the Committee are persuaded that their friends will concur with them in the sentiment, that, after such proofs of Divine care and bounty, it becomes us to thank God and take courage; and that never did the history of the Society supply a more enlivening argument for cordial, generous, and persevering exertions

in its support, than at the present moment.

The Receipts of the Year, exclusive of the contributions for the discharge of the debt, have been about 14,500*l*. The Payments amounted to about 13,300*l*.

The Collection at the Meeting was 103*l*. 13*s*. 10*d*.

ABSTRACTS OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

THE Annual Meetings of the Societies engaged in promoting the Kingdom of Christ, are now become occasions of bringing together eye-witnesses of the state of the World in its different quarters; and of the necessity and benefit, every where, of Christian Labourers. The testimony of these intelligent witnesses, delivered as it usually is with a simplicity worthy of the subject, never fails to make a deep impression on our crowded assemblies; and becomes, not seldom, the ground-work of enlarged views and truly eloquent appeals, on the part of other speakers. Our limits will not allow very extended extracts of the Addresses delivered at the late Anniversaries; but we have endeavoured to make a selection of the most interesting statements of Facts and Sentiments which were then made. The Facts are first given, in the geographical order usually adopted in our Work; and are followed by some extracts which develop the Principles and Feelings on which these great deeds of Charity are conducted.

Want of Education among the Poor in London.

In six districts of this city, which I have visited, lying remote from one another, let me state to you the facts which I have found, in order to stir up every Christian to exert himself more.

In the first district, out of 60 children, we found only 4 at Sunday Schools: out of 40 who were of suitable age, only 4 attended. When you consider the extent of this population, 1,400,000, of whom perhaps 300,000 are in a state to attend Sunday Schools, you will not wonder at the fact which this observation discloses of a district near Fitzroy Square.

Another district, Crown Street, Westminster, I had the honour of visiting with the Lord Chief Baron's only daughter, whom God has inclined to watch over the interests of the poor in that quarter. I found the same proportion here, though it was situated in the close vicinity of the National School of Westminster. We found many children who were not receiving the advantages of the School; though unlettered, and though they might obtain education without expense. This I mention in order to shew that your labours are required, to excite a taste for education, which the people have not. In no one instance did the people receive us

ungraciously: in no one instance did we fail of success. When I went down to the National School, we found things admirably conducted; but, unfortunately, the School, which could accommodate 600 children of both sexes, was only half filled; and yet, around this School, within half a mile, there were as many children as would have filled it twice: there were the people starving, while the food was near at hand; and there only wanted one to tell them that the food was there, and that their children might partake of it, and be saved.

Yesterday morning and evening, I visited two other districts.

In Compton-Court Compton-Street, a benevolent Lady has established an Infant School for girls and boys. She had no sooner planted it, than the people came forward, and even paid for the instruction of their children, though they were in the lower classes. Let me mention one thing to encourage the benevolent, that though the district be much disturbed by riot and turbulence, though the night before the Sabbath a most bloody fight had taken place which a body of the police had to quell; yet a Lady, patronized by nothing but the grace of God and the majesty of goodness, is able to go abroad singly, without protectors, and receives a most gracious welcome from the daring invaders

of the public peace. I mention it to the credit of the people—they receive you with welcome when you explain your object; and they hail as a messenger of peace, an angel of mercy, any one who comes to them. When I proposed to meet with them on the Sabbath Morning, the Catholics no less than the Protestants expressed themselves willing.

In the afternoon, I visited with another Lady, who had the same spirit, who is a person in middle life, between the poor who need and the rich and mighty who have no time to give, but possess the means and disposition for doing good: this Lady, while she goes forth and sees the necessities of the lower classes, brings from the higher classes blessings which she conveys like the waters of life upon the poor. It was an Irish District: the poverty and wretchedness of the people, it would have melted any heart to behold: from room to room we went; and even here we found the most lovely children, the most beautiful that I ever beheld: so kind is the Almighty in his bounties, He visits with health and happiness, where Nature seems to have denied their access—an invitation to His servants here, that they should visit with the better health of eternal life, and the peace of conscience, and the glory to come, even the meanest district which God deigns and delights to visit with health and happiness. We found not one child out of three, of twelve years of age, who was able to read one syllable; yet they received us, because they were interested in the errand, and we departed with the satisfaction of having met nothing but a welcome. As we conversed with these honest, open-minded Irishmen, almost every sentence they said, "Lord bless him!" "Lord reward him!" "Long may he live!" and not one solicitation for charity was made of any kind.

I mention these facts, in order to encourage Gentlemen and Ladies in this good way; and to assure them, that a welcome they will receive: they need only to go in the grace of their Lord and Saviour, and in His spirit, to receive that welcome which He never failed to find from the poor, however treated by the high and mighty.

[Rev. Edward Irving—at the Sand.-Un. Amiv.

Necessity of Education and the Scriptures for Ireland.

From what has been stated in the Report, it is impossible for us not to feel a degree of exultation, in knowing that the Word of God has been disseminated, through the instrumentality of this Society, in a nation (which, indeed, ought

not to be called a distinct nation, because it is part of ourselves) and in a language in which I should be happy to see still greater exertions made to spread the Scriptures—the language of our neighbouring country, Ireland. I am satisfied, if any thing can be found to allay the terrors and to heal the wounds of that unhappy country, it is the dissemination of the Gospel of Peace; and the best mode in which that Gospel can be distributed, and the most likely to overcome the prejudices of the people, is, to present it to them, not in a tongue with which, from the unhappy prepossessions of many minds, they may not associate the most favourable ideas, but in their own tongue, divested of every thing that can give it any unfavourable impression.

[Earl of Harrowby—at the Bible Society Ann.

Every day's experience convinces me more and more, that there is but one cure for Ireland, and that cure is God's Holy Word, brought home to the heart by God's Holy Spirit.

In Antrim, Armagh, and Londonderry, the number of children educated in Sunday Schools is, to the whole population, in the proportion of one to twelve; and these are peaceable, quiet counties. But in the County of Limerick—Limerick, too well known by its atrocities and murders; what is the number of children educated there? There are many who will be surprised to hear, that it is only as one to nine hundred and seventy-seven! In the whole of the Province of Ulster, it is as one to seventeen; and in Munster, as one to about five hundred. Many persons look for the cause of evil in a place where they will not find it: they do not look for it in the ignorance of the Scriptures and the want of Education.

A large part of the population of Ireland speak the Irish Language. In the provinces of Munster and of Connaught, I have taken the trouble to ascertain, from different accounts, the number of persons who speak only the Irish Language, and who understand no other; and it appears that their number is no less than two millions. And how are they provided with the Scriptures? I have been many years looking in booksellers' shops and stalls for the whole Bible in the Irish Language, and I never saw but one; and I bought that as a curiosity, at the price of two guineas*. I went into a part of Ireland, where you seldom hear the Irish Lan-

* The Irish Scriptures had become extremely scarce, until the British and Foreign Bible Society reprinted Bishop Bedell's Version; of which 3000 Bibles, and 17,800 Testaments have been printed at its expense.

guage, as they have English enough to answer a common question on the roads or in the fields; but I found Irish the language of their fire-sides. In one place some good friends had set up a large Sunday School; and one Sabbath, there came in some Young Men to look at what was going on: I brought them our Version of the Scriptures, and the moment they saw it they turned away, and said they could not read that book: I asked them if they would read Irish: Yes, they said, if there were an Irish Class they would all come. I then got a Schoolmaster to send his Son, who could read Irish; and, in that place, there is now an Irish Class, reading the Scriptures, where they before turned away from the Scriptures with disgust. We must meet the prejudices of the people, and not keep from them the corrective of their errors and their crimes.

I am well informed, by having an intercourse and correspondence with many parts of Ireland, that there is now a greater stir about getting the Word of God, than there ever was before; and, even in those parts of the country which are the most disturbed, there is a demand for the Word of God; and many are inquiring—*Is there no balm in Gilead? is there no physician there?* I trust many here will give their hand to this glorious work; and rejoice in prospect of the time when *he that soweth and he that reapeth shall rejoice together.*

I feel obliged to your Lordship and this Society, for the kindness which you have always shown to Ireland; and my only design has been to put your benevolence into that effectual channel, the Word of God: it is that which we ask—it is that which we want—and being without that makes us poor indeed.

[*Rev. Robert Daly—at the Bible Society Ann.*

Generous exertions will not be wasted on an ungrateful soil; for there is no part of Europe more anxious for education and religious education than Ireland. It is a lamentable fact, that, in the absence of knowledge and education, all those disorders, which have so long banished tranquillity from parts of Ireland, have taken root. Before the establishment of the Schools of this Institution, there were what were called "Hedge Schools;" but religious instruction did not enter at all into the system of education at those Schools. I have seen some of these Schools at which the Bible was never read, but at which the children were reading the "Arabian Nights," or some such book: and yet they showed a wonderful anxiety to peruse the Sacred Volume when

it was put into their hands, and even carried it home to their parents as a treasure.

Nothing but the free circulation of the Scriptures in Ireland can eradicate the superstition, or allay the spirit of contentious discord, which prevails there; for where Schools have been established and the blessings of education disseminated, peace and good order prevail; while those parts, such as Limerick, which are remarkable for the ignorance of the people, are also most remarkable for the insubordination of their conduct. In that part of Ireland whence the Royal Chairman takes his title (Connaught), though the population is very dense, yet, from the influence of a system of education the people are orderly and well-behaved.

[*Vicecount Lorton—at the Hibernian Society Ann.*

It is gratifying to see, that, in the universal system of religious instruction, which extends almost to the borders of the earth, our brethren at home now form a prominent part. And this attention to the wants of those at home is the more praiseworthy, as it seems less glorious; for it is the tendency of the human mind to catch at foreign and difficult undertakings—to be dazzled with the magnificent and extraordinary, but to overlook the useful and homely. Perseverance in both objects, however, is not inconsistent with the success of either: they may be compared to the heavenly bodies, each of which forms a part of a great system, and yet performs its duty within its own orbit. No man is expected to be so taken up in doing universal good, as to neglect the safety of his own limbs.

[*Rev. J. W. Cunningham—at the Hibern. Soc. Ann.*

Progress of Bible Societies in France.

My Lord, I certainly do look forward with great satisfaction to the increased prosperity of the Bible Institution in France. I cannot help thinking it is admirably adapted to supply, in that country, the wants which it still lamentably feels: and that we are best evincing the sincerity of our friendship to that country, in our hopes that it will make progress in every thing that is excellent, and become our ally in every thing that is a benefit to mankind. I trust the day may not be distant, when we shall find that even the Princes themselves of France co-operate in this great work. They will feel, that indeed they are proving Monarchy to be a blessing, when those, who are connected with the family that fills the throne, testify, in a form like this, those high feelings of benevolence, and piety, and sympathy, for the

necessities of their fellow-creatures, which the patronage of our Royal House for this Society does so unequivocally manifest.

[Lord Calthorpe—as the Bible Society Ann.]

I am convinced, My Lord, and that conviction can alone support me, that no human eloquence, no ornaments of speech, or grace of delivery, would cheer and delight this Meeting so much as the good tidings of the advancement of the kingdom of our Lord and Saviour Jesus Christ, by the increasing distribution of the Sacred Volume, and by the more serious study of those Scriptures which testify of the Son of God.

Such tidings will be the more welcome to the disciples of our Blessed Redeemer, here assembled, as they concern a country, which, at no distant period, exhibited the awful spectacle of Infidelity and contempt of Divine Revelation, in all ranks of society.

Blessed be God! those times are past—it is to be hoped, never to return. The severe trials, with which it has pleased the Almighty to visit us, have turned to the advantage of religion. Throughout the land, people in every situation of life, and of every degree of mental cultivation, are beginning to feel, that a general diffusion of the knowledge which maketh wise unto salvation can alone produce that essential and lasting improvement of the moral and social state of man, which is as fondly as vainly expected from human laws and varied forms of public administration.

My Lord, the more these sentiments gain ground, the more our brethren, awakening from darkness to light, from lethargy to life, are seeking relief from spiritual anguish in religious comforts, the more important it is to have ready for them, and at hand, the only certain remedy, the only substantial nourishment that has been prepared for them by the Father of Lights and the Giver of every good and perfect gift.

With heartfelt gratitude to the God of all grace, and with the liveliest satisfaction, I assure your Lordship and this respectable Assembly, that the Paris Protestant Bible Society, zealously supported by its Auxiliaries, is labouring, in its limited sphere, with increasing and remarkable success.

That success, My Lord, and we embrace every opportunity of stating the fact, that success is your own. Since the commencement of our operations, your Lordship and your fellow labourers in this holy work, have assisted us by your counsels, and furnished us with the means of keeping pace with circumstances, and of meeting the duties of our sacred trust. The ties which

unite our Society to yours were formed, if I may be allowed so to speak, in its very cradle, by the hands of our beloved and ever-to-be-regretted Mr. Owen: they became our leading-strings as we advanced: they have been found stronger and more useful at every step: nothing, we trust, can weaken or dissolve them. No, My Lord, the bonds of Christian Love, the ties of Christian Gratitude and Fellowship, are as imperishable as the principles by which they have been woven.

As the Fourth Annual Report of the Paris Protestant Bible Society will be laid before you in a very short time, I shall not trespass on the Meeting, by entering into the details of the exertions and the progress of the last year. I must content myself with stating succinctly, that we have now the active and liberal co-operation of 65 Auxiliaries and Branches and 49 Associations: of these 114 Societies, 58 have been established since our last Anniversary. The income of the Paris Society has, this year, amounted to 125,000 francs. Since the origin of the Society, 30,000 Bibles and Testaments have been issued from its depositories; and the wants of the country seem to extend with the efforts made for their diminution.

One of the means most successfully employed, under the Divine Blessing, by the Committee of Paris, to rouse some of our brethren from indifference, and to excite to greater zeal our associates in this beneficent work, has been, the monthly publication of a Paper, containing Extracts from the Correspondence of this Parent Society, as well as from our own; and striking examples of the salutary influence of the circulation of the Scriptures, that come to our knowledge. This publication has been plentifully distributed among our brethren, in all parts of France: it is now eagerly inquired after: we owe to it 17 Associations, formed at Paris; and we hope that it will still powerfully contribute to the extension and the consolidation of our Holy Biblical Union.

Thus, My Lord, in a much narrower sphere than that of your glorious Society, but in the same spirit, and in reliance on the same grace and the same saving power of our Blessed Redeemer, we are endeavouring to accelerate the coming of the days, foretold by the Oracles of God, when all men shall be taught of the Lord; and feel, by conviction, founded on repeated and infallible tests, how wide is the difference between knowledge drawn from the Word of God and doctrines derived from every other source.

It is, My Lord, a general, and, I think, a most reasonable opinion, that the mighty exertions and the wonderful success of the British and Foreign Bible Society, presenting as they do, not only the possibility, but the high probability, or, rather, the certitude, of the final accomplishment of prophecy, will add new force to the proofs of their heavenly origin; and thus, by strengthening the faith of mankind in their divine inspiration, hasten the arrival of that period, when all tongues shall confess that Jesus Christ is Lord, to the glory of the Father.

[*Rev. Professor Stapfer—at the Bible Society Ann.*

Progress of the Russian Bible Society.

My Lord and Gentlemen—You see before you an individual, who, being just come from a distant country, has now, at this solemn Meeting, the most desirable opportunity of declaring the great importance which my countrymen attach to the cause of the Bible Society. In their name, I must return our sincere thanks to the Committee of the British and Foreign Bible Society, for the assistance with which they have been always ready to aid all the efforts which the Russian Bible Society has made during the ten years of its existence. I can assure you, Gentlemen, that the Russian Nation, in general, reveres the Bible as the foundation of our religion and faith; and our Committee, notwithstanding all their efforts in publishing and giving out many hundred thousand copies of the Scriptures, are still at a loss, and cannot satisfy the numberless wishes of those who demand copies of the Divine Records.

The Committee of the Russian Bible Society have for their object, the promoting the knowledge of the Word of God in the extensive provinces of the Russian Empire, from the shores of the Frozen Ocean to those of the Black Sea, and from the Baltic to the confines of China and America; and we are ready to give the Bible into the hands of Turks, of Tartars, of the Chinese, and other nations, not Christians. Our Clergy take the most active part in the operations of the Bible Society in Russia: all the Governors of the Provinces, and our Bishops, without exception, unite in the cause. We know that our salvation depends only on believing the Word of God; and we look now with joy and delight to those days, in which, according to the promise of our God, all nations shall be united in the Name of Him who was crucified for our sins. We ask for the Bible, because this is the way

in which we can learn to worship God in a manner worthy of Him, in the sole manner that He has required from us, in spirit and in truth.

My friend, Dr. Paterson, will give you more satisfactory details than I can of the progress of the Russian Bible Society.

[*His Excellency M. Pnapoff—at the Bible Society Ann.*

It is with peculiar pleasure that I take this opportunity of assuring the Members of the British and Foreign Bible Society, that the grand principle on which this Society is founded, that of giving the Scriptures without note or comment, and uniting all religious professions in that noble enterprise, is steadily kept in view by the Russian Bible Society; and could I represent to you one of our Meetings of Committee, you would be convinced that the Bible, and the Bible alone, is capable of uniting all hearts. There you would see Prince Galitzin, with the Metropolitan of the Greek Church on his right hand, and the Metropolitan of the Catholic Church on his left, and Members of Committee belonging to all Christian Denominations, and not a discordant word is heard among them.

I am happy in being able to confirm, what my worthy friend has stated, that the Clergy of the Russian Church take an active part in the diffusion of the Scriptures. During a long journey with Dr. Henderson, we had many opportunities of seeing them zealously devoting themselves to the circulation of the Scriptures.

It will be gratifying to know the effects produced by reading the Scriptures in Russia; which are greater than the people of this country have any idea of. Thousands have received spiritual benefit from reading the Word of God, throughout that extensive empire. We met many of the peasants who came to solicit the Bible; who spoke concerning its contents in a manner which I have seldom heard surpassed in my native country.

The Russian Bible Society pursues its course with vigour. It printed 161,000 copies of the Scriptures last year; and brought into circulation 115,000: this year, it proposes to publish 100,000 copies more.

One circumstance, which has come to our knowledge since we left St. Petersburg, I will state. His Imperial Majesty, still animated by the same sentiment of love to the Scriptures and the cause of the Bible Society, has ordered that the Modern Russian Testament, which was printed in parallel columns with the Slavonic, shall be printed in the Modern Russ alone, that

it may be diffused more widely in the Schools and in the Army. I frequently have had the opportunity of witnessing the ardour, with which the brave soldiers of Russia demand the Volume of Divine Truth: there is not a day in which our depository is not visited by Russian Soldiers, who bring their copecks and their rubles to purchase copies of the Bible; and they always desire to have the New Testament in a portable form, in Modern Russ, that they may carry it with them into the field, and read it when they are far separated from the public ordinances of religion. To this his Imperial Majesty has now consented; and 25,000 copies are to be printed this year.

But I must forbear. Thank God, there are deputies here from other countries as well as Russia, to take part in this happy, this glorious day. I can assure this Meeting, that the Russian Bible Society will still continue, with the utmost vigour and unity of heart, to co-operate in carrying the Scriptures of Truth through the vast extent of the Russian Empire, and to assist in furnishing the world at large with the Sacred Volume.

[*Rev. Dr. Paterson—at the Bible Society Anniv.*

Effects of the Bible Society in Foreign Parts.

It is nine years, since I had the pleasure to attend the Anniversary of this Society; and during that period, it has fallen to my lot, as a Representative of this Institution, to travel through great part of Europe and some parts of Western Asia; and to see the banners of this Society raised in many of the capitals of the Continental Kingdoms, on the shores of the Black Sea, on some of the fairest isles of Greece, and in the centre of Athens itself—a city which cannot be mentioned, without exciting in the mind of every classical scholar, and of every man that venerates the great Apostle, the most pleasing and interesting sensations.

Among the principal nations of Europe, where the operations of the Bible Society during the last twelve years have been so extensive and useful, they have drawn forth, from almost every Protestant Government, declarations of the most unequivocal kind in favour of the truths of the Gospel of our Blessed Lord. These have been contained in their Edicts in furtherance of Bible Societies; and in the Addresses of Princes, Ministers of State, and Nobles, at assemblies of this kind. In many of the habitations of the great on the Continent, where the impure and impious doctrines of Voltaire and his associates had gained a strong ascendancy, we now hear the pure

principles of our Blessed Saviour, and the sublime doctrines of St. Paul, freely advocated.

A second result of the efforts of Bible Institutions among the principal nations of Europe, is the increase of attendance at the Churches, and an augmented regard for Divine Ordinances.

A third result is, the far more general introduction of the Holy Scriptures into the Schools of both Protestants and Catholics; and the great anxiety manifested by parents to have the minds of their Children imbued with the doctrines of the Sacred Oracles.

A fourth instance is, that, in many of the Universities of Europe, where alas, Infidelity has prevailed to an incredible extent, we now find many able Professors, men no less distinguished for talent and learning than for their genuine piety, occupying the Chairs of Theology in those Universities.

The last instance which I shall mention of the good effects produced, is the increased demand for the Sacred Writings among all classes, but especially among the lower orders; for, notwithstanding the many hundred thousand copies which have been disseminated, and the exertions made to print according to the demand, yet, as the copies are circulated, the demand increases, and it is impossible to say to what extent it will still increase.

These effects of the labours of Biblical Institutions abroad, taken collectively, have given a powerful check to the spread of Infidelity; and have produced a strong re-action in favour of pure Christian principles, among all classes.

I shall not enter on particulars respecting the operations of the Bible Society in Russia; but I cannot sit down without completing the threefold testimony to the glorious achievements of that Institution; and expressing my sincere desire, that the Society in Petersburg and its two hundred Auxiliaries, may long continue to scatter the seed of righteousness and peace among the numerous nations and tribes of that Empire.

The operations of this Society in Non-Protestant Countries have not been without beneficial effects. Here, also, we have much to inspire us with a desire to pursue our course with alacrity. When I call to remembrance my travels in Greece and Turkey, and the scenes which came under my observation in those countries, I have often been pained to the heart at hearing of the slaughter and bloodshed—the shakings of the earth, and devastations by fire—which have since visited those unhappy Regions; but, amidst these awful

scenes of cruelty and judgment, there is one circumstance which has afforded consolation and hope: and it is this—That, through the instrumentality of this Society, upward of 20,000 copies of the New Testament, in Modern Greek, had been circulated among the Greeks, before these physical and civil convulsions began. Could we now look into the huts of the valleys and caves of the mountains of Greece, Asia Minor, and Syria, we should behold the widows, the fatherless, the friendless, the formerly-free, now reduced to slavery, deriving support and consolation, and I trust also, good hope, through grace, from those Sacred Volumes which you have put into their hands.

It is not, however, merely to operate against Infidelity and Superstition in Christendom, but against Idolatry and Vice of every name and of every clime under heaven, that this Society has been raised up by the arm of the Almighty, at one of the most eventful periods of the Christian Church, and of the history of mankind: and I cherish the hope, that the Conductors of this Institution will feel themselves, from year to year, inspired with fresh ardour in the glorious career—will ever keep in view the full extent of their sacred obligations—and will never cease, until all the nations of the earth are sown with the incorruptible seed of the Word of God—for the period in which we live is not the harvest of mankind: it is only the spiritual seed-time of all nations: but the glorious—the longed-for consummation is fast approaching, when those who sow, and those who reap, shall rejoice together.

[Rev. Dr. Pinkerton—at the Bible Society Ann.

Civilized State of the Interior of Africa.

An intercourse has lately taken place between the countries on the east and west coasts of Africa, through the medium of the Portuguese Governor of Mosambique; a man of strict honour, and employed in a high diplomatic function by his government. I had heard the fact stated, and I questioned him on the subject: he told me that it was so: he had sent out some agents, to find their way into various places at a distance round Mosambique; and to solicit the different powers which they should visit, to send him diplomatic agents in return. He has proof that his agents had fulfilled their duty, as representatives had come to him from powers, of which he had not till then even heard the name. His agents stated on their return, that, in proportion as the Natives were at a distance from European mixture, the greater was their state of civilisation.

[Sir G. H. Rose—at the Church Missionary Ann.

State of the Native Settlements in Sierra Leone.

I ventured to put the question to Capt. Sabine, in a considerable company, risking the answer that he might give—"What is your sentiment with regard to our African Settlements in Sierra Leone?" His reply to me was this—"I can honestly assure you, that not the one half of the good done there has been yet told. I have been a considerable traveller, and have seen society under all circumstances: but I can declare, most conscientiously, that I never saw human society under so favourable and delightful a form as in the Church Missionary Settlements on the coast of Africa."

[Rev. J. W. Cunningham—at the Ch. Mission. Anniv.

The abundant success which we have had in Africa calls for exertions in all other places. We cannot have greater difficulties than we had there, and cannot expect greater success. In the ever-mysterious course of Providence, even the wickedness of the Slave Trade has been the means of bringing under the sound of the Gospel greater multitudes of individuals than could have been collected in any other way, and has thus communicated to them the greatest of all blessings in return for the injuries which they had suffered. Never was there a more striking exemplification of that passage, *The wrath of man shall praise thee*. It is delightful to observe how, in this way, all those converts are become so many living oracles of heavenly truth, to show the power of Divine Grace and the infinite wisdom of the Divine Councils.

Let us go on, and prosper! Let us be thankful to God for that abundant success, which has hitherto rewarded our exertions. We can never be engaged in a cause more truly great and honourable. Of this, we are now aware: but we shall never have an idea of the full value of our labours, till we shall see multitudes coming from the East, and the West, and the North, and the South, and entering into that Temple of their Father's House above, where they shall join, with glad acclamations, in praising the God of all mercy, and that Lamb of God who redeemed them with His own blood.

[Mr. Wilberforce—at the Church Mission. Anniv.

Reflex Influence of African Conversions on this Country.

The more I contemplate the pre-eminent success which has accompanied the labours of this Society in that portion of the globe which seemed sunk beneath the common privileges of the human race—when I see religion of the purest and simplest kind, so pure and simple as to reflect unnumbered benefits even on the most civilised Christian country of the earth—I cannot bring

myself to believe, that any less power than the power of a mighty and over-ruling Providence peculiarly guides, controuls, and influences the labours of this Institution. Living, as we do, surrounded with all the allurements and splendours of this world, and in a state of society which always mixes up human failings with Christian Efforts—it is most delightful to know, that, by performing an obvious duty to these once-benighted Heathens, we are providing for ourselves a remedy against the unhappy effects attending a high state of civilization—that when we are tempted to rely on the wisdom of man, to esteem highly the acquirements and endowments of human intellect, we have the highest evidence of the power of God reflected upon us by the effects of His Word on those who have been considered almost as the outcasts of the earth.

What has been done in Africa, only throws back on us, indeed, increased shame and a subject of self-reproach, for having been so long instrumental in oppressing that unhappy race. The extensive progress made by the people of Sierra Leone in Christian Acquirements—the rapidity of growth that the Word of God has acquired there, which is such as to lead us to look for its parallel only in the primitive ages—these facts shew us what injustice has been done to that common nature of which these people are partakers, and to that spiritual nature of which they are in so high a degree susceptible, and by which they are proving themselves to be children of God and heirs of the kingdom of heaven.

[*Lord Calthorpe—as the Church Mission. Ann.*]

Deplorable State of the Hindoos.

Hindoostan needs every possible exertion that Christian Philanthropy can make on its behalf: for, though we have seen there many things whereof we are glad, yet the great mass of its inhabitants still continue in an awful state of sin and misery: their ignorance and delusion are, indeed, almost incredible.

Of these, I met with a variety of proofs in a late journey up the country. To give you an instance that now occurs to my memory:—

While a brother was preaching to a congregation of Hindoos, a Brahmin appeared in front of the circle, when one of his disciples broke through the ring, having in his hand a small vessel containing water: he instantly prostrated himself at the feet of the Brahmin, and entreated him to put his feet in the water: he did so; and the disciple took it away, expecting from it peculiar blessings, both in this world and the next. It is no uncommon thing for a

whole family to wash the feet of a Brahmin, and afterward to drink the water.

When an eclipse of the sun takes place (of the true cause of which they are entirely ignorant), they believe that a spirit of the name of Rahoo has a quarrel with the sun, and is endeavouring to devour it; and they perform incantations to extricate the sun from his imminent peril: and it is a fact, that all the Hindoos are engaged in the observance of these rites, for this absurd purpose.

But, in touching on the superstitions of the Hindoos, I must remark, that they are divided into two descriptions; viz., those who are denominated spiritual men, men who profess to be acquainted with the nature of the true God; and those who think to get to heaven by their own performances.

One of these "spiritual men" called on me one day (and I may observe, by the way, that not more than one in five hundred profess to be enlightened men), and I will give you an outline of the conversation. I inquired if he were acquainted with the one living and true God: he replied, "Sir, you are a babe in knowledge. I have acquired accurate information on this matter, and I know that I myself am God." I replied, though you may employ this language now with impunity; yet the day is coming, when that God, against whom you thus blaspheme, will tell you plainly, that you are a guilty and depraved creature." He laughed at me. I then alluded to the attributes of the Deity, and asked, "Where is your omnipresence? Where is your omnipotence?" He answered in Sanscrit, that I might not comprehend him, and that he might hide his shame from the bystanders. Many of the Hindoos entertain the idea that there is no difference between the creature and the Creator; or rather, that they mean one and the same thing: of course, every motive for offering worship to God falls to the ground; for when a man believes himself to be God, why and whom should he worship? I charged this upon him, and said, "Your doctrine is subversive of all religion:" he acknowledged the consequence, and said that it was utterly unnecessary for him to worship at all.

The other class are all idolaters, and worship their gods; which they say are in number thirty-three thousand. These they worship in a variety of ways. It may be necessary to specify some of the features of their worship, in order to show its nature, and what strong demands are made on you for persevering exertions to enlighten their understandings. The absurd

dity of it is well known; for Hindoos worship a stone, a monkey, a river, &c., but perhaps the dreadful extent of the uncleanness and cruelty of their religion may not be known to every one present. Their Uncleanness cannot be detailed; it can only be glanced at: to give you one instance: you have often heard of Juggernaut's car: I went one day to look at it, and my attention was excited by seeing sundry paintings and figures upon it; but when I had beheld one or two of them, I was constrained to retire: practices were represented upon it, for the commission of which a man is here deemed a monster, and banished from society; yet men, women, and children, go to see those pictures, and deem it a meritorious act! As to their Cruelty, one of the most dreadful instances is the Burning of Widows: I have seen it take place: I was informed that a woman was about to be burned, and I wished to be present on one occasion of the kind, that I might be able to say I had myself witnessed what some persons in this land can scarcely credit: I went to the spot, where several Brahmins were in attendance, and the first salutation which was made to me by one of them was, "Pray, Sir, are you come to see the fun?" I replied, "You may call it fun, but God will call it murder." They answered, "It is the custom of our country; and if there be any blame, it belongs to your Government."

This, however, is not true: it is the earnest desire of Government that the practice should be suppressed in India; and, in proof of it, they have resorted to such measures as seemed calculated to diminish the evil, but the result unhappily has been an actual increase. The case now assumes this aspect: no widow is permitted to be burned till the case is submitted to the neighbouring magistrate: he has to ascertain the facts of the case: and to learn whether, according to the Shasters, they may authorize her to be burned, and if not, they are bound forcibly to prevent it. Formerly, when Europeans beheld the scene, and spoke of it with horror and detestation, it was not so common; because the Hindoos then knew, that, though the English did not interfere, they abhorred the deed: but now they affirm, "Here is the license and sanction of your own Government." I may also be allowed to state the opinion of my own pundit, a Brahmin whom I took to instruct me in the language and customs of the country. His opinion was, that if Government were to issue an order, that the Burning of Widows should

be discontinued, it would excite no stir, much less any thing like insurrection: he said the drowning of children had been coercively suppressed, and without any symptoms of disaffection having been manifested on the part of the Hindoos. And here it is important to observe, that, in Hindoostan, a considerable part of the population is Mahomedan, and all the Mahomedans abhor the practice, as do the English and Europeans; and I would further add, that a very large caste of the Hindoos themselves abhor it and count it murder: so that in favour of its suppression there is all the European influence, all the Mahomedan influence, and that of all those Hindoos who abhor the practice.

But besides the burning of widows, there are various other species of Cruelty which the Hindoos practice, some of which I have been an eye-witness to. In one of their religious festivals all kinds of cruelty are displayed. On one of these occasions, I saw a man with his arm pierced through and a bamboo in it, and he was practising the drawing of the bamboo backward and forward through the orifice, in order to make it pass easy; others were running iron spikes through their tongues; and some of them had living snakes passed through a hole made in their tongue. I saw men standing on a platform, and thence falling backward on knives; others with iron hooks through their backs. A post is erected with a cross-beam affixed to it, on which they are swung round a considerable circumference; and I saw a man actually suspend the whole weight of his body on the cross-beam, by a hook fixed in the fleshy part of his back. They are in the practice of burying alive as well as of burning alive. In some castes, the widow, on the death of her husband, sits in the grave with his head in her lap; the earth is filled in gradually till it approaches the lip, when her children and relations throw it in quickly, and shout "Hurribah!" and a hundred, or a thousand voices shouting "Hurribah, hurribah!" close the dismal scene.

(Rev. H. Townley—at the London Miss. Assn.)

Calcutta Christian-School Society.

The formation of a new Society took place just on the eve of my departure from India. It is called the "Calcutta Christian-School Society." It embraces good men of all denominations. It attempts to do the greatest good at the least possible expense. There were already Native Schools, either entirely supported by Na-

tives or by Missionary Societies; but the Society in question proposes to assist the Indigenous Hindoo Schools of the country; and in the following manner.—Suppose in a village there is a schoolmaster, whose services are paid for, who has from 20 to 40 children, and who may obtain perhaps 80*l.* or 30*l.* per annum; it will be proposed to him to teach his scholars to read the Scriptures and Catechisms, and to allow him about one penny a week for each child thus instructed. The experiment has been made, and has to a considerable extent already succeeded; and thus, instead of paying 25*l.* a year, which a Mission School would cost, it will not cost 3*l.* a year to effect the same object, of imparting Christian Knowledge to the Hindoo Children.

[Rev. H. Townley—at the London Miss. Assn.]

Progress of Christianity in the South of India.

In visiting India, two years ago, it was my intention, and I was enabled to fulfil it, to pay a passing visit to every Missionary Station in Southern India. In every Station I found the Work of God evident, though not great. The promise of what would take place, was more striking than the evidence of what had been effected. Yet I had the opportunity of tracing many proofs of great improvement among the Natives, and of the progress which they had made in Christian Knowledge. A few of these I will mention.

At Tranquebar, one of the most important Stations connected with this Society, I saw a Native, well known to the readers of Missionary History by the name of John Devasagayam: he came to see me, with several Scholars educated by himself: I passed the evening with these interesting men: and, before we parted, at their own suggestion, we bowed our knees in prayer to Almighty God, for a continuance of the blessings which He had so liberally vouchsafed to them, and in grateful remembrance of all that their kind benefactors in England had done for them. This prayer was offered by a Native Christian Indian, one of the Scholars of this School.

One Youth, on his leaving this School, and becoming a servant in the employ of a Christian Gentleman, stood alone as an advocate of the truth as it is in Jesus; and, though persecuted by his family for his religion, was enabled to preach to them Christ, and was made the instrument of bringing to conversion a relative of his own. Being commissioned by him to undertake a journey for the expense of which eight shillings were allowed

him, he contented himself with spending a small sum of his own, that he might with his eight shillings purchase a Tamul Bible: in this he read, day and night, with the true seal of a Missionary. While reading to himself one day, he was visited by a poor man: this man, after listening to three Chapters, said he would give any thing that he possessed on earth to have a Bible: the Youth asked him if he could read: he said No, but he had a son who could; when the Boy generously gave him his dearly-bought and beloved treasure!

Another Youth, from the same School, obtained a place under the Government of Madras, with a salary of 3*l.* 4*s.* per month; but soon declined that situation, that he might take another place where he could preach the Gospel to his family, though he had there but a monthly salary of eight shillings; but he felt the care of his kindred to be his first duty.

In the progress of my journey, I visited the long-neglected Syrian Church, being led thither by the report of a man whose name has been unjustly calumniated—Dr. Buchanan. I spent several weeks there, and was accompanied by one or other of the Society's Missionaries who are settled among the Syrians. I visited the whole of the Christian Churches; and can truly declare from my own observation, that Dr. Buchanan has said but half the truth, when he spoke so highly of the Syrians of Malabar.

I was present at the first Sermon preached in the Syrian Tongue, by Mr. Bailey. Several of the Elders of that Church came afterward, and recapitulated the heads of the Sermon; testifying their joy at the happiness of the Natives of Cotym, in having the Gospel of Christ preached among them.

I afterward visited the College, which this Society justly considers an object of great interest. With one of the Young Students I was particularly pleased: for a week we travelled together in a boat; and I do trust, that, independently of the powers of mind which he possesses and which are very considerable, he is a truly pious Youth. He is esteemed by all his fellow-collegians; and will become, I trust, with God's blessing, a faithful Minister of that Ancient Church, and an instrument of recovering it from that low estate in which it has long lain.

I would also mention, that it is rare to find a more humble Christian, or one more devoted to the advancement of real religion among those placed under his charge, than the Metropolitan of the Syrian Church. He directs his measures by the

sentiments of the Missionaries of this Society. Every Monday, they meet in Committee; and review, in concert, all the measures that have been adopted, and deliberate on such as may seem expedient; in all which the Metropolitan seconds their suggestions, full of ardour and zeal: he is as much attached to them, I firmly believe, as a father to his children.

In the progress of my journey among these interesting people, I travelled, as is here customary, by water, and was rowed by Syrian rowers up the shallows of the rivers. On one occasion, Mr. Fenn began to speak to the rowers of the Gospel of Christ—not with the authority of a teacher, but with the kindness of a friend and equal: our progress was soon arrested: the rowers ceased to row—listening, with fixed attention, to the eloquence of a Missionary of the Gospel of Christ.

Did I not fear to occupy too much of your time, I could relate many similar instances of the good that your Society is doing, by its exertions in that Quarter of the Globe. I will only observe, that there is nothing, humanly speaking, to which this success can be more attributed, than to the conduct of your Missionaries themselves. It is impossible to conceive of three Brethren more united than they are in their work. They regularly assemble together for prayer; and, when they depart weekly to their separate labours, they receive the Sacrament together, that they may, by the means appointed by God Himself, draw down His blessing upon their labours.

(Major Mackworth—at the Church Mission. Ann.)

Duty & Benefit of giving Christian Instruction to the West-India Negroes.

For reasons which it would be necessary for him to explain, he had to address the Meeting as a member of the Established Church, and as a holder of West-India Property. Of that Church he was an affectionate, and, he trusted, not unfaithful member: in her he had lived, and in her, if reason continued, he believed he should die. But, being such, he had felt himself called upon to act in a new and most painful situation, by a solemn and imperative sense of duty, which would appear from the predicament in which he had been placed, and which did not arise from any choice of his own. A small West-India Property

had come to him by inheritance, and by entail: it brought with it a great burden on his mind, because it involved a fearful moral responsibility, which had rested deeply on his heart; for he could not but be anxious for the spiritual welfare of the Negro Population on his estate. Their temporal weal, he had ascertained, was well provided for. It was his duty to obtain spiritual instruction for those who were thus placed in his hands; and to seek it from those persons, who could best communicate it. There was a slight varnish of Popery over a gangrenous mass of Heathenism, in the Negro Population of the estate.

Under the circumstances of the island, it was not possible for him to obtain assistance from the Church of England, or he should naturally have sought it there. Upon these matters he spoke on authority, though that of others, having never himself been in the West Indies; for when he came into the possession of this property, he filled a confidential trust from his Sovereign in a foreign land, and, since then, had, with but little exception, been absent from England. He knew something of the hostility of the Planters of the island against certain modes of providing for the religious instruction of the Negroes. It was his duty, on the one hand, to obtain it for them at any rate; but to select, if possible, the most palatable mode, as that which would insure him the co-operation of other proprietors and their agents. Under this impression, he addressed himself, in the first instance, to another respectable body, but unsuccessfully. In these circumstances he felt that he had no choice but to go, at once, to the Wesleyans; through whom he sought to benefit the souls of the Slaves. He accordingly addressed himself to the Wesleyan Missionary Society; and he spoke it to their honour, that their co-operation was not sought in vain: they most willingly seconded his views, and were ready labourers in the cause: acting with equal zeal, liberality, disinterestedness, and piety; and, under God's blessing they had greatly succeeded.

Of two considerable plantations in a large island, the responsibility for which rested considerably on him, the moral state of the one, where a Missionary had been, was greatly improved: in the other, on which no Christian Instruction had been given, ignorance, dis-

honesty, deceit, and vice prevailed to an alarming extent. This discovery pointed out the advantages of moral and religious instruction. On the religious estate, the infliction of punishment was gradually diminishing; and thus, in a plantation of 250 persons, 120 men and 130 women, only ten men and one woman had been punished during the preceding year. He was informed by a very sensible and respectable man, that he had the most sanguine hope and conviction, that, in a few years, corporal punishment would be wholly discontinued, by means of the improvement in the moral and religious character of the Negroes; and he felt himself called upon in honour and fairness to state, that this flourishing condition and important change were almost exclusively, if not exclusively, owing to the labours of the Wesleyan Missionaries. And it had been fully demonstrated to him, that the **INFERIOR**, but now **CHRISTIAN** estate, is become more **PRODUCTIVE** than the other, which still remains **PAGAN**.

He hoped that these most gratifying results would have the effect, of bringing over other persons to consider the propriety of laying open their estates to Missionaries. If it was their duty to send the Gospel over the face of the earth, according to the last injunction of the Redeemer, a Nation, pre-eminently distinguished by its greatness and power, and by its means of diffusing the light of Christianity, was particularly called on to send out more labourers for that blessed purpose; and more especially was it the duty of Great Britain, to see that those immediately committed to their hands, whatever may be their state in other respects, should at all events be called to the glorious liberty of the Gospel.

He felt most deeply that this was the first duty of the British Nation toward the Slaves of the West-India Colonies. Whatever may be said or done in the Legislature, on the great question respecting the Negroes now about to be agitated, he felt that the extension of Christianity to them is of the utmost moment—the thing of all others the most calculated to promote all interests of every kind: and that object he trusted might be secured and provided for.

Thus impressed, should any West-India Proprietor, a Member of the Church of England, do him the honour

to ask his advice what to do, he should respectfully exhort him, as to himself; to remain a Member of that Church; and to aid, as far as he has the power, in strengthening, invigorating, and adorning it—"Sparta natus es; hanc orna." As to his Slaves, he would exhort him to seek Christian Instruction for them, as a thing most indispensable; to seek it through the Church, if it could be had of her—but if it could not, then to seek it from such Protestant Body as it can be best obtained from; and also to consider, that he is in conscience bound, not to leave the burthen, at least the cost of it, on other shoulders than his own. For instance, if a Proprietor recur to the aid of the Wesleyans, he ought to know, that they do not, and wisely do not, allow others to pay their Missionaries: but he can easily learn what expense he puts them to; and ought to indemnify them, by giving to their funds a contribution sufficient to cover that expense.

[Sir G. H. Rose—at the Wesleyan Anniversary.

Another consideration made him feel a lively interest in the Wesleyan Missionary Society. He had watched, from an early period, the growth of that tree, which they had planted. It was his lot, to see the introduction of the Gospel by the Wesleyan Connexion among the Slaves of the West Indies, seven or eight and thirty years ago; when their Missionaries first visited the island of St. Christopher, where he resided for eleven years. He was, one Sunday, attending the Church in the capital of that island; and, while there, he perceived that, present in the Church, and immediately behind himself, were three persons who joined very fervently in the responses of the Service; which was no common thing in the West Indies. The three strangers were dressed in black; and he concluded, from their animated devotions, that they were no ordinary characters. He had not heard of them before. They were the three Missionaries, first sent out by the Wesleyan Society to that part of the world; and one of them was that amiable, that pious, that indefatigable servant of his Lord and Master, the late Rev. Dr. Coke. These were the men who came to bring the blessings of the Gospel to the Slaves of the West-India Islands. They could not be, as some uninformed persons had imagined, enemies of the Church of England, whose first visit was to that Church.

The difficulties of Missionaries at that period, from local circumstances, were much greater than many supposed. They came thither, not to meet with encouragement and assistance; but to encounter every species of neglect, contempt, and aversion. But they diligently sowed that seed of life, which would spring up into an abundant harvest. The grain of mustard-seed would become a large tree. Much good fruit would be produced. Who could calculate what would result, from the Christian instruction and discipline of twenty or thirty thousand persons, now actually united in the classes of the Society; and of a much larger proportion of hearers? If he had been told at the time, "You shall live to see these effects of the labours of those pious strangers behind you," he should have thought it impossible. Nothing less than a voice from heaven could have convinced him, that, in less than forty years, he should have witnessed that glorious success of their labours, which called for such gratitude to God.

To the religious instruction of the Slaves, one obstacle, at that period, was the opposition of their Masters: for that there was then such a spirit of hostility, is not to be denied. There could not then have been found a man like his Right Honourable Friend, (Sir G. H. Rose) who had that day avowed feelings and principles so honourable to himself, and who had given such a laudable example to his fellow-planters.

At the most moderate calculation, there were eight hundred thousand Slaves in the West-India Settlements—who were their fellow-subjects, as well as their fellow-creatures—who had the strongest claims of justice, as well as compassion, on the British Government and the British People. It was impossible for him to add to their convictions on the importance of this subject; but let them animate one another, in humble and pious exultation for what Almighty God had already been pleased to effect. They had not only been enabled to carry the blessings of the Gospel, in the exercise of Christian Charity, to those who so greatly needed them; but they had redeemed this Christian Land from merited reproach. The Protestant Church of England, to which he belonged, had neglected to pay any particular attention to the Slaves of the West Indies; *for the fact*

was, that, with the exception of the Protestant Dutch Church, no provision had been made for their spiritual wants. Not so had the Roman Catholics acted. In the French, Spanish, and Portuguese Settlements, some knowledge of the Catholic Faith had been communicated to them; but nothing had been expressly done in their behalf, by the Protestant Clergy of the Church of England. Few of the Slaves ever attended the regular Services of the Church: scarcely ever were they seen there, except that now and then one peeped in at the doors, to see what was going on. He knew one pious Clergyman (and he mentioned it to his honour) who attempted to benefit the slave-population by establishing an Evening Lecture; but he soon gave it up, because he found that, from their want of previous elementary instruction, he could interest them but little. Yet that pious Clergyman rejoiced that others were doing what himself could not effect. Religion would benefit the temporal and civil condition of the Negroes, as well as promote their spiritual and eternal interests. To act like his Right Honourable Friend, would raise the feelings of the Master, as well as those of the Slave; and make them both, not merely in name, but in reality, Christians.

[James Stephen, Esq.—at the West India Am.

Benefit of Missionaries to Europeans resident in Heathen Lands.

There is a consideration which I would submit to this Meeting, touching the domestic advantages of this Society, of a tender and most affecting kind, and one which I doubt not will come home to the bosoms of many here. Many are the parents and the families who now surround me, who have parted with their children to visit foreign shores—young men, of little experience, sent forth for the service of the State or the promotion of their own welfare, to a distant part of the world. They leave their homes and the institutions of their fathers: they leave domestic comforts, the voice of a father and the tender endearments of a mother, and all those kind and friendly relationships which comfort and assist us; and they go to foreign climes, to spend their strength, to lay down their lives, unsustained by those consolations which abound around us.

And how face the souls of the Youth,

in many parts of the world? If, with all our advantages, no good impression was made on the mind at home, what comes of our Youth in Heathen Lands, where they see all evil practices indulged? Alas! many of them, unable to withstand the efforts of the enemy, fall into his snares, and are lost for ever. But your Missionaries are in the place of fathers, of mothers, of brothers, and of every kind friend whom they leave at home. I, therefore, consider them as eminently useful to watch over the children of whom I speak, were there no world to be saved, no Heathens to win to Christianity: here, therefore, let every one exert himself for these Missionaries as for their sons; that the souls of their sons may not be lost, but saved in the day of the Lord.

And if I might trespass with any expression of my own personal feelings, I would state, that I myself have lost a brother in a foreign land. But we knew, to our comfort, that he had been made the chosen friend of a Missionary, and the chosen inmate of a Missionary's House; and the recollection that he had been cared for by a Missionary and loved a Missionary's company, consoled our minds with the hope that we might meet him in a better world.

Yesterday I took my way, accompanied by a friend, to visit a very dissolute district of this city, and to look into the houses of the poor. I went into the house of a Roman Catholic, and entreated her to meet me on Sabbath Morning for instruction. She received me with doubt, and all that I could say to remove her fears seemed in vain. What availed me in that moment?—These Societies availed me. There sat in the room a warrior, who in Eastern Climes, had braved the dangers of the field; and he now sat before me with his hoary hairs and a face browned with Indian Suns, to plead that cause which I came to plead; and he said, "These Missioners are a noble people; for, in Ceylon, they visited our camp, and watched among our soldiers with the care of a brother, and they visited thousands of our soldiers in the hospitals and preached to them:" on which the honest man and all the people said, they would willingly gather themselves together and listen to my instruction.

[Rev. Edward Irving—at the Lond. Miss. Ann.

Inefficient Baptisms by Roman Catholics.

While Mr. Townley was giving us his interesting statement, I could not but contrast it with one which I heard from another Missionary. He told me that he was sent out by the late King of France in 1791. He had laboured in Cochin China, and other places bordering on China and Hindoostan, for about thirty years; and gave an affecting account of the dangers to which he had been exposed. A price, he said, had been set on his head, and a band of soldiers sent in pursuit of him; some of whom he saw pass on one side, and some on the opposite side of the place of his concealment. He was forced to take refuge among the rocks near the sea: and, on one of these barren spots, he remained for several days and nights; some fishermen in the neighbourhood bringing him, now and then, a little food. I inquired what success he had had. "Ah!" said he, "very great success." "And how?" said I. He replied, "I baptized seventeen thousand persons." I asked, "Were they adults?" "No, no," said he, "they were children." "Then of course," I remarked, "they were baptized with the consent of their parents, who engaged to bring them up in the Christian Faith." "No," said he, "I passed as a medical person, and a great number of people brought their children to me, as there was at that time a fatal disorder in the country; and I took care to baptize them with a kind of a cross, and I baptized 17,000." Now, Sir, I thought when our excellent friend, without any colouring, told us of the toils and labours of your Missionaries, and of the conversion of souls, I thought here are the Missionaries whom God hath sent, and Missionaries whom God hath owned.

[Rev. Joshua Mordey—at the London Miss. Ann.

Necessity of Divine Influences.

Our Saviour has declared, *Without Me, ye can do nothing*—without my presence exhibited and experienced in the operations of my Spirit. We may trace this in the support which this Society has received. What can have conquered the natural selfishness of the human heart in the lower classes of society, whose contributions constitute a considerable part of our funds?—what can have enabled them gladly to forego the gratifications, in which their equals were

indulging, and which were within their own power?—what can have induced them to spare out of their savings for charity? What can have produced this change, but the work of the Holy Spirit, causing their hearts to abound in love!

And if we look at the next important point, we may well ask what it is that alone can give us suitable and successful Missionaries?—what can excite the Missionary Candidate to sacrifice home and friends and comforts for the sake of Christ?—what can sustain the Missionary Labourer in all his trials, his risks, and his discouragements; perhaps far more than he could have ever supposed?—what can guide him in every difficulty?—what can keep him from sinful declension, and enable him to exhibit the high and holy simplicity of the Christian Life?—what can carry him through these abundant trials, but the influence of the Holy Spirit in his heart, causing them all to seem as nothing if he may but win souls to Christ, and thus promote the kingdom of his Redeemer!

But there is a third point of great importance. The funds may be ample—the Missionaries may be all suitable for their work, and worthy of their distinguished honour: but can these Funds or these Missionaries do aught, of themselves, toward the conversion of a single soul? What is it, that, alone, can shake or overturn one barrier among those mountains of prejudice and sin which oppose the entrance of Divine Truth into the soul of every single Heathen?—what can bring one thought of that soul to the obedience of Christ?—what can change the life of one single Heathen from unholy to holy?—what power can destroy the dominion of Satan in thousands of souls, among a people so long his willing slaves?—what but the operation of the Holy Spirit, rendering effectual the efforts of His feeble servants, and out of their weakness ordaining strength!

Since, then, this Divine Agent, alone, can enable us to attain any branch of our object, and since we have the strongest reason to believe that the presence of that Divine Agent has been with us and will still be with us, how great is the demand on us for all praise for the past and hope for the future; and, above all, for increasing fervent prayer! Were our prayers, indeed, my Christian Friends, but in some due proportion to the contributions of the sup-

porters of our Society—in number, and weight, and genuineness, and value—then might we look for a tenfold blessing to attend us, and a tenfold measure of success to be brought before us at each returning Anniversary: then might we expect to hear that each moral desert, in which we now see but an Oasis scattered here and there, would become verdant as the garden of the Lord, and every wilderness a fruitful field. This we shall assuredly see, if we faint not in our labours—if we faint not in our sacrifices—if we faint not in our expectations—but, above all, if we faint not in our prayers.

[Bishop of Gloucester—at the Church Mts. Assn.]

Character of True Missionaries.

We do not want men, who think they shall rise in this present world, by becoming Christian Missionaries: but men, who are prepared to fall in this world, and look to rise in the next world. We want men, who shall feel but little affected at the applause of an assembly, like this, of their fellow-servants, nor even by the applause of angels; but men who look higher, and seek only the honour of their Divine Master, the welfare of their fellow sinners, and that gracious approbation which they shall receive in the Great Day, of *Well done, good and faithful servant!*

My Lord, I earnestly wish that this sentiment may be deeply impressed on the hearts of all: for I find, in my own Congregation, that the idea of becoming Missionaries does sometimes arise in the breasts of Young Men—and I cannot but desire that all Young Men should remember who they are that the service demands. We want men, like Owen, who will die at home, if they are called to labour and die there; men, like Martyn, who will, if called to it, die abroad, having first given up every thing dear to them in the present world, that they might testify the Gospel of the grace of God.

Our friends may learn from the very persons whom they would wish to teach. Among the things, which, according to the Hindoos, make a man a Fool, are two, well worthy of the notice of all who would be Missionaries. They call that man a Fool, who seeks any end, however great, without suitable means; and they call him also a Fool, who professes to teach others without being in possession of knowledge himself.

Mahomedans have a notion that every man has an Angel sitting on his head, and writing every thought of his heart, every word of his lips, and every action of his life: let every one of our Missionaries remember that he serves a Master, who, in reality, notices every thought of his heart, every word of his lips, and every action of his life: and if there be one man more than another, whose thoughts and words and actions should be under unceasing watch and guard, it is the man who devotes himself to the service of Christ among the Heathen.

[Rev. W. Marsh—at the Church Miss. Ass.]

Advantages of Integrity in Missionary Statements.

In the Report which has just been read, we have heard a partial failure, frankly acknowledged and lamented; but not made the subject of unavailing complaint and despondency: and when this failure has been thus described, we have felt as if we had before us the Imitation of the scriptural pattern, and of the candour and courage of the Sacred Writers. We have derived from this statement of our disappointment, fresh ground for increased dependence on the narrators of our history: we have felt assured, that, in the ample surplus of good reported, there is no allowed exaggeration: and, from the good thus reported, we may hope that God, in His own gracious time and manner, will cause us to reach our ultimate and glorious aim.

[Bishop of Gloucester—at the Church Miss. Ass.]

It does seem to me to be a subject of congratulation to my Clerical Friends, whose congregations are anxious for the success of this cause, that, when we go home, we shall have something new to say to them: and when they inquire, "Did they tell you of success?" "Yes."—"Did they tell you of many friends in various parts of the world?"—"Yes." But there is a subject of still greater thankfulness: I mean that our Committee and Secretaries find their cause so good, and the blessing of God so manifestly to rest upon it, that they have not only thought proper to tell us of the prosperity of the Society, but, with the utmost confidence, they have told us too of their disappointments. Nothing shows the goodness and strength of our cause so much as this: and, when I heard the acknowledgment
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of our present trials in New Zealand, I had that striking and venerable picture before my mind, which St. Paul presents to the Ephesians, when he says—not "I, who have been made great by preaching the Gospel"—but, "*I Paul, the prisoner of the Lord—with chains on my hands—I tell you, Go and preach the Gospel.*" Here is the true ground of the triumph of our Societies—that let our disappointments and discouragements be what they may, yet we have so many causes for gratitude and thankfulness, that, if the sky were as dark as it is bright, the conviction remains indelible in our minds, that it is the cause of God, and that it will prosper in His hands.

[Rev. J. W. Cunningham—at the Church Miss. Ass.]

Imperishable Nature of the Work of Missions.

Sir, Go on, and prosper! The work in which you are engaged is imperishable, for it is the work of God; and even upon that portion of it which you have accomplished, you might write—I must be excused if I quote what to many may be an unknown tongue, but I shall be my own interpreter—

*Jamque opus exegi; quod nec Jovis ira, nec ignis,
Nec poterit ferrum, nec edax abolere vetustas.*

The meaning is, for the sake of those not acquainted with the language, "The work which you have been honoured to perform, neither the wrath of heaven, nor fire, nor sword, nor all-consuming time, shall ever bring to nought."

We need not be afraid of the **WRATH OF HEAVEN**; for the smile and not the frown, the blessing and not the wrath, of heaven rests upon it. And shall we be afraid of the **FIRE**? no! for He hath said, and will fulfil it, *When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee.* And shall we fear the **WORD**? no! for the same Omnipotent Word hath said, *I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy: no weapon, that is formed against thee, shall prosper; and every tongue, that shall rise against thee in judgment, thou shalt condemn.* Nor need we fear **ALL-CONSUMING TIME**; for He hath also said, *I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever: His name shall endure for ever: His*

name shall be continued as long as the sun; and men shall be blessed in Him, and all nations shall call Him Blessed.

Let us, then, with one heart and soul, conclude with singing, *Now blessed be the Lord God, the God of Israel, who alone doth wondrous things. And blessed be His glorious name for ever, and let the whole earth be filled with His glory! Amen and Amen!*

[Rev. Dr. Wardlaw—as the London Miss. Ann.

Examples of True Charity.

I may, perhaps, be allowed to refer to the formation of a Church Missionary Association, lately, in the place where I at present reside, not a dozen miles from town. It so happens, that we have no less than five Clergymen resident in the place; but they are so possessed with the notion that the Church Missionary Society has a seasoning of dissent in its composition, that we have not been able to obtain their concurrence in our object; and this has prevented many, who plume themselves upon their Churchmanship, from supporting our unexceptionable Church-Society. In contrast, however, to this confined and jealous principle, and to display the beauty of a truly enlarged and liberal heart, I relate the circumstance.

One of our kind and zealous Ladies, who undertook to canvass the place for subscriptions, called on a pious tradesman in the town, who is not a Churchman. On entering, she said, "I wait on you, Sir, from the Church Missionary Society lately established here, because I have undertaken to call at every house in my division; but, as I believe you are not a Churchman, I cannot presume to calculate upon your subscription: and, though we are happy to receive support from any one, I ought not, perhaps, to expect it from you; and, therefore, having fulfilled my engagement by calling, I will now cheerfully take my leave." "Stop, Madam," said he: "I cannot suffer you to go away thus. It is true, we have a Missionary Society of our own; but when I consider how long I have lived in this place, and how little, comparatively, has been done here in a religious point of view until the formation of your Missionary Society, I am truly thankful to God for His goodness; and you shall take the names of my wife and daughter as humble, but cheerful contributors."

While he yet spake, "the springs which were in his head"—as John Bunyan says of his Pilgrim while gazing at the Cross—"the springs which were in his head, did send the waters down his cheeks"; and he thus gave evidence of the reality of that Christian Principle which possessed and enlarged his heart. He was a *Wesleyan*. I shall not, however, do justice to my story, or to the Church of England, if I do not mention that the Lady referred to, after receiving the good man's subscription, said, "Now, Sir, as you have been so kind and liberal toward our Society, you must allow me to give you a testimony of my good-will toward yours." On which she insisted upon his accepting a present from her own purse for the Wesleyan Missionary Society.

[John Bacon, Esq.—as the Wesleyan Anniversary.

A gratifying Meeting had recently been held at Manchester, at which they raised 530*l.* for the Missionary Cause. After all was over, a Letter was handed to him, containing a sovereign, a shilling, a sixpence, and a penny. The writer had emptied her pockets at the Meeting; but, on returning home, she asked herself, "Have I done all that I could?" She found that she possessed the sum just specified. This person was unknown to him: he had taken some pains to find out the individual, but could not succeed: there was, therefore, no vanity in what she did—nothing to be talked about. He knew not who was the donor; but she was known to the God of Missions, who recorded the fact in His book for a memorial. He was struck with the time of doing this: it was not at the Meeting, after she had been listening to an energetic and powerful address; but, when she had retired from the crowd. They should venerate and respect such an instance of faith in God. She did what she could; and her offering was, no doubt, acceptable to Him, who commended the conduct of her who threw into the treasury two mites, which make a farthing, when He said—*Verily, this poor woman did cast in all that she had, even all her living.*

[Rev. Robert Newton—as the Wesleyan Ann.

Right Improvement of Anniversaries.

I have always felt an apprehension, and have been as liable to fall into the snare as any one, lest we should, on days like these, be carried away by the

temper of triumph which so naturally prevails; and lest, because we have conquered to a certain extent, we should imagine that there is no other battle to fight. I remember a Reverend Relative of my own, in a certain county of this kingdom, drawing, in his zeal for the propagation of truth, a map of the county, with every place coloured black in it, that had not formed a Bible Society: and let this Assembly remember, that if a Map of the World were placed against that wall, with every place coloured black that had not the Gospel preached in it, we should have three-fourths of that map stained with Vice, and Infidelity, and Misery. There are millions, and hundreds of millions of men, who are still unacquainted with the Gospel of peace: I trust, therefore, that I shall be permitted to urge on the persons composing this Assembly, that they would carry home the remembrance of these great black marks on the Map of the World; and would labour, in the strength of the Lord, until the conquest of the world is achieved.

Another caution occurs to me. There is a disposition in the human mind to be carried away with a sort of sweeping generality: and when we hear with what prudence and success our cause is conducted, and that there are persons in every part of the world striving with us to promote our great end, we are apt to feel as if this were all that is required: but we must bring the matter home to our own hearts, and must ask ourselves, "What are we doing for this Society?" It is well known, that, in a cold day, after you have come to a large fire, and then gone from it, there is no moment in which you feel so cold: and I believe it arises from the weakness of our nature, that when warned at these Meetings by having our sensibilities excited, after the warm fit comes the cold one, and we lie down on our couches and think nothing of the afflictions of Joseph or the people of God. On this point, I would affectionately caution you; and it is my earnest prayer to God, that He would sustain the impression given to the heart on these occasions.

Like David, at the threshing-floor of Ornan, let each of us say, "*God forbid that I should give unto the Lord of that which costs me nothing!*" I will not give to this Cause mere sympathies and sensibilities; which are the delight of my own heart; but I will give it direct and laborious

exertions—I will give it thoughts by night, and prayers by day. Mine eyes shall prevent the night-watches, to discover some way to lead these starving Heathens to the still waters and green pastures of the Gospel; and, feeling the insufficiency of my own powers, I will bow my knees to the God of all Grace, that He would give it success, and that He would be with the Conductors, and the Missionaries, and the Supporters of this Society, and do that for us which is possible to Him, though impossible to ourselves."

An expression of an Indian Youth was mentioned in the Report, which I could not hear without emotion, and for which I hope to be a better man: when asked what was the meaning of that passage—*Where two or three are gathered together in my name, there am I in the midst of them*—his simple and beautiful answer was this—That the Lord Jesus Christ made them feel in their hearts that He was present. I trust that this has been the feeling of this great assembly to-day. I speak it with reverence, but I hope that He has been present to the hearts and affections of this great multitude: and I trust that His presence may be continued to every member of this Society—that we may carry it with us to our families—and that we of the Sacred Order may return to our congregations in a spirit of love, of devotion, and of prayer—consecrating all that we have on the altar of the Lord; and giving ourselves, heart and soul, to do His work in this evil world.

[Rev. J. W. Cunningham—at the Ch. Miss. Ann.

South America.

BIBLE SOCIETIES.

The Bible the greatest Blessing to South America.

AT the Seventh Anniversary of the Bible Society of the United States, held at New York on the 8th of May, the Meeting was addressed by a Spanish Gentleman, Senor Vicente Rocafurte, a native of Peru. His sentiments, and his manner of conveying them, though a foreigner, deeply impressed the Meeting. We subjoin the chief part of his Address:—

Conscious, as I am, of the impossibility of expressing properly my thoughts in the English Language, I would ex-

case myself from occupying a single moment of the time of this Meeting; but the love of my country, superior to any self-consideration, impels me to break silence, and ask your indulgence.

Born in South America, near the Equator, under the Spanish Yoke and Inquisitorial Fanaticism, how gratifying it is for me to meet here so many good Christians, the glory of America, and consolation of humanity! My joy can be better understood than described. Where can there be an emotion more pure and exalted, than that which I experience at this moment; seeing myself surrounded, for the first time in my life, by so many worthy supporters of religion, who, in spite of the apparent diversity in dress and worship, are all enlightened with the wisdom of the Bible and united by the brotherly love of the Gospel? From this very difference of opinions and sects, results a harmony as admirable in the moral order as it is in the planetary system: and in the same manner as the different stars, at different distances, in submission to the same law of attraction, are revolving without interfering, never altering the calmness of the sky; in the same manner, Christians, subjected to the will of God as revealed in the Bible, meet one another with cheerfulness. Animated by the benevolent spirit of the Gospel, they love their fellow-creatures, give up their passions, seek the road to heaven by a perfect self-denial of their own concerns, and serve the true God of charity, extending by their good actions the sphere of human happiness.

This picture of virtue and religious tolerance is only to be found here, in England, and among the nations which enjoy the benefit of free institutions; manifesting, in the purest light, the perfect concord and union between Christian morality, political liberty, and genuine principles of legislation.

This truth is extremely important for a South American, conscious of the noble struggle in which his countrymen are engaged, to expel from their fruitful shores the monster of despotism; and to extinguish for ever that monastic superstition, the enemy to every useful reform—that lever which shakes the earth, fixing in heaven its point of support; which, in the name, and in behalf of religion, sacrificed to its avarice the innocent race of Peruvian Yncas, the stake the unfortunate

Guatimozin, the last of the Mexican Emperors, and established in unhappy America the sanguinary worship of inquisitorial fanaticism. It is not enough to know that there is a perfect union between morality and legislation: its application to the new governments of America is indispensable.

To you, noble promoters of virtue, benefactors of mankind, directors of the institution of the Bible Society, to you belongs the fulfilment of that honourable task. Turn your eyes toward the rising nations of the South, and you will there observe a people worthy of your sympathies and of your protection: they are fighting gloriously for independence and liberty; but, alas! liberty is not to be obtained without virtue, and virtue is not to be found but in the principles of the Bible. Those Sacred Books, without note or comment, are the true elements of social order. To promote virtue through the Gospel, is to fix on a solid basis the political liberty of America: it is to sow, for future generations, the incorruptible seeds of peace and happiness: it is, in fine, to attain the great object of this Institution, as new as it is admirable.

In the rapture of my patriotic exultation for the morality and liberty of my country, I would wish you might send, as on the wings of cherubims, thousands and thousands of Bibles and New Testaments to South America—that you could immediately establish, in Lima, an Auxiliary Bible Society. I am convinced that it would prosper: the inhabitants of those happy climates are of mild dispositions; and sensible enough to comprehend, in a short time, the great utility of this Institution. The Spanish Policy, guided by short-sighted bigotry, has deprived them, till now, of the consolation of perusing those admirable maxims. Very few of the Clergy even, have had an opportunity of reading the Bible throughout; but when they shall know the good effect of the Bible, they will undoubtedly form establishments under the auspices of the Parent Society. Perhaps a great many Patriots and enlightened Ministers, giving up their prejudices, will recommend these Sacred Books; and, giving the Bible to the people, they will repeat what the Lord said unto Joshua—*This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest ob-*





VISIT OF A MISSIONARY TO SOME NORTH-WEST AMERICAN INDIANS.

serve to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success. Yes, the new nations of America will enjoy the triumph of their independence and the felicity of their liberty, if they would organise their new institutions, following the spirit of toleration, of equality, and self-denial, so much recommended in the Gospel. This Holy Book must be the tie, which should unite all the nations of this vast continent.

This same Meeting is only a sketch,

a miniature, of the large Evangelical Society, that, in future ages, shall cover the surface of the Globe. The world, regenerated by the Divine Light of the Gospel, will bless the memory of the promoters of this admirable Institution. These virtuous Christians will hear from heaven the hymns and songs of praise; directed to the throne of Jehovah, by all the inhabitants of this redeemed land; and their celestial joy can only be increased by the prospect of human happiness in perfect harmony with the will of God.

Recent Miscellaneous Intelligence.

American Baptist Missions.

Mrs. JUDSON, from Rangoon, has in the press, in one volume 8vo, in a series of Letters addressed to a Gentleman in London, an Account of the American Baptist Mission to the Burman Empire.

Baptist Missionary Society.

Miss Pearce arrived in safety at Calcutta, on the 15th of December, in the "David Scott."

Church Missionary Society.

Mr. and Mrs. Clarke left Rio Janeiro (see our Volume for 1822, p. 447) on the 27th of June of last year, after a week's stay there, in the "Heroine," Captain Ostler. As far as the latitude of the Cape, the voyage was very pleasant, and they were able to have Service on board every Sunday; but, from thence to Van Dieman's Land, they had tremendous weather, and were sometimes deprived of Public Worship on Sunday. They anchored off Hobart Town, Van Dieman's

Land, on the 10th of September. During his stay there, the Lieut.-Governor afforded him every assistance in communicating spiritual instruction to the prisoners; who, in many places, have not Divine Service twice in the year. Leaving Van Dieman's Land on the 6th of Oct., they reached Port Jackson, after a tedious voyage, on the 16th. At the date of his Letter, Mr. Clarke was residing with the Rev. Mr. Marsden at Parramatta, till he should hear from New Zealand; and was engaged in instructing some New Zealanders and two Natives of Owhyhee who were under Mr. Marsden's care.

Sierra Leone.

The Rev. Henry Palmer, Second Chaplain of the Colony, arrived at Freetown, with Mrs. Palmer, on board H. M. Frigate the Owen Glendower, Commodore Sir Robert Mends, on the 20th of March. The ship had been delayed on the coast, by the boats visiting the rivers in search of Slave Vessels.

Miscellanies.

NORTH-AMERICAN INDIANS.

THE Engraving on the opposite page is made after a Drawing sent home by the Rev. John West, who is stationed at the Red-River Settlement, to the south of Lake Winnipeg. It is descriptive of Mr. West's interview with a party of Indians, and will give our Readers some idea of the people among whom the Church Missionary Society established its last Mission.

The attention of the Society was called to this neglected portion of the British Dominions, by some Gentlemen connected with the trade carried on with the Indians for fur. The Hudson's Bay and North-West Companies have Trading Posts in that country, and are very willing to assist plans for communicating true religion to these scattered tribes: and how much these people need our care will be seen from the following remarks of Mr. West:—

It is painful to consider the state of the numerous Tribes of Indians who wander through this vast territory, hitherto unheeded, and strangers to British Missionary exertions. If you cast your eye upon the Map, you will find, that, from the borders of the United States to the farthest known point toward the North, and from Canada to the Pacific Ocean, no Protestant Missionary is found, seeking to introduce the knowledge of Christianity among the Native Indians. They rove through the woods and plains, with all the wretched appearance of Gypsies in England.

Soon after Mr. West reached his Station, which was in October 1830, he sent home the following affecting statement:—

The Indians appear to be sunk into the lowest state of degradation, as human beings. I could scarcely refrain from tears, on visiting them in their tents. Their life seems to be one constant course of difficulties in procuring subsistence; and they wander through it without hope and without God in the world. When shall this hitherto-neglected Race of the North come to the knowledge of the Saviour? Fulfil, O Lord, Thy promises, in their salvation!

On his Journey to his Station, he obtained two Indian Boys as Scholars: of these, he says—

I taught them the following short prayer—"Great Father! bless me, through Jesus Christ our Lord!" May our gracious God hear their cry, morning and evening, and raise them up as Heralds of His Salvation in this truly benighted and barbarous part of the world!

Mr. West has been joined by Mr. George Harbidge, a Schoolmaster; and the Rev. David T. Jones has just sailed to assist in this Mission. The Settlement of European Traders and Farmers on the Red-River, where Mr. West is established, will be the Head-quarters of the Mission. From this place, the Missionaries will travel, at the seasons when the dogs can draw the sledges over the snow; and will thus visit the different Trading Posts, and the Tribes of Indians which trade there: they will thus become known to the Indians, and will get them to send their Children to the Settlement for education. These Children will be brought up religiously; and will, at the same time, be made well acquainted with agriculture and useful arts, and will then be sent home to teach their own tribes. Young Men, brought up in this manner, will be likely to become leading persons in their several tribes, especially as they will not be suffered while at School to lose their native skill, but be sent back as dexterous in hunting and fishing as any of their countrymen; otherwise their countrymen will despise all that they may have learnt at School.

By the example of such Young Men, the Indians will be brought, by degrees, to more settled habits than they now have: then Schools may be opened in their villages, and Missionaries sent to dwell among them: and thus, in time, and under the blessing of God, the benign influence of the Gospel will be felt all over these wide regions.

Captain Franklin, who commanded the Land Expedition which traversed these regions, called, since his return, at the Society's House, and strongly recommended to its Members the care of the wandering Tribes among whom he had travelled.

A few months after Mr. West had reached his Station, he took a Journey of between 500 and 600 miles, drawn by dogs over the snow, in order to visit the Natives. In this Journey it was that he had the interview represented in the Engraving: he had much noticed a Boy about seven years of age, and wished to have him as a Scholar; and, soon after he left the Indians, the Father of the Boy observed, that, as the Missionary stood between the Great Spirit and the Indians—that is, came to teach them the will of the Great Spirit—he could refuse him nothing: he accordingly sent his Son to the School.

There is every encouragement, therefore, to go forward, trusting in the Lord. Mr. West writes—

Those Boys who have been with me since last year, can now converse pretty freely in English, are beginning to read, and can repeat the Lord's Prayer correctly. The other day, I gave them a small portion of ground for a garden; and I never saw European School Boys more delighted than they were in hoeing and planting it.

He adds—

I have not hesitated to take these Indian Boys under my care; and shall increase their number, in the hope that British Charity will adopt them, and a much larger family, for Christian Instruction; and that, through Britain's prayers for the success of Missions, they may grow up in the nurture and admonition of Him, whose Name shall be great among the Gentiles. Under His blessing, they may become Heralds of His Salvation; and may bear the glad tidings of Redemption to the most distant parts of the North, and to the scattered Tribes of their several Nations!

Missionary Register.

JULY, 1823.

Biography.

LIFE OF MATTHEW STACH,

ONE OF THE FIRST MISSIONARIES OF THE UNITED BROTHERS IN GREENLAND.

(Continued from p. 246.)

Outward Difficulties of the Mission.

THE Brethren continued to suffer great extremities, in the early years of the Mission, for want of food. They were often driven to allay the cravings of hunger with shell-fish and sea-weed: they had recourse even to the remnants of tallow-candles, and thought themselves happy when they could procure some train-oil to mix up with their scanty morsel of oatmeal. The severity of their trials, at the end of 1735, may be judged of by the following statement:—

Before the departure of the ship, they were pressed by every one to take their passage in it to Europe; and to return, if possible, the next year. Even the Greenlanders, who seldom trouble themselves with reflection, wondered much what could induce the Brethren to remain among them. Their resolute perseverance only excited the contempt of these savages; who knew no other estimate of a person's value, than his wealth and his ability to give much away. "Your countrymen," they would say, "are worthless people, for they have sent you nothing; and you are not wise if you do not return."

Their difficulties and the gracious care of God over them, are seen in the following passage:—

Meanwhile God cared for their necessities. Among the rest, the boatmen found a dead white whale, and shared it with the Brethren. On another occasion, after they had eaten nothing but shell-fish for five days, a Greenlander left them a porpoise taken from the belly of its dam, which was enough for a meal. Once, after an unsuccessful chase, they were forced by a contrary wind upon a

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desolate island, and obliged to lodge there all night: here they espied an eagle sitting on the nest, and shot it: after some trouble they got at the nest, and in it found four large eggs, besides the bird which weighed twelve pounds: it also supplied them with a quantity of quills, an article of which they were much in want. In all their external distresses, the examples of Elijah and Elisha afforded them the most emphatical consolation.

Unfavourable State of the Natives.

The ingratitude and cruelty of the Natives to the Missionaries, greatly aggravated their sufferings. Crantz says—

When the savages perceived their necessitous condition, they not only raised the price of their wares, but most of them, especially such as had received the greatest benefits from the Brethren, would sell them nothing on any terms.

He adds, soon after—

The scarcity of food increased as the winter advanced; and very little was to be procured from the Greenlanders, who could not be prevailed upon to curtail the luxury of their dancing-feasts. On one such occasion, the Brethren witnessed the consumption of eleven seals; yet the most earnest entreaties could not move the disgusting revellers to part with a single morsel.

To these acts of cruelty were added perverse opposition, insults, and mockeries. The spirit and conduct of the Natives in 1736 are thus described:—

The Greenlanders sometimes had not time to listen, on account of their business, or a dancing-match: at other times, they would hear nothing but news; and told the Brethren that

they had heard enough already of spiritual things from abler instructors. At the same time, they were not only volatile and trifling under instruction, but, in case the Brethren stopped more than one night in their houses, used all possible means to entice them to conformity with their dissolute practices: and as these did not succeed, but the Brethren maintained their serious deportment, they endeavoured to tire them out by mocking their reading, singing, and praying with all kinds of ridiculous mimicry, or by accompanying their devotional exercises with drums. They also took occasion, from their outward poverty, to ridicule them with all manner of cutting sarcasms, which the Brethren had by this time learned to understand; and if the latter replied that they did not stay in Greenland for the sake of outward advantages, good eating or drinking, they retorted with a jeer, "Fine fellows indeed to be our teachers! We know very well that you yourselves are ignorant, and have learned your lesson of others."

The Brethren bore these rude mockeries with equanimity. But, when the savages perceived that they could effect nothing in this way, they began to insult and abuse the persons of the Missionaries. They pelted them with stones, for sport—took their things, and shattered them to pieces—and tried to spoil their boat, or drive it out to sea. One night, the Brethren heard a noise on the outside of their tent; and perceived that some one was pulling its curtains, which were fastened with pins. On going out, they beheld a company of Greenlanders collected about the tent, some of whom had naked knives in their hands, and could not be driven off till threatened with fire-arms. The Brethren supposed, at that time, that they came only to cut their tent-skins to pieces; but, some years after, when a number of Greenlanders in these parts were converted, they were informed that a conspiracy had been set on foot against their lives, in hopes that the other Europeans would not revenge the death of such poor despised people.

In 1737, it is added—

Five long years of continued toil and hardship had passed away with-

out any appearance of success; and it had already come to the knowledge of the Brethren, that their unproductive labours were a subject of ridicule to many persons in their native country.

The present prospect was, indeed, dreary and comfortless. The Greenlanders who came from a distance were ignorant and stupid; and the little which they could hear in a short visit was soon effaced by the hurry of a migratory life. In those who resided at Ball's River, the only change that could be perceived was for the worse: they were tired and disgusted, and hardened against the truth. They resolved to lend their hearing no longer, except for a bribe. To any kind of news, they listened with delight: and could bear to hear interesting Scripture narratives, and accounts of miracles; but as soon as the Missionaries began to discourse on the nature and attributes of God, the fall and corruption of the soul, God's wrath against sin, the necessity of an atonement, faith and grace, the sanctification of the disordered creature, and eternal happiness or misery, they grew sleepy, answered every question with a "Yes," and slunk away one by one; or else they showed open marks of displeasure, and began to talk of seal-catching; or they pleaded their incapacity of understanding the truths proposed. "Shew us the God that you describe," they said: "then we will believe on him, and obey him. You represent him as too high and incomprehensible: how shall we arrive at him? or how can he trouble himself about us? We have invoked him, when faint and hungry, and were not heard. What you say of him cannot be true: or, if you know him better than we, pray for us; and procure for us a sufficiency of food, a sound body, and a dry house: that is all we want. Our soul is healthy already: you are of a different race from us: people in your country may have diseased souls; and from the instances we see of them, we can believe, that for them a physician of souls may be necessary. Your heaven, and your spiritual joys and felicities, may be good enough for you, but they would be too tedious for us. We must have seals, fishes, and birds. Our souls can be

more subsist without them than our bodies: we shall not find these in your paradise, which we will, therefore, leave to you and the worthless part of our countrymen; but, as for us, we will go down to Tornarsuk—there we shall find a superfluity of all things, and enjoy them without trouble.”

By such arguments did they endeavour to ward off every thing that was calculated to make an impression on their hearts—not sparing, unless they were checked, the most sacred mysteries of religion, in mockery too profane to be repeated; for the most stupid Greenlander can misuse his understanding, as well as his superiors in intellect.

Matthew Stach's account of a residence of a month among the Natives to the southward, is a lively representation of the painful circumstances under which he and his Brethren were called to labour:—

My hosts are extremely changeable in their conduct—sometimes friendly, sometimes morose. At first, I conversed much with them, and occasionally read them a passage from the New Testament; but now their desire of hearing is gone. I have told them the reason why the Son of God was obliged to die; but they only desire me to go out with them, and call upon God's Son to give them seals, because they are in want.

All I say to them of divine things is made matter of chit-chat and laughter: on the contrary, they extol their *angekeks*, who can vanish out of sight, glide along an invisible rope to heaven and hell, and rescue the incarcerated souls from the infernal demon: when I point out the absurdity of these tales, they angrily bid me hold my peace, and turn their backs upon me. At other times, they will tell me that they believe all I say, and would have me to stay longer with them, and learn their language, that I may tell them more; but these fits of good-will are very transient.

On one occasion, they danced two whole nights successively. I believe there were one hundred and fifty people assembled together in the house: some of them tried every thing to vex me; and they drummed

and bellowed so horribly during the dancing, that my ears ached. The next day it rained violently: then they begged me to pray to the Son of God, because he was Almighty, to send them good weather, that the rain might not penetrate through the roof. I told them there was no necessity to pray for that, as they might prevent the inconvenience by spreading their tent skins upon the roof: they should rather pray to God, to be gracious to their souls. They scouted my advice, and said they understood nothing about it, nor did they need it; though for myself, perhaps, it might be very good: and, in general, they speak contemptuously and spitefully of all that they have heard and professed to believe. They frequently ask questions, which sound very foolish, and yet involve sarcasms on Christian Truths. My soul is often in a flame, when they mock my God.

However, the children all love me, and run after me: sometimes I call them together, speak with them, and ask them questions. They listen with pleasure: but it is difficult to keep up their attention; and as soon as some new object catches their eye, away they run after it.

As I was one day reading to a Greenlander, there occurred the words, “We should despise earthly things:” he immediately said, “Why so?” I informed him that God had created mankind, not only for this earthly life, but for an everlasting state of existence; and that it was the unhappy effect of the Fall, that men concerned themselves solely for the body, careless of the imperishable soul, and of that doom which awaits them, when Christ shall come to judge the world, and shall condemn those who believe to heaven, but shall consign the wicked and unbelieving to fire unquenchable. The Greenlander replied, “If the Son of God be such a terrible Being, I do not wish to go to heaven.” I asked him, if he would go to hell-fire? He answered, No: he would not go thither either, but would stay here upon earth. When I represented to him that no man can stay for ever upon earth, but all must die and remove to a good or bad place, he mused awhile, and then said, he did not know that, nor did he like to hear

any more about it—he must go a fishing: his wife had no provisions; and he had no ears for such incomprehensible things.

Faith and Patience of the Brethren.

Crantz thus speaks of the Missionaries, at the close of 1735 and the beginning of 1736:—

The Brethren were sometimes oppressed by an unusual gloom, when in the company of the unbelieving Natives; being made painfully sensible of the thickness of that darkness, which covered their hearts and minds; but they adhered to the Word of promise, and believed that their Heavenly Father would never forsake them. “We commit our ways to the Lord,” they write in their Journal: “We know not what He intends to do with us, and as little do we comprehend what His secret hand has been doing among the Heathen. We can only observe that other trials wait us: yet we believe that the issue will be truly prosperous; and that when He has proved us thoroughly and found us faithful, He will not fail to let us see His glory.”

In this light the Brethren beheld their circumstances at the beginning of 1736, and put themselves in a posture to oppose more and severer trials; fixing their confidence in God, though unacquainted with the means by which He might choose to accomplish their preservation.

About the middle of 1736, the Mission was strengthened, by the arrival of Matthew Stach's mother, now become a widow; with two daughters, one of 22 years and the other of 12. They were sent chiefly to take the charge of the domestic concerns: as, in addition to this charge, Matthew Stach's Sisters were appointed assistants in serving the Greenland Women in the Gospel, he instructed them with much assiduity in the language; in which they both, and especially the younger, made an unexpected proficiency.

The spirit in which the Brethren continued to labour is shewn in a Letter, written about the middle of 1738:—

How does it abase us, when we receive accounts of the success of our fellow-labourers among Christians and Heathens, and especially of the abundant harvest now reaping in St. Thomas, while we must go empty away! But courage, Dear Brethren! Let us believe, that the Lord will do glorious things in Greenland. Do not intermit your supplications, that God would display His power in the hearts of these poor people.

First Awakenings and Baptisms among the Greenlanders.

About the middle of 1736, the Missionaries thus speak of their first inquirer:—

A Heathen, who arrived this spring from a place 50 leagues distant in the south, came to us, and desired to see our things. We showed him what we had, supposing that he wished to barter some Greenland food for our iron-ware. But after remaining quite silent for some time, he at last said that he had been with the Minister (Mr. Egede), who had told him wonderful things of *our*, who was said to have created heaven and earth, and was called God. Did we know any thing about it? If we did, we should tell him something more, as he had forgotten a good deal. This discourse made a deep impression on us. We told him of the creation of man, and the intention of it—of the fall, and consequent corruption of the human race—of the redemption through Christ—of the resurrection, and of eternal happiness and damnation. He listened very attentively, was present at our evening meeting, and slept all night in our tent.

Of their next promising inquirer, Crantz thus speaks in the beginning of 1738:—

Many hungry visitors, as usual, applied for assistance. In these they took particular pains to discover some traces of grief for sins committed; but, so dead were their consciences, that even thieves, to whom they explained at large the enormity of their crime, were presently caught again in all sorts of theft. Among their famished guests was a young Greenland, called Mangek, who offered to come and live with them, if

they would maintain him; promising, at the same time, to give them all the seals that he caught. Though it was not probable that he would prolong his stay after the famine ceased, they took him in, as an instrument sent from above, to teach them the language more fundamentally. Daily instruction was given him, and particular attention paid to the state of his heart. At first they perceived no difference between him and his former companions; but, by and by, observed from his deportment, that something was going forward in his heart, which led the others to persecute him; who, after finding all allurements vain, endeavoured to bring about his dismissal from the Brethren, by charging him with having purloined several articles: but, after strict examination, they were forced to own, that they had invented their accusation. By degrees, some emotions were perceived in his heart; and it was noticed, that, especially during prayers, tears frequently started from his eyes.

Though this Young Man afterwards left them; yet his partial awakening afforded them considerable refreshment, and seemed a sort of guarantee that the Redeemer would soon display the power of His blood in the hearts of the benighted Greenlanders.

But the first decided fruit of the Brethren's labours was afforded in the middle of 1798. In reference to the Letter, above quoted, expressive of their humble trust in God, Crantz writes:—

Two days after this Letter was sent off, the first Greenlander, a wild native of the south, quite unknown to the Brethren, and who had never heard a word about God, was solidly awakened by the doctrine of Jesus's sufferings.

This Native was named Kajarnak. The circumstances attending his awakening were remarkable. It was the simple narrative of Christ's sufferings, read from the Gospels by Br. Beck, which was the means of effectually moving the heart of Kajarnak.

He and his family consisting of

his Wife with a Son and a Daughter, were taken under special instruction preparatory to baptism; and were admitted into the Christian Church, the first-fruits of the Mission, on Easter Sunday 1799.

Kajarnak became an intelligent and consistent Christian, and greatly assisted the Missionaries among his countrymen.

Progress of the Gospel.

The awakening which had begun with Kajarnak's conversion gained strength during the following year. The severity of the winter had drawn the Greenlanders near the Brethren for subsistence, which they were now happily enabled to render to them. Crantz says, on this subject—

The Brethren had now their two Greenland houses completely crowded with these people. They embraced the opportunity to address themselves to their hearts; and the attention perceived in several showed that these exhortations were not altogether without effect. "How long," said they, "have we and our fathers neither known nor believed the truth! Who would still refuse to hear and embrace it?"

The Brethren on this occasion gratefully acknowledged the favourable change in their outward circumstances. Two years ago, they thought themselves happy, if they could buy such bones or offal as the Greenlanders were ready to throw away; now they had continually 15 or 20 hungry persons standing round them, and fed from their table.

The Brethren now made numerous excursions. The Natives, in general, showed greater relish for their company; the Brethren being now able to express themselves more intelligibly in their language, and to enter into familiar conversation with them. The testimony of the truth was often attended with considerable emotion among the hearers; but, as long as they were strangers to the true life that proceedeth from God, their understandings were extremely clouded. They had learned from visible things to own an invisible Creator, to fear

Him, and to call upon Him for the supply of their natural wants: but, to representations of the corruption of the soul, the necessity of a renovation, and of faith in Jesus, they returned their customary affirmation, "We believe it all;" the import of which, as the Brethren were by this time aware, was, that they were unwilling to be troubled any further on the subject. Even where some degree of reflection was excited, it generally issued, not in a wholesome self-knowledge and fervent longing after a Redeemer, but in curious questions, difficult to be cleared up to a raw uncultivated understanding, and of no practical utility. One, for instance, asked, if God could not hear the serpent speaking to Eve; and if He could, why did He not warn her of the danger, and prevent the Fall?

Of the great need in which this people stood of the Gospel, the following shocking circumstance is sufficient evidence. The Missionaries saw many like barbarous actions, but had no power to prevent them:—

A son had, according to the Greenland custom, tied up his mother, who had apparently breathed her last, in a skin. An hour after, she began to utter lamentable screams. Fear hushed the Greenlanders into silence; but, on the urgent persuasions of one of the Missionaries, the son uncovered her face, and asked her if she was really still alive: no answer being returned, he tied her up again. Some time after, the cries were repeated; on which her son put a piece of blubber into her mouth, which she swallowed: but as she could not speak, he once more closed the shroud. When she raised her outcry the third time, and answered his question, he reluctantly consented to release her. The poor wretch, however, was not long suffered to enjoy this reprieve: her unnatural offspring seized his opportunity to gag her, and convey her unnoticed to another island, secure from fear of interruption, where he buried her alive. This cruelty he afterwards palliated, by saying that he had merely put an end to her misery, as she had been deranged,

and unable to take any food for several days:

It is added—

Painfully as these proofs of the miserably degraded and obdurate state of the Natives in general affected the feelings of the Missionaries, they derived abundant consolation from the prosperity of Kajarnak and the rest of their catechumens. They plainly traced in them, not only a real consciousness of a Deity, but a profound reverence for Him; not only a compliance with the doctrines of a future resurrection and eternal happiness for believers, but deep views of their misery, joy in the love of God as displayed in Christ's atonement, and an increasing desire for the Word of Life. The work of grace had taken deep root in their hearts; and evinced its power in a change of life, voluntary renunciation of the follies of Paganism, and a cheerful endurance of the mockery of their infidel acquaintance, by whom they were forsaken, hated, and contemned.

The state of the Mission at the close of 1739 is thus described.—

Having now collected a considerable native congregation, the Brethren could proceed to hold regular hours, morning and evening, for singing hymns and for catechising. The beneficial effects were soon perceived. Most of the hearers readily consented to throw away their amulets, and place their confidence alone in God. Still, much levity and inconstancy marked their conduct. At one time, they were sleepy and indifferent during the reading of the Scriptures; at another, their attention was awake and lively, and they were eager to become pious all at once. Indeed, it gave the Missionaries no small trouble, to impress upon them the evidences and workings of a genuine faith, as distinct from mere approbation. Yet it was pleasing to observe the general willingness to be taught; and the children, in particular, six of whom were formed into a School, gave promise of better times.

Change in the Brethren's Mode of Religious Instruction.

The manner of Kajarnak's conversion led the Brethren to an important change in their method of

instructing the Natives. In reference to Matthew Stach's account, before quoted, of his residence among the southern Greenlanders, Crantz remarks—

So little effect was produced on the Greenlanders by dwelling on the divine attributes, eternal happiness or misery, and the Christian duties! Something else was requisite—something, which must be given from above, and received in true simplicity and lowliness.

On this subject, it is remarked in the Memoir of our Missionary, printed in the Periodical Accounts:—

In the beginning, their method of preaching the Gospel was very defective, consisting of much argument; but, after having received more light on this head, they were most agreeably surprised to see the blessed effects produced by the plain testimony of the life, sufferings, and death of Jesus Christ, the Saviour of the World. This is evidently proved in the history of the first Greenland Convert, Samuel Kajarnak, whom our late brother had the joy to baptize on the 29th of March, 1739, being in the seventh year of his abode in Greenland.

Crantz adds—

The eighth year of the Mission was signalized by the important change which took place in the mode of conducting it. Though the Brethren, as we have seen, acknowledged the principle, that their grand object ought to be Jesus Christ, and their main doctrine the purification from sins through His blood, they had not steadily acted upon it—their sincere resolves, according to their own expression, miscarrying in the execution for want of unanimity. Experience had now added its testimony, that the only efficient means of touching the hearts of the savages was, not to insist, in the first instance, on such truths as the unity of God, the creation, and the fall—a method, which, though it appears in theory to be the most rational that can be adopted, proved, in effect, to be a bar to their conversion: but to proclaim to them the news of their Creator's assuming humanity, in order to redeem His fallen creatures; and His

purchasing and winning them with His own precious blood, and with His innocent suffering and dying. This spread and kindled like a fire from the Lord, softened their obdurate minds, illuminated their dark spirits, and infused a vital energy into their torpid hearts. The Brethren, therefore, resolved to know nothing among the Heathen, but Jesus Christ the Crucified; and to confine their future efforts to the simple narrative and profitable application of His meritorious incarnation, life, sufferings, and death. By their more frequent communication with Europe, they also shared in that increased clearness, which the Church at home had attained, respecting the all-sufficient merits of our Redeemer; and could, consequently, urge the doctrines of grace more freely and effectually upon the Greenlanders.

Return of Matthew Stach to Europe.

The Memoir thus reviews the Mission, and speaks of M. Stach's return from his first residence in Greenland:—

Whoever reads the History of Greenland with attention, cannot but be sensible that these Brethren were put to very severe trials of their faith, especially during the first six years of their abode there. They were persons of no more than common school education; and yet, before they could preach the Gospel to the Greenlanders, they had to make themselves masters of the language, which is one of the most difficult to learn. The small-pox, which threatened the destruction of the Greenland Nation, their own bodily sufferings from the severity of the climate, and, above all, the ridicule and contempt with which the Gospel was treated, and the dangers which they encountered in visiting the Heathen, were circumstances requiring no small degree of faith and confidence in our Almighty Saviour. Our late Brother Stach abounded particularly in faith and reliance upon God's Providence, protection, and support; and his conversation proved no small encouragement to the rest, when they were ready to sink under their burden. In 1740, he returned to Europe; and was present at the General Synod at Mariborn, where he gave a very

minute detail of all circumstances relating to the Greenland Mission. Feb. 4th. 1741, he married a Sister at Hernhaag, and went from thence to Geneva. He then visited our Congregations and Societies, in different parts of Germany—was ordained a Presbyterian of the Church of the Brethren in Marienborn, Dec. 18th—and,

the day following, set out on his return to Greenland. During his abode of three months in Copenhagen, he obtained from his Danish Majesty the redress of several grievances, and was confirmed by him as a Missionary to the Greenlanders.

(To be continued.)

Proceedings and Intelligence.

United Kingdom.

BRITISH & FOREIGN BIBLE SOCIETY. *Efficiency of Auxiliaries and Ladies' Associations.*

We extract some passages on this subject from Mr. Dudley's recent communications.

The *Taunton* Ladies' Association was established in 1818. It was the first Institution of the kind in the county; and has prosecuted its design with steady perseverance and unabated zeal. The 34 Districts into which it is divided are entrusted to about 49 Collectors, who have obtained no less than 2800 Subscribers, being in the proportion of one to every five inhabitants; and have already circulated 8100 Bibles and Testaments. The total amount collected is 696*l.* 5*s.* 7*d.* of which sum they have voted 150*l.* as a free contribution in aid of the funds of the Parent Society.

The *Bridgewater* Ladies' Association, established in 1819, has already distributed 479 Bibles and Testaments; and has collected 310*l.* 19*s.* 1*d.*, of which they have appropriated 50*l.* in aid of the Parent Institution.

The *Swansea* Auxiliary was the first Society established in the Principality of Wales. The number of copies of the Scriptures already distributed is 5964; and the amount collected 2360*l.* 16*s.* 5*d.*, of which sum a moiety has been appropriated in aid of the Parent Institution. A proposition to establish a Ladies' Bible Association for Swansea and its vicinity having been submitted, was received with unanimous approbation. The town and its immediate vicinity were divided into Twenty-one Districts, each of which was supplied with two Collectors.

The Auxiliary Society for *Carmarthen* has distributed, since its formation in 1812, upward of 5000 Bibles

and Testaments; and has collected 2367*l.* 8*s.* 1*d.*, of which a moiety has been contributed to the Parent Institution. The Ladies' Association, established at Carmarthen in 1821, has already distributed 692 Bibles and Testaments, and has collected 245*l.* 13*s.*

The distribution within thirteen years, of 75,697 Bibles and Testaments by the *Bristol* Auxiliary Society, may, to the casual observer, seem to have satisfied the local wants; but the fluctuating nature of the labouring population, especially in a commercial city, will require perpetual and vigilant attention. Of this fact, a striking evidence is afforded by the distribution of 4482 of the above number of copies within the last TWELVE MONTHS! Nor should it ever be forgotten, that every Bible Association is an integral portion of the British and Foreign Bible Society; and that millions of the human race, who are still destitute of the guide to heaven, must receive this blessing from England. A Ladies' Branch Society, with Six Associations, has been established; these Six Associations include the city and suburbs, and are subdivided into 181 Districts: upward of 150 Ladies have already engaged as Collectors.

The Report of the *Clydon* Association exhibited a striking evidence, that, by strict adherence to system, a Bible Association may proceed for seven years, not only without a symptom of decay, but with increasing energy and success. The income of the last year considerably exceeds that of the first; and is nearly one-fourth greater than the average receipts of the preceding six years. The total amount collected by this Association is 990*l.* 7*s.* 5*d.*, of which they have voted 254*l.* 2*s.* to the Parent Society, whose claims are recognised and appreciated as they deserve. More than 2000 copies of the Scriptures have been

distributed by this Association. Under a conviction that the benevolent design of this Society would be materially promoted, in some part of the district, by the formation of a Ladies' Committee in aid of the existing Association, it was unanimously resolved, that they should be invited to associate for this purpose: I had the satisfaction of meeting a numerous company of Ladies, nearly 50 of whom were formed into a Committee.

In the New Church of the Holy Trinity at *Kingswood*, a Branch Bible Society was established. It was calculated that 1200 persons were present. The body of this singularly neat and commodious Church was filled principally by coal-miners, many of whom had actually worked for several hours during the preceding night in order to attend the Meeting. May they be enabled to dig, from the exhaustless mine of the Divine Word, those enduring riches which will never perish!

CHRISTIAN KNOWLEDGE SOCIETY.

In our last Number, p. 249, we gave an outline of the Valedictory Address of the Bishop of Bristol to the Bishop of Calcutta, and of his Lordship's Reply. We shall now extract the chief parts of both these documents.

Valedictory Address to the Bishop of Calcutta.

After some introductory remarks on the magnitude of the object before the Society, and the favourable prospects in India, the Bishop thus addresses Bishop Heber:—

My Lord—The Society for Promoting Christian Knowledge desire to offer to your Lordship their sincere congratulations upon your elevation to the Episcopal See of Calcutta.

They derive from your appointment to this high office the certain assurance, that all the advantages, which they have anticipated from the formation of a Church Establishment in India, will be realized; and that the various plans for the diffusion of true Religion among its inhabitants, which have been so wisely laid and so auspiciously commenced by your lamented Predecessor, will, under your superintendence and controul, advance with a steady and uninterrupted progress. They ground this assurance upon the rare union of intellectual and

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moral qualities, which combine to form your character. They ground it upon the steadfastness of purpose, with which, from the period of your admission into the Ministry, you have exclusively dedicated your time and talents to the peculiar studies of your sacred profession; abandoning that human learning, in which you had already shewn that you were capable of attaining the highest excellence, and renouncing the certain prospect of literary fame. But, above all, they ground this assurance upon the signal proof of self-devotion, which you have given by your acceptance of the Episcopal Office. With respect to any other individual, who had been placed at the head of the Church Establishment in India, a suspicion might have been entertained that some worldly desire, some feeling of ambition, mingled itself with the motives by which he was actuated; but, in your case, such a suspicion would be destitute even of the semblance of truth: every enjoyment, which a well-regulated mind can derive from the possession of wealth, was placed within your reach: every avenue to professional distinction and dignity, if they had been the objects of your solicitude, lay open before you. What then was the motive which could incline you to quit your native land?—to exchange the delights of home for a tedious voyage to distant regions?—to separate yourself from the friends, with whom you had conversed from your earliest years? What, but an ardent wish to become the instrument of good to others—a holy zeal in your Master's service—a firm persuasion, that it was your bounden duty to submit yourself unreservedly to His disposal; to shrink from no labour, which He might impose; to count no sacrifice hard, which he might require?

Of the benefits, which will arise to the Indian Church from a spirit of self-devotion so pure and so disinterested, the Society feel, that it is impossible to form an exaggerated estimate.

Nor has this act of self-devotion been the result of sudden impulse: it has been performed after serious reflection, and with an accurate knowledge of the difficulties by which your path will be obstructed. You have not engaged in this holy warfare without previously counting the cost. So deeply were you impressed with the responsibility which must attach to the Episcopal Office in

India, that you hesitated to accept it. But, upon maturer deliberation, you felt that a call was made upon you—a call, to disobey which would argue a culpable distrust of the protection of Him who made it. You assured yourself, that the requisite strength would be supplied by the same Almighty Power, which imposed the burthen. Among the circumstances which have attended your recent appointment, the Society dwell upon this with peculiar satisfaction; inasmuch as it forms a striking feature of resemblance between your Lordship and your lamented Predecessor; who, like you, originally felt, and, like you, subsequently overcame, a reluctance to undertake the administration of the Indian Diocese.

Before that accomplished Prelate quitted his native shores, which he was, alas! destined never to revisit, this Society, in a Valedictory Address, entreated him to honour with his countenance and protection their exertions for the propagation and maintenance of the Christian Religion in the East. They stated their exertions to consist, in sending out Missionaries—in procuring Translations, into the Dialects of Hindostan, of the Scriptures and the Liturgy of our Church, and distributing them throughout the country—and in encouraging the Erection of Schools, for the Instruction of Children, as well of Europeans as of Natives. They further invited his attention to the formation of Institutions in imitation of the Diocesan and District Committees, which had about that period been established in different parts of England and Wales.

In the Designs recommended to his notice by the Society, your lamented Predecessor was pleased to promise his cordial co-operation. Under his fostering care, Committees were formed in the three Presidencies and in Ceylon, from the labours of which the most beneficial results have arisen. The limits, which the Society must prescribe to themselves in the present Address, will not allow them to enter into a minute detail of their results; yet they cannot deny themselves the gratification of particularly referring to the re-establishment of the Vepery Mission Press, through the interposition of the Madras Committee; a measure fraught with the most important benefits to the cause of the Gospel, since it supplies the

means of diffusing through the whole of Southern India the Word of knowledge and of life.

The same countenance, with which your Predecessor honoured their past labours, the Society now entreat your Lordship to bestow upon their future exertions. The nature of the objects to which those exertions are directed will, we are assured, of itself constitute, in your estimation, a title sufficient to your support. Yet we cannot but indulge the hope, that you will be induced to regard them with an eye of especial favour, by the consideration that they proceed from the Society for Promoting Christian Knowledge. Though you have been precluded, by the distance of your residence from the Metropolis, and by more pressing avocations, from attending the Meetings and taking an active part in the business of the Society, still ample proofs have not been wanting of your friendly disposition toward them. Your name has long been enrolled in the list of their Members; and they feel both pleasure and gratitude, when they reflect, that you condescended to close your ministerial labours in this country by a Discourse delivered at their request, and, if they may be allowed to use the expression, in their service.

It now only remains to assure your Lordship, if such an assurance is indeed necessary, that, in quitting your native land, you bear with you the esteem and the regret of the Society. Though removed to a distant quarter of the globe, you will still be present to our thoughts. Every event, which befalls you, will be to us a subject of the liveliest interest: and, with our prayers for the success of your public labours, we shall mingle our petitions for your personal safety and welfare; humbly beseeching the Giver of all good gifts, that He will be pleased to shower His choicest earthly blessings on your head, till He shall at length call you, in the fulness of age and honour, to receive that eternal reward, which He has reserved, in His heavenly kingdom, for those who are the instruments of *turning many unto righteousness*.

Reply of the Bishop of Calcutta.

In reference to himself and the difficulties of his undertaking, the Bishop says—

I cannot forget, that it was this So-

ciety which administered to the wants and directed the energies of the first Protestant Missionaries to Hindostan; that, under its auspices, at a later period, Swartz, and Gerickè, and Kohlhoff, went forth to sow the seeds of light and happiness in that benighted country; and that, still more recently, within these sacred walls (for SACRED I will venture to call them, when I consider the purposes to which they are devoted, and the prayers by which they are hallowed) Bishop Middleton bade adieu to that country which he loved, and to that Church of which he was one of the brightest ornaments. With such examples of learning and holiness around me, with such models of Christian Zeal before me, I may well be acquitted of assumed humility, when I profess a deep and painful sense of my own insufficiency.

His Lordship speaks of his future course as

—that awful and overpowering enterprise, which (if I know my own heart) I can truly say, I undertake not in my own strength, but in an humble reliance on the prayers and counsels of the good and the wise, and on that assistance, above all, which, whosoever seeks it faithfully, shall never fail of receiving.

On the encouragement afforded by the progress of the Society's Missions, the Bishop thus speaks—

Nor, my Lord Archbishop, will I seek to dissemble my conviction, that, slow as the growth of truth must be in a soil so strange and hitherto so spiritually barren, distant as the period may be when any very considerable proportion of the Natives of India shall lift up their hands to the Lord of Hosts, yet, in the degree of progress which has been made, enough of promise is given to remove all dependency as to the eventual issue of our labours. When we recollect, that one hundred years have scarcely passed away, since the first Missionaries of this Society essayed, under every imaginable circumstance of difficulty and discouragement, to plant their grain of mustard-seed in the Carnatic—when we look back to those Apostolic Men, with few resources save what this Society supplied to them; without ENCOURAGEMENT, without SUPPORT; compelled to commit themselves, not to the casual HOSPITALITY, but to the systematic and bigoted INHOSPITA-

LITY of the Natives; seated in the street, because no house would receive them; acquiring a new and difficult language, at the doors of the schools, from the children tracing their letters on the sand—can we refrain, not only from admiring the faith and patience of those eminent Saints, but from comparing their situation with the port which Christianity now assumes in the East, and indulging the hope, that, one century more, and the thousands of converts, which our Missionaries already number, may be extended into a mighty multitude, who will look back with gratitude to this Society, as the first dispenser of those sacred truths which will then be their guide and their consolation?

In allusion to the manner in which the Bishop of Bristol had spoken of him, the Bishop of Calcutta observes—

There is no man who knows better than myself—and this, my Lord, is no time for dissembling—how little these praises are deserved. Yet even these praises, by God's grace, I would hope may not be useless to me. They may teach me what manner of man the Society for Promoting Christian Knowledge desires as her agent and correspondent in India: they may teach me what manner of man a Bishop of Calcutta ought to be—what manner of man Bishop Middleton was—and what manner of man, though at an humble distance, I must endeavour, by God's help, to become.

I can only conclude by expressing, so far as words can express, to your Grace, to the distinguished Prelates around you, and to the Society for Promoting Christian Knowledge in general, my gratitude for the private and personal, as well as public kindness and countenance, with which you have honoured me—my gratitude, and that of the Indian Church, for the splendid bounty, of which you have made me the dispenser—my gratitude for the patience and indulgence with which you have now heard me—my gratitude, above all, for those prayers, which you have promised to offer up on my behalf to the Throne of Grace and Mercy. Accept, in return, the blessing of a grateful heart: accept the settled purpose of my mind to devote, what little talent I possess, to the great Cause in which all our hearts are en-

aged; and for which it is not our duty only, but our illustrious privilege, to labour.

Besides His Grace the Archbishop of Canterbury, who was in the Chair, and the Bishops of Bristol and Calcutta, there were present, on this occasion, the Archbishop of Dublin, the Bishops of London, St. David's, Chester, and Llandaff, Lords Kenyon and Lilford, the Dean of Carlisle, Sir T. Dyke Acland, Bart., Sir Robert Harry Inglis, Bart., the Archdeacons of London, St. Alban's, Colchester, Stafford, Cleveland, and Northampton, the Hon. and Rev. the Master of Magdalen College, Cambridge, and a large assemblage of other Members of the Society.

**SOCIETY FOR THE CONVERSION OF
WEST-INDIA SLAVES.**

State of the Society.

THE following Circular has lately appeared:—

This Society, which derives its existence from the charitable donation of the Hon. Robert Boyle, and was incorporated at the instance of the Right Reverend Beilby Porteus, D. D., late Bishop of London, has pleasure in announcing its very satisfactory progress toward the attainment of its truly important objects; and the removal, in a great degree, of the difficulties, which, in the year 1803, induced it to suspend for a time the collection of those contributions which it is authorized by its Charter to receive from the public.

The principal of those difficulties, viz. that of engaging Clergymen of the Established Church, well qualified in all respects to co-operate with the Clergy of the Islands in the Conversion and Religious Instruction of the Negroes, is now considerably lessened; while, on the other hand, the application for such assistance from the Authorities, Proprietors, and Inhabitants in the Colonies, much exceed the means which the Funds of the Society (though not inconsiderable, and managed with the greatest economy) can supply.

Under these circumstances, the Society feel it a duty again to afford to all who are anxious for the good of their fellow-creatures, or interested in the

prosperity of the Colonies, an opportunity of exercising their benevolence, by contributing to the Funds of the Society: and they have the satisfaction of stating, that liberal contributions have been already offered by persons of the highest distinction both in Church and State, as well as by several of the most considerable Proprietors in the West-India Islands.

The Society was incorporated in 1794. Its object is the Conversion and Religious Instruction of the Negro Slaves in the British West-India Islands.

President,

Right Hon. and Right Rev. the Lord Bishop of London.

Vice-Presidents,

Right Hon. Robert Peel.

Right Rev. the Lord Bishop of Llandaff.

Very Rev. the Dean of Westminster.

Right Hon. the Lord Mayor.

Treasurer,

Thomas Porteus, Esq.

Secretary,

Jonathan Tyers Barrett, D. D.

Subscribers of Two Guineas per annum, and Benefactors of Twenty Pounds, become Honorary Members of the Society.

The business of the Society is transacted at No. 14, Duke Street, Westminster.

CHURCH MISSIONARY SOCIETY.

Distressing Intelligence from Sierra Leone.

MOST of our Readers will have probably learned, from the Public Papers, that a heavy affliction has befallen the Colony of Sierra Leone, in a fatal Fever which has carried off many of the Europeans. The Society, in the loss of its Missionaries and Friends, has very severely suffered. Never did the Committee receive such an accumulation of heavy tidings, as came, this last month, in quick succession, in the course of a few days. Not only have both the Chaplains of the Colony been removed from their labours, but three of the Labourers in immediate connection with the Society

have departed this life: two of these three, Mr. James Bunyer and the Rev. W. H. Schemel, had but just entered on their work. The report of the other death which we have the pain to record—that of the Rev. W. Johnson—will be heard with that deep regret which accompanies the departure of well-known and long-tried friends.

All these Christian Labourers have left Widows. Mrs. Johnson, in England, was anxiously waiting the arrival of her Husband, whose chief object in his visit to this country was once more to see her in this world. Mrs. Flood arrived in the vessel in which her Husband died. Mrs. Palmer, Mrs. Schemel, and Mrs. Bunyer, are, at present, in Africa.

This distressing intelligence is not, however, without some alleviation. The Mission, which has been thus afflicted, is still greatly blessed of God: its Converts continue to multiply in number and to grow in grace; and one and another of them is added, with the best-grounded hope of usefulness, to the body of Native Teachers. It is obvious, that it is on this class of Labourers, under the blessing of God, that the extension of Christianity in Africa must chiefly depend. The destructive influence of the tropical climates of this continent on the health and lives of Europeans, renders the preparation and increase of competent Native Instructors a point of first importance with the Societies which are aiming to benefit Africa. The Committee cannot, therefore, but feel thankful, in the midst of the trials of the Mission, that these Labourers continue to multiply.

But the work which has been begun, and has received such a blessing from God, must be maintained. The Committee feel this Dispensation of Providence a loud call on them to mature, as speedily as possible, the system of Missionary Preparation which they have in hand, that

well-instructed Labourers may be ready to take the field: and they cannot but hope that the Members of the Society will feel it their duty to assist this object, both by their liberal contributions and their earnest prayers.

The Committee have thought it right, on this solemn occasion, to put on record their feelings, which they have done in the following Minute and Resolution:—

At a Meeting of the Committee of the Church Missionary Society, held on Monday the 14th of July, 1823, the Secretary stated that he had very afflicting intelligence to report from Sierra Leone, not less than Five persons connected with the Society having been removed from their labours between the 20th of April and the 8th of May, among whom was their excellent friend, the Rev. W. Johnson. On *Sunday*, April the 20th, Mr. James Bunyer, Schoolmaster in Freetown, died about One o'clock in the morning, after a short illness, and was buried the same evening—*Friday*, the 25th, the Rev. W. H. Schemel died, after several weeks decline—*Saturday*, the 26th, the remains of Mr. Schemel were committed to the grave: on the same day, the Rev. W. Johnson sailed for England, apparently in perfect health—*Tuesday*, the 29th, Mr. Johnson was taken ill—*Saturday*, May the 3d, the Rev. S. Flood, First Colonial Chaplain, sailed for England, somewhat indisposed at the time; and on the same day the Rev. W. Johnson died at sea—*Sunday*, the 4th, the Rev. H. Palmer, Second Colonial Chaplain, preached in the morning at Freetown, and administered the Lord's Supper; but was taken ill in the afternoon, and was carried up to Regent's Town—*Tuesday*, the 6th, the Rev. S. Flood died at sea—*Wednesday*, the 8th, the Rev. H. Palmer died at Regent's Town.

Resolved, that, while the Committee record with grief and regret the death of these valuable friends and labourers of the Society, and sympathize with their afflicted widows and relatives in their bereavements, they desire to bow with submission to the Divine Will; and to urge on all the Members of the Society the duty of special prayer to Almighty God, that He would sanctify to all concerned this trying Dispensation of His Providence—would take the African Missionaries and Converts under His gracious protection—and would render efficient, by the influence of the Holy Spirit, the endeavours of the Society to supply faithful Labourers in the Mission, and especially to prepare Native Teachers who may be the means in His

band of perpetuating and extending in Africa the saving knowledge of Christ.

This distressing intelligence soon became known to many of the Society's friends. One of them, in connection with a principal County Association, among the chief members of which Mr. Johnson was well known, expresses to the Secretary sentiments on his death, which will be felt wherever his character and labours are duly appreciated:—

How deeply are we all affected at the account of Mr. Johnson's death! Such another loss could scarcely have been laid upon us. I feel for his poor children in Africa, for you, and for our common hope.

Still how very much remains to comfort us! Mr. Johnson's work has evidently the stamp of God upon it. It is so firmly established, that no human opposition can overthrow it. He has been enabled to raise up many who will enter into his labours. But, above all, the spirit of prayer will be so deeply and increasingly excited, both for his Congregation and the Mission, that we cannot doubt, but that He, who has thus cast us down, will work even a greater blessing by the death of Mr. Johnson, than his life would have been to us. May we be enabled to exercise Faith in His Mercy!

In our city, where he was known, his death will be greatly deplored. We shall have, this evening, a Special Meeting, in which one object will be to seek a double blessing on the work of Missions; and I trust that we shall all feel, in consequence of this bereavement, both encouraged to come with more boldness to the Throne of Grace, and stimulated in our own exertions.

We trust that these feelings will be very widely awakened by the sad events which we have recorded.

Fuller details on this afflicting subject will be found under the head of Sierra Leone, in a subsequent part of this Number.

PROCEEDINGS OF ASSOCIATIONS.

Eighth Anniversary of the Clerkenwell.

The Annual Meeting was held in St. James's Chapel, Pentonville, on Monday the 23d of June; the Rev. Thomas Shepard, Minister of the Parish, in the Chair.

Movers and Secondors.

The Assistant Secretary of the Society, and Mr.

J. Burt—Rev. David Ruell, and Mr. J. Aspin—Rev. T. Mortimer, and Rev. Solomon Pigott—Rev. T. Webster, and Mr. J. Burt—and Mr. R. Smart, and Rev. D. Ruell.

Tenth Anniversary of the Norfolk and Norwich.

Sermons were preached, on Sunday, June the 29th—at St. Lawrence's, Norwich, in the morning, and at Carleton Rode, in the evening, by the Rev. T. S. Grimshaw—and at Loddon and St. Edmund's, Norwich, by the Rev. G. Hodson.

A Meeting of the Contributors was held on Monday Evening, at *Wymondham*, at which Mr. Hodson attended; and another Meeting, the same evening, at *Carleton Rode*, at which Mr. Grimshaw attended.

Sermons were preached, on Tuesday Evening, at St. Augustine's and St. Michael's at Plea, by the Assistant Secretary and Mr. Grimshaw; and at St. Lawrence's, on Thursday Evening, by the Rev. G. Hodson.

The Annual Meeting was held in St. Andrew's Hall, on Wednesday July the 2d; G. S. Kett, Esq., in the chair.

Movers and Secondors.

Rev. Francis Cunningham, and the Assistant Secretary—Rev. H. Girdlestone, and Rev. T. S. Grimshaw—Rev. G. Glover, and Rev. H. Tacy—Rev. C. D. Brereton, and Rev. G. Hodson—and the Venerable the Archdeacon, and the Rev. Frederick Bevan.

A Meeting was held in the evening of that day, in the same place, designed chiefly for the Contributors to the Association from among the Labouring Orders, the Rev. John Cubitt in the Chair; and was addressed by the Rev. Messrs. Brereton, Bickersteth, Hodson, Cunningham, Grimshaw, and Tacy, and by John Joseph Gurney, Esq.

About 120l., including Donations, was collected.

Formation of the Lynn and West-Norfolk Branch.

On Sunday, the 29th of June, Sermons were preached, at St. Margaret's Church, and St. Nicholas' Chapel, Lynn, by the Rev. James Scholefield and the Assistant Secretary. On the following day, a Meeting was held in the Town Hall, the Rev. Robert Hankinson in the Chair. The Rev. S. Allen, the Minister of Lynn, attended and addressed the Meeting; and a very delightful spirit prevailed among those assembled. Including Donations, about £70 was contributed.

Movers and Secondors.

Rev. E. Edwards, and the Assistant Secretary—

Rev. C. D. Brereton, and Rev. G. Barnes—Rev. H. Jowett, and Rev. R. E. Hankinson—and Rev. James Scholesfield, and Rev. Mr. Raven.

President,

Lord W. Bentinck.

Treasurer,

Daniel Gurney, Esq.

Secretaries,

Rev. E. Edwards and Dr. Whiting.

An Association had been in operation for some years at Lynn, but had not been regularly formed.

First Anniversary of the Blackheath.

The Meeting was held, in the Large Room at the Green Man, on Saturday the 5th of July, the Right Hon. Lord Bexley in the Chair.

Movers and Seconders.

The Assistant Secretary, and Rev. E. Selwyn—Rev. W. Terrot, and Rev. T. Mortimer—Rev. T. Dale, and H. Wardell, Esq.—John Cator, Esq. and E. Sater, Esq.—and Sir John Webb, and W. Jenney, Esq.

Formation of the Shoreditch Ladies' Association.

A Meeting was held, on Friday Evening the 8th of July, in the Parochial School Room of St. Leonard's Shoreditch, for the purpose of forming a Ladies' Association in aid of the North-East London Association. The Rev. T. Mortimer, Lecturer of St. Leonard's, was in the Chair. The Meeting was addressed by the Chairman, by the Assistant Secretary of the Society, by the Rev. W. Evanson, and by John Ballance, Esq. A Committee of Twenty-three Ladies was appointed.

Treasurer,

Mrs. Mortimer.

Secretaries.

Miss Winkworth and Miss Gregory.

NEWFOUNDLAND EDUCATION SOCIETY.

Formation and Object of the Society.

At a Meeting, held on the 30th of June, at the London Coffee House, John Wells, Esq. M. P. in the Chair, a Society was formed for promoting the Education and Improvement of the Poor in the Island of Newfoundland.

Movers and Seconders.

John Dent, Esq. M. P., and G. R. Robinson, Esq.—Joseph Butterworth, Esq. M. P. and Lieut. Vicars, R. E.—John Bacon, Esq. and W. H. Trant, Esq.—Rev. C. Neville, and Rev. David Ruell—and Rev. H. Budd, and Richard Eaton, Esq.

Vice-Patron,

Right Hon. the Earl of Liverpool.

President,

Right Hon. Earl Bathurst.

Treasurer,

John Wells, Esq. M. P.

Secretaries,

G. R. Robinson, Esq. S. Codner, Esq.

Twenty-four Noblemen and Gentlemen have been appointed Vice-Presidents.

This Society owes its formation to the unwearied exertions of Samuel Codner, Esq. of Teignmouth, who has been long connected with Newfoundland; and has, in frequent visits, witnessed, with grief, the ignorant and degraded state of the lower orders.

Necessity for this Institution.

From an Address to the Meeting by Francis Forbes, Esq. late Chief Justice of Newfoundland, we shall extract some passages which will shew the importance of establishing a Society of this nature:—

A remarkable want of information prevailed with respect to the Aborigines of Newfoundland. Of these people, there had been only two taken alive, in the remembrance of the oldest settlers. He had the good fortune to see one of these two. He was prepared, by previous accounts, to expect beings of superior savageness and ferocity: on the contrary, he found qualities in this Indian which excited the greatest surprise: there was a delicacy and propriety of deportment which could not well be exceeded; and he found a very sufficient reason, as he thought, for this phenomenon, on discovering that the Indians of the Colony had never been supplied by Europeans with spirits or gunpowder.

This Colony was the oldest possession of the British Crown; and had always been a source of wealth, and, as a nursery for hardy seamen, a main cause of the national prosperity. The population was about 70,000. For this whole population there were but 16 Schools—one School to between 4000 and 5000 inhabitants.

Having traced the causes of the distress which the Labouring Orders had frequently suffered, Mr. Forbes added—

Eleemosynary grants could never be of any great advantage in supporting a whole people. It was of much more consequence to give them wholesome Moral Institutions, and especially Schools. He felt sure that the object could not fail. They were happy in

laying the foundation of this Institution. These acts were among the genuine triumphs of the nation: these were not triumphs for a day: they would outlive the lustre of even our national glory, and would cause numbers yet unborn to bless the British Name.

Continent.

FRANCE.

PARIS BIBLE SOCIETY.

State and Progress of the Society.

At the Fourth Anniversary of this Society, held on the 16th of April, the Marquis de Jaucourt, the President, gave the following view of the success and the prospects of the Society:—

From every quarter, we declare it with joy, the voice of the friends of the Gospel responds to ours: the number of our Auxiliaries increases: several are already surrounded with Branches and Associations: even the less-favoured classes with regard to wealth, are eager to bring their hard-earned offerings at the end of every week. We are, indeed, still very far from being able to compare our progress to that of other Societies, which have been longer established than ours, particularly in countries where the Governments have openly declared themselves favourable to Biblical Labours: yet we have just cause for thanksgivings to the Providence of God, for having brought us to the point at which we are now arrived.

We reckon confidently on future progress; for it is impossible that our brethren in the faith should hesitate to take their share in a work so perfectly conformable to their principles: it is impossible for friends of order and of religion to refuse it their approbation, whatever may otherwise be the differences in their opinion.

We shall still be obliged to have recourse to foreign presses, in order to procure the Holy Scriptures in that variety of languages, sizes, and types, which we find necessary for the supply of the wants of all our brethren. But we are happy in being able to announce that, in future, our supplies will chiefly be furnished by the presses of France: already, three editions of the Bible, published at Toulouse, at Montauban,

and at Paris, two stereotype editions of the New Testament published at Paris, and another published at Montbéliard, furnish us with a considerable quantity of copies of the Holy Scriptures.

To put into the hands of all our families that Book, which commands every Christian to fear God and to honour the King, to submit himself to every ordinance of man for the Lord's sake—that Holy Book, I say, the basis of all order, of every virtue, of all true happiness—is not this rendering to public and domestic morality, to the State, and to its families, yea, to the Church itself, a service which can neither be disputed nor misconstrued?

It appeared from the Report, that the following number of copies had been issued during the year:—

	Bibles.	Tests.
Gratuitously	686	689
At reduced prices . .	397	133
At the stated prices	3544	4374
Total .	4627	5196

In reference to Auxiliaries and Associations, the Report stated—

On the 31st of March, 1822, there existed 23 Auxiliaries, 21 Branch Societies, and 12 Associations: since then, 7 Auxiliaries, 4 Branches, and 37 Associations, have been added—making an increase of 48, during the past year, and the total of Bible Institutions now HUNDRED AND FOUR. Besides these, one Consistorial Society, six Auxiliaries, and three Branch Societies, are forming.

The Hon. and Rev. Gerard Noel addressed to the Meeting, in the French Language, a Speech which powerfully impressed the whole assembly. In an Address by Count Verhuell, Vice-Admiral of France, that Nobleman thus referred to the sentiments which had been delivered by Mr. Noel:—

The union of two nations so long separated by war, but who unite at present in furtherance of pious and benevolent institutions, exhibits to the world one of the most beautiful spectacles; and proves that it is not in the power of man to break those bonds, which render the body of Christians but one family. After a long military career, during which my duty imposed upon me frequently the necessity of

fighting the English, I am happy, at length, to fulfil the duties of a Christian; and to unite my exertions to yours, Sir, for the good of all men, by disseminating on earth the knowledge of the Divine Word.

RUSSIA.

Restrictions on the Baptism of the Heathen.

IN a late Number of the Periodical Accounts of the Missions of the United Brethren, the following Notice appears under date of Feb. 26th—

In answer to many inquiries respecting a report lately spread by the public papers, that the Emperor Alexander had prohibited the preaching of the Gospel by the Missionaries of the Brethren's Church among the Calmucs, we are enabled to give the following explanation:—

The Brethren at Sarepta had applied to the Russian Government, for permission to carry on the work of the Mission among the Heathen in the Russian Dominions, in the manner usual among the Brethren; and to instruct, baptize, and collect Congregations of those who should believe in Christ. This has been refused, on the ground of an old existing Law, that no Heathen, under Russian sway, shall be converted to Christianity and baptized, but by the Russian Greek Clergy. The Emperor himself has not the power to alter any part of the Ecclesiastical Laws; and thus, with all good-will toward the Brethren and their Missions, he cannot interfere. But particular leave has been given to preach and distribute the Holy Scriptures among the Calmucs: Prince Galitzin transmitted six Letters to the Calmuc Princes, to direct them to suffer it to be done without interruption. The labours of the Brethren's Missionaries, as well as of those of the Scottish Church, are now confined to these objects; but the Brethren at Sarepta are greatly perplexed to know how to care for the small congregation of Calmucs, who, with Sodnom, has taken refuge with them: they are twenty-two in number, and some of them appear truly converted to God. Under these circumstances, we can do nothing but patiently wait to see, by what means the Lord will remove the difficulties which

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now appear to obstruct the spread of His Gospel.

From some remarks on the above Notice, printed in a recent Number of the Scottish Missionary Register, it appears that the restriction in question does not, in fact, extend to the Missions of the Scottish Society. We extract these remarks:—

It appears that the Brethren at Sarepta, having lately applied to the Russian Government, for privileges to carry forward with effect their Missionary Undertakings in that country, met with a refusal. This refusal, however, does not interfere with the privileges which were granted to the Scottish Missionaries at Karass, many years ago; and which are understood to be of a more full and liberal character, than those which have been bestowed on any other body of foreigners settled in the Russian Empire.

The clauses which refer to the reception of members into church fellowship, are as follows:—

10. Every Cabardian, Circassian, or other Mahomedan or Heathen who is not a Slave, shall have liberty to embrace the religion of the Colony, and become a member of it with the consent of the Committee.

11. Every Cabardian, Circassian, Tartar, or Heathen Slave, shall have liberty to embrace the religion of the Colony, and become a member of it, on paying to his owner the sum required, with the consent of the Committee.

Possessed of such rights, the Committee have only cause for regret, that it has not been in their power to exercise them more frequently. The Sultan Kategerry was baptized at Karass; and such of the ransomed Tartars, as from time to time have been thought in a state suitable for the reception of Christian Baptism, have had that ordinance administered to them at this Station: and it is devoutly to be wished, that, through the blessing of God resting on the preaching of the Gospel, multitudes may soon embrace the Christian Faith, and be admitted members of the Christian Church at Karass.

Another privilege, PECULIAR to the Society's establishment at Karass, is, the power of giving passports to its members, to settle in other parts of the Russian Empire. It is under the right which this privilege confers upon them, and with the immediate sanction of the Russian Government, that the Missionaries at the other Stations of the

Society in Russia are prosecuting their labours; and, assuredly, with one exception, where the Committee had unfortunately afforded an obvious cause for interference, the Missionaries, instead of being obstructed in their duties by the Russian Government, have hitherto enjoyed every facility for the prosecution of their labours.

At the same time, it must be acknowledged, that the circumstance of the old Law, noticed in the Periodical Accounts, having been brought into light in the present day, has not been viewed without uneasiness by the Committee: not that they are under any apprehensions that the privileges of the Society at Karsass will be infringed; but lest it should be made use of, at some future period, to obstruct the operations of its Missionaries at the other Stations. They are, at present, in correspondence with the Russian Government on the subject; and they shall be happy if the matter is brought to a satisfactory issue.

Western Africa.

Sierra Leone.

CHURCH MISSIONARY SOCIETY.

We have already stated the substance of the afflicting intelligence lately received by the Society from its Mission in Africa. We shall now enter into further particulars on this melancholy subject; and shall give a general view of the Mission, with a digest of the chief part of the information received up to the latest period, relative to the state and progress of the Settlement which has been deprived of its beloved Minister.

Number of Communicants and Scholars.

An estimate may be formed of the general state and progress of the Mission, from the number of its Native Communicants and Scholars.

The Communicants, by the last returns, including those admitted on Easter Sunday, were as follows:—

Bathurst, 27—Charlotte, 8—Gloucester, 127—Kent, 17—Kissey, 25—Leopold, 5—Regent, 450—Waterloo, 16—Wilberforce, 5. Total, 680.

The Scholars were as follows:—

Freetown, 501—Bathurst, 176—Charlotte, 251—Gloucester, 415—Kent, 246—Kissey, 250—Leopold, 314—Regent, 1052—Christian Institution Students, 27—Waterloo, 291. Total, 3523.

Third Anniversary of the Church Missionary Association.

A Sermon was preached, on this occasion, at St. Patrick's Church, Kissey, on the 8th of January, by the Rev. S. Flood, from Psalm lxxii. 8.

At the Annual Meeting, held immediately afterward, the Hon. Edward Fitzgerald, Chief Justice of the Colony and Vice-President of the Association, was called to the Chair.

The following List of Contributions affords a gratifying proof of the increasing interest in the objects of the Society:—

	1822.			Total.		
	L.	s.	d.	L.	s.	d.
Friends in the Colony . . .	130	7	6	223	17	11
Liberated Africans—						
Bathurst	1	5	34	1	5	54
Charlotte	9	6	3	22	0	10
Freetown Schools				1	7	0
Gloucester	14	13	04	50	12	54
Hastings	8	10	0	8	10	0
Kent	8	0	0	7	13	11
Kissey	8	2	3	8	2	3
Leopold	10	1	6	24	16	3
Regent	74	14	104	260	10	74
Waterloo	3	10	0	7	0	0
Wellington	10	3	0	10	3	0
Annual Meeting	5	9	104	10	0	0
Total	281	5	3	636	1	04

The Contributions of 1821 were 1774 18s. 4d.

Mr. Johnson, who was Secretary to the Association, writes—

It was very gratifying to receive, without being called for, a collection from Hastings and Wellington—Stations which are not supplied by our Society, but only visited occasionally.

Movers and Secondors.

Rev. John Huddleston, and John M'Cormack, Esq.—Rev. W. Johnson, and Mr. Philip Vaughan—Mr. Chris. Taylor, and Mr. Robert Beckley—Rev. G. K. Nylander, and Frederick Sawyer, Esq.—Mr. James Norman, and David Noah—Dr. Barry, and the Hon. Joseph Reffell, Member of Council—Captain Nosworthy, and T. Cole, Esq.—Edward Gregory, Esq., and Stephen Gabiddon, Esq.—Mr. T. Davey, and Mr. James Lisk—and the Hon. T. Stuart Buckle, Member of Council, and Mr. T. M'Foy.

Appointments of Labourers to different Stations.

It will be seen, by a reference to the various Settlements noticed in

the last Survey, that most of them were greatly in want of assistance.

On the arrival of the *Lively* at the beginning of December, a Special Meeting was held, at which Mr. and Mrs. Vaughan were appointed to the Freetown Schools—Mr. and Mrs. Lisk to Waterloo, to assist Mr. Wilhelm—and Mr. and Mrs. Metzger to remain at Regent till the Rains should be past, and then to proceed to the Plantains.

At the Quarterly Meeting which took place at Christmas, two additional Native Labourers were received into the service of the Society—George Thomas, for Kissey; and William Bickersteth, to assist at Regent.

In the beginning of January, the arrival of the *Esther* led to further arrangements. At a Special Meeting on the occasion, Mr. and Mrs. Metzger were appointed to Wilberforce, Mr. and Mrs. Schemel to Bathurst, Mr. and Mrs. Bunyer to the Freetown Schools, Mr. and Mrs. Gerber for a few months to Kissey, and Mr. Beckauer, after a residence of some time at Regent, to proceed to York. John Sandy, Native Teacher, was stationed at Wellington.

At the Lady Day Quarterly Meeting, the illness of Mr. Schemel led to the appointment of Mr. and Mrs. Gerber to Bathurst: and Mark Joseph Tamba, of Gloucester, was admitted among the Native Teachers.

Sickness and Deaths of Labourers.

The arrangement which has been just stated was further disturbed, by the afflictions which befel the Mission.

Besides the Five Labourers whose deaths we before mentioned, the following persons connected with the Society fell sick, some of them dangerously; but, at the latest dates in May, they were recovered or in a convalescent state:—

Rev. J. G. Wilhelm, Rev. C. W. Beckauer, Mr. Taylor, Mr. and Mrs.

Davey, William Tamba, David Noah, Mrs. Palmer, Mrs. Düring, and Mrs. Beckley.

Several Children belonging to the Society had been carried off—the infant Daughter of Mr. and Mrs. Norman, at Regent, on the 16th of March; and the Son of Mr. and Mrs. Düring, at Gloucester, between two and three years of age, on the 3d of April.

Some extracts from the Letters of the Society's friends will shew the progress of sickness in the Colony:—

Mr. Nyländer writes, on the 18th of April—

Many Europeans and Africans have suffered much by sickness, through this Dry Season, and several have been buried, which is not very common at this time of the year. None of us Missionaries can complain of any serious illness, though some have suffered: we have, upon the whole, been able to attend our Prayer and Quarterly Meetings, which afford great blessings to us all.

On the 21st, Mr. Düring says—

The season is very sickly. Most of our friends have been visited with sickness; and when I look forward to the full setting-in of the Rains, I almost tremble: but I pray that our God may preserve us, and that my fears may be groundless.

But the malignant fever which soon became so fatal was now beginning its ravages. Mr. Flood wrote on the 24th—

This has been an exceedingly sickly and alarming Dry Season to those who have not made God their refuge: yea, it has almost staggered the faith of the stoutest Christian.

Seven or Eight Europeans have gone off in the last ten days; and with most of them we have been long acquainted—one of them an excellent man, a Missionary of the Wesleyan Society, the Rev. George Lane.

Pray, my Dear Friends, that neither our strength nor our faith may fail.

On the 13th of May, Mr. Nyländer writes—

I can assure you that I have not seen a season like this, since I have been in the Colony. I saw a Note from a work-

man in the King's Carpenter's Shop, wherein he said, "There is nothing but making of Coffins going on in our shop—three and four in a day!"

This dreadful Fever and the Black Vomit, generally terminating the lives of those whom it attacks in thirty-six hours—what manner of men ought we to be!—seems to be confined principally to the Europeans and to the inhabitants of Freetown. I have not heard of one Liberated African having died of the disorder.

Mr. James Bunyer.

Mr. Bunyer, appointed, as we have stated, to the Freetown Schools, was the first person connected with the Society who was removed from his labours; having survived little more than two months from his arrival in the Esther on the 9th of January. Mr. Düring, in a Letter of April 21st, says of him—

I saw him last on Tuesday the 15th; when he was in a very happy state of mind. With tears rolling down his cheeks, he said, "I know that the Lord has loved me; but this grieves me, that I have such coldness of heart toward Him." He cherished, at that time, some hope of recovery. On Saturday, the 19th, he was thought to be out of danger: he called all present to join him in prayer, which he himself offered up in the most affecting language: in the attempt, however, to sing "Praise God from whom all blessings flow," which he had given out, his strength failed him. He was shortly after seized with convulsions, which bereaved him of his faculties; and on Sunday Morning, about One o'Clock, he fell asleep in Christ.

He was a very consistent Young Man; and would have, no doubt, proved very useful. I preached his Funeral Sermon, last night, to a full Congregation, from Isaiah lvii. 9.

How zealously this worthy servant of Christ was entering, in conjunction with Mr. Vaughan, on his labours, will appear from a Letter written by him to the Secretary, dated the 14th of March, but little more than a month before his death:—

On our arrival at Freetown, after a very favourable passage of twenty-nine days, Messrs. Johnson, Flood, and our other

Missionary Friends came out to meet us. We all breakfasted at Mr. Flood's, where the number of Missionary Labourers assembled was twenty-nine. So many Friends being at Freetown, was occasioned by the Anniversary having taken place the day before our arrival.

At Kiskey we met with a very kind reception. The arrival of so many fellow-labourers filled the hearts of our Brethren with joy and gratitude. The labours of the Society will now be extended far and wide, on account of the number arrived.

Not having a residence, myself and Mrs. Bunyer went to Leopold, till Mr. Reffell provided us with one. During my stay at Leopold, I visited Charlotte, Gloucester, and Regent. Those Stations truly answer the description which I had read of them in the Missionary Register when in England. No lovers of religion, or of civilization, can view those stations without astonishment. The work of God goes on, also, visibly at Waterloo. I accompanied several of our friends thither, for the purpose of laying the foundation-stone of a church (which was done by Mr. Reffell) and forming a Branch Association. This being the first Missionary Meeting which I had attended, I felt much interested: indeed I know not how to express my feelings on the occasion. Mr. Wilhelm was so filled with gratitude to God, that he expressed it with tears. All who were present heartily thanked God and took courage, assured that He was fast ripening his purposes of grace toward Africa.

On Mr. Reffell furnishing me with a house, I commenced my labours in Freetown School, which took place three weeks after my arrival.

Br. Vaughan and I, with Mr. Fox, conduct the Boys' School; and Mrs. Vaughan, Mrs. Bunyer, and Mrs. Fox, that for Girls. We should have rejoiced to find them going on more prosperously; but Mr. and Mrs. Fox wanted aid: they were not wanting on their parts, but used all possible diligence. The united labours, now exercised there, will, we trust, have God's blessing upon them, and our weakness be made perfect by almighty strength. We hope to retain your confidence, and with faithfulness to discharge the trust committed to our care. Br. Vaughan and I alternately attend the Adult School, which is held every day from 4 to 6 o'clock,

Saturdays and Sundays excepted: Mr. Fox attends when opportunity offers.

I visit the Hospital; at which place there is a door open for great usefulness: it is generally pretty full.

Having a good supply of Tracts, I visit, every spare opportunity, those who are destitute of them, and distribute them. It pleases God still to continue the blessing of health to me and my wife. Several of our friends have fallen a prey to fever since our arrival, but the Lord still holds us up. May we work while it is called to-day, while life and health last; and not in our own strength, but more simply in dependence on the power and teaching of the Holy Spirit.

We hope that you are all well in health, according to the will of God. We fail not to remember you, Dear Sir, with all our other friends, at the footstool of infinite mercy, assured that we shall be remembered in return.

Rev. W. H. Schemel.

Mr. Schemel, who went out with Mr. Bunyer in the Esther, in a few days followed his fellow-labourer to the grave. Two Medical Gentlemen of the Colony advised his removal to some other climate. Their testimonial, dated the 20th of March, is highly honourable to his memory:—

We recommend Mr. Schemel's return by an early ship; and, as his attachment to the cause in which he is engaged is such that he will only resign it with his life, we would suggest that the climate of the Mediterranean, India, or New Holland, is best calculated for him. We can promise no recovery, and only a deceptive amelioration, while he remains here; as the sudden transitions from heat to cold, and other local circumstances, are directly the reverse of being favourable to him.

Mr. Schemel's return was, in consequence, determined on; but, before he could embark, a fatal seizure took place. On Saturday, April the 19th, he was attacked by apoplexy, and was by repeated attacks soon brought to the grave. He had been bred to the medical profession; and was furnished by the Society with the means of applying his knowledge to the benefit of others, but was thus himself

cut off on his very entrance on his career. An extract from his Journal will shew both the diligence with which he prepared for his labours while on his way to Africa, and the guard which he had on his own spirit:—

I commenced a regular course of study. In the morning, I translate a Chapter of the Epistle to the Ephesians from the Greek; and have begun, with the assistance of the best German Critics, to write a brief explanation of the Epistle. In the afternoon, I either write Sermons or translate the Psalms out of the Hebrew. These employments afford me many pleasures; and I often think—"How delightful will it be to be able to instruct one of those African Youths, who will be entrusted to my care, in these Sacred Languages and in the elements of Christian Theology!" Yet I will not too confidently look forward, for thus I shall prepare for myself disappointments!

Of his last moments, a friend writes—

The fever, which terminated his valuable life, was attended with delirium; but, during his lucid intervals, he always expressed his sure hope, through Christ, of life everlasting.

Rev. W. Johnson.

The motives of Mr. Johnson's visit home and the arrangements made to supply his absence, will be seen in the following extract of a Letter from him to the Secretary, dated Nov. 22, 1822:—

I believe now, that my dear wife is still alive; and I need not say that I feel very anxious to see her once more. Would you, therefore, be so kind as to solicit the Committee on my behalf, to give me leave to return next April or May to England? I should also feel more comfortable in my present situation, if my affairs respecting my relatives in Hanover, since the death of my Mother, were settled: I have a Brother, sixteen years of age, unprovided for; and unless I endeavour to do something for him, he will be exposed to the world without a guide or a single friend.

I should wish to be back again in September or October; as I would not be absent any part of the Dry Season.

Mr. Norman, who seems to get better now of his frequent attacks of fever,

and is attached to the people and the people to him, would, I think, be competent to take charge during my absence. Mr. Düring would administer the ordinances, and occasionally preach; as I have done at Gloucester: and thus I might leave for a few months with safety.

My present labours are so various, that I think a visit would do me a great deal of good. It would especially refresh my spirits, which are very low: yet I am so wonderfully supported, that, at times, I am lost in admiration how I get through all so well. Sometimes I have preached so frequently, that I think myself entirely exhausted; yet when I mount the pulpit again, every thing appears new and marvellous, and my strength as fresh as if it had never been tried. Oh, *what shall I render unto the Lord for all his benefits toward me!*

The Committee most readily acceding to Mr. Johnson's wish, he embarked, as before stated, on Saturday, the 26th of April, on board the Betsey and Ann, Captain M'Clough. In this vessel, Mr. Düring and his family had returned from England: the Captain who then commanded her died on the 1st of April. Mr. Johnson had in charge Mr. Düring's Daughter—his only surviving child; having, as before stated, lost his little Son. These were severe trials to the parents, but they bowed to the will of God. A Young Native Woman, one of Mr. Johnson's Communicants, accompanied them to take care of the child. This was mercifully ordered; as in the afflicting and final scene which soon followed, this Native Christian administered to his comfort, and received his dying words and testimony.

On Tuesday the 29th, the third day after they sailed, his sickness began: though he appeared in health when he embarked, there can be no doubt but that he carried with him on board the seeds of the fatal disease which so soon discovered itself. On Wednesday, the fever increased, and he thought his end was near. On Thursday,

a blister was put on his chest, to relieve his pains; but he continued to grow worse. On Friday, he could not turn in bed: hiccough came on; and he said to his mourning convert, "I think I cannot live." He suffered much under the black vomit.

On Saturday, May the 3d, the day of his death, he would call, in intervals of delirium, for David Noah, his active and laborious Assistant, and for his friend Mr. Düring, and endeavour to tell them what he had to say before he died. He expressed his earnest wish to see his wife; and encouraged his attendant, bidding her not to fear, and giving her directions how to proceed on her arrival in London. He then desired her to read to him the Twenty-third Psalm: when she had read it, "he told me," she says, "I am going to die. Pray for me. I prayed the Lord Jesus," she adds, "to take him the right way." He charged her to take good care of Mr. Düring's little girl, and to desire the Society to send a good Minister to Regent's Town as quickly as possible, or the people would be left in darkness; but added—"If I am not able to go back, you must tell David Noah to do his duty: for if Noah say, 'Because Massa dead I can do nothing,' he must pray, and God will help him, and so we shall meet in heaven." His last intelligible words were—"I cannot live! God calls me, and I shall go to Him this night!"

Thus died this eminent instrument of the Divine Goodness, to many hundreds of the once most degraded and wretched Sons and Daughters of Africa! His last thoughts were given, as we see, to his beloved charge at Regent's Town. He had addressed a Letter to them after his embarkation. The effect of this Letter and the state of the people, will be seen from an extract of a communication from Mr. Norman, dated on the 2d of May,

addressed to Mr. Johnson, and sent after him to England :—

The people behave well, and attend the means of grace as usual : we have not had a single palaver of any consequence since you left us.

Some had prophesied, that, as soon as you left us, the people would not be kept in order ; but that they would prove that it was only the fear of you that influenced them : but I rejoice in being certain, that it is those principles of our holy religion, which you have endeavoured to inculcate, that keep them orderly and quiet : yes, it is that *grace of God which bringeth salvation*, and which teaches your beloved people to *deny ungodliness and worldly lusts*, and enables them to *live soberly, righteously, and godly in this wicked world*.

I read part of your Letter on Saturday Evening, which you wrote from the Betsey and Ann ; and, in particular, that part which related to the children. Your people were much affected : and I am happy to add that your exhortation was not lost upon them ; for we had, on the Monday after, a large increase in both Schools.

May the Lord be with you, to bless and preserve you ! may He make you instrumental in stirring up the people of England to come to the help of the Lord ! May He return you, in due time, in answer to the prayers of your people, filled with the blessings of the Gospel of Christ ; and then give you many more seals to your Ministry, and many more souls to your hire.

It may be easily conceived, what poignant feelings of sorrow the death of Mr. Johnson will awaken in the breasts of the whole population of Regent's Town ; and especially of the hundreds of sincere Christians, to whom he has been made the instrument of conveying spiritual freedom, and inestimable blessings. This people has a peculiar claim on the affectionate sympathy and earnest prayers of all who wish well to the cause of Christ among the Heathen, and especially in Africa. May the Great Head of the Church preserve them in the truth, and in godly simplicity and mutual love—keep them from the wiles of the enemy—and provide them with a

Minister, who shall win their hearts and establish them in the Faith, by following the affectionate and scriptural course of their now glorified Pastor !

Rev. Henry Palmer.

In recommending Mr. Palmer to Government for the Second Chaplaincy of the Colony, the Committee hoped that the experience which he had had of various climates, during an active service of some years in the Army, would have prepared him successfully to encounter that of Sierra Leone : and in this they would probably not have been disappointed ; but the fatal fever which broke out, and which seems to have had no affinity with the usual fever of the climate, cut short a life which promised to be most valuable to the Colony—Mr. Palmer being taken off in less than two months after his landing on the 20th of March. His afflicted Widow writes—

He died, trusting in that Blood which cleanseth from all sin. Oh, how has he laboured for his Lord, since he came to this land of darkness ! and now he has entered into rest.

At Regent's Town, where he died—that blessed, highly blessed place—he is buried.

In the true spirit of Missionaries, neither the dying Christian nor his mourning Wife repented of going to Africa.

Some extracts of a Letter, written by Mr. Palmer a few days after his landing, will be read with peculiar interest :—

I was sorry to find, on our arrival, that the Governor had not returned from Cape Coast. Mr. Flood received us with the utmost hospitality. He has determined to return to England, previous to the Rains : I trust that renewed health, vouchsafed to him and Mrs. Flood, will enable them to return to this sphere of labour. On Sunday last, I read Prayers for Mr. Flood ; and addressed a Black Congregation, in the evening, at the Camp : Mrs. Palmer and I were highly pleased with their attention.

On the 31st of March, he writes—

On Tuesday, the 25th, I attended the Quarterly Meeting of your Missionaries

and Schoolmasters at Gloucester. I was much pleased with the position of the Town, and was more gratified than I can now express. The becoming demeanor and laudable occupations of the inhabitants were visible on every side. The Girls were at their needle-work, making shirts for the Boys. The steeple of the Church had been taken down, and they were re-erecting it. The ground has been much cleared, in every direction: the wood will soon be levelled between Gloucester and Regent. As I stood alone, and surveyed Gloucester, although my mind had been much harassed by reflection on the peculiar difficulties of a Missionary, I could not but regard the work before me as one that was truly worthy of your undertaking, and of the most noble effort of men. I walked toward Regent, in company with Messrs. Johnson, Düring, and Wilhelm. Through the joint exertions of those villages (Regent and Gloucester), the prospect has been opened. We had a beautiful view, from a mile-and-half distance, of Regent Church, Vicarage, School, and the Governor's Country Seat. As the Committee was about to assemble, we were obliged to return, reserving for a future opportunity a close examination of this abode of peace and love.

I fear that I shall not be able to make my projected tour round the Colony, until after the Rainy Season. When I do so, I shall make minute observations upon the whole, and communicate them to you. So far as I have already seen, I have been highly gratified. I am sure that the most prejudiced, however they might deny the expediency and sufficiency of those principles upon which you have acted to produce such effects, could not but allow, that a great civil and moral revolution has been wrought in the inhabitants of Sierra Leone.

I will not say much about health. We trust, that whatever portion is granted to us, with it will be given grace sufficient for the day. What mountains of difficulty rise before our natural vision! But, if Hannibal, who swore eternal war against Rome, smoothed a passage through the Alps, how much more may the Christian, on his triumphant march, with a holy unction from above, level all impediments! The Rainy Season may close our short career. But we commit all to infinite love and infinite wisdom!

Mr. Norman, in the Letter before-mentioned, addressed to Mr. Johnson on the 2d of May, writes, in reference to Mr. and Mrs. Palmer—

Mrs. Palmer continues with us at present. She is quite well, and in excellent spirits: we find her a most agreeable friend. Mr. Palmer is generally in Freetown, as Mr. Flood is getting ready for his voyage. Mr. Palmer is going to have an Afternoon Service in the Girls' School in Freetown, chiefly for the coloured people. I am happy to say that his conduct and conversation are just such as you would desire; and I do hope that God will spare him, and make him an instrument of much good.

But how soon was the prospect changed! Mr. Düring writes, on the 14th of May, in relation to Mr. Palmer—

The black vomit came on the night previous to his death. He came into the mountains in the evening of Sunday the 4th instant, and with the greatest difficulty had reached Regent during the time of Evening Service; but though I was there keeping Service, I did not see him, as he had gone to bed quite exhausted: the medical attendant being there at the same time, I hastened home for fear of being stopped by a tornado; as Mrs. Düring was herself dangerously ill; and nobody with her but Mrs. Schemel, who was by no means able at that time to attend a sick bed.

We expected much from Mr. Palmer: but so it must be, that when we look more to the means than to the Lord, we must be disappointed.

Rev. Samuel Flood.

It was thought advisable that Mr. and Mrs. Flood, after a residence of somewhat more than three years in the Colony, having landed on the 19th of March 1820, should return home for a few months; particularly as Mrs. Flood's health was in a very precarious state. Mr. Flood accordingly obtained leave of absence; and they embarked, on Saturday, the 8d of May, on board the Triton, Captain Sharp.

Mr. Flood was indisposed at the time of his embarking. He had been attacked with fever on the preceeding day, but it was hoped that the sea air

would restore him. This hope was, however, not to be realized. The time of his departure was at hand. We shall copy Mrs. Flood's account of the closing scene:—

As soon as we got on board, my Husband was obliged to go to bed. The next day, Sunday, I thought him somewhat better, though the fever was not abated. He did not complain of any pain; nor do I think that he apprehended any danger till Monday Morning, when I heard him giving directions to a Young Man whom we brought with us, respecting some things which he wished him to attend to in case of his death. I immediately said to him, "I am afraid you apprehend some danger," and expressed my hope that he would tell me what he thought of himself." He said, "It is impossible to say how the fever may terminate; but I think this sickness is unto death;" and added, that I must prepare for the worst, and hope for the best. He endeavoured to console me with many precious promises, and said, "I am assured that the Lord will not forsake you"—reminding me of His goodness to us during the last three years. He said, "I know if the Lord is about to take me, it will be for my good and His own glory." I could perceive that he was gradually growing weaker, and that no hope could be entertained of his recovery. He said, "Forget not to pray for me: perhaps the Lord may hear prayer, and add a few years to my life."

On Tuesday Morning, between One and Two o'Clock, he was seized with hiccough, which is a presage of death. I requested, therefore, to be taken to him; as I was anxious to know the state of his mind in the prospect of his departure. I asked him how he felt himself: he said, "I know I am going." I then asked, "Are you happy?" he answered, "At times, my sins, both of omission and commission, distress me; but I trust, that, through the merits of my Saviour, all will be well." Seeing me much affected, he desired me not to weep; and said that the Lord would be my Husband, and that we should be separated but for a short time. He then took my hands between his own (which were as cold as death), and prayed most affectionately and fervently that the Lord would support me, and be with me in all my trials. His faith appeared strong in the promises, particularly

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those which are applicable to the Widow. After praying that the Lord would be with him, and conduct him safely through the dark valley of the shadow of death, he took a final leave of me.

For several hours after, he was somewhat delirious. All that he said referred to the people among whom he had laboured, and was expressive of earnest desires for their salvation.

Having been removed from him to another part of the vessel, he inquired for me several times, a few hours before he died; and always expressed his confidence that the Lord would be my refuge and strength, and a present help in trouble. He was asked if he wished to see me again, but said "No"—he thought it better that I was removed.

He died about Half-past-six on Tuesday Morning, the 6th of May, three days after we went on board.

We subjoin some extracts from Mr. Flood's Letters, which display his views and feelings with reference to his Sacred Office. In May 1822, he wrote—

So much devolves upon me, that, at times, I feel discouraged; and were it not for the goodness of Jehovah, who who has again and again lifted up the hands that hung down and strengthened the feeble knees, I must have fainted: but, (blessed be His holy Name! He hath hitherto helped me: and on him, He hath caused me to put my trust for future aid.

Freetown is so rapidly increasing, in extent and population, that it would now supply more than sufficient employment for Four Missionaries and Two Chaplains.

Oh pray for me! pray that more wisdom and more grace may be given me, to make full proof of my ministry, to be truly useful in my day and generation, and to choose rather to suffer with the people of God, than to enjoy the pleasures of sin for a season.

In the prospect of his return, he writes, on the 13th of March last—

I can truly say, that no inducement would draw us from this place, if we supposed that we should therein be acting contrary to the will of our Heavenly Father. He has caused His goodness so to abound toward us, that it would be the height of ingratitude in us to do any thing or to act in any way

concerning ourselves, that would displease Him. We do love Him, we trust; and therefore we study conformity to His will. Permit us then to solicit, at this time, a special interest in your prayers. Pray that He will prevent us by His grace and Spirit—that He will be every thing to us while homeward bound—and that He will conduct us safely to our desired haven.

On the 2d of April, he adds—

Our long expected co-adjutor has now safely arrived. On the 21st ult. I had the pleasure of meeting both Mr. and Mrs. Palmer, on board the Owen Glendower, quite well. They accompanied me on shore; and remained at our house till the evening of the 28th, when they went into the house prepared for their reception. They seem quite pleased with the place; and are very desirous of being useful. I trust that they will both be spared to be abundantly so, and to see the pleasure of the Lord prospering in their hands. I feel thankful, I trust, to Almighty God, for having, in His good Providence, directed hither persons so truly devoted to His service, and so adequate to the situation which He has called them to fill. We hope that their bodies will be prepared to meet every shock of the climate; and that their minds will be kept, through the influences of the Blessed Spirit, stayed upon God.

No narrative, perhaps, ever more loudly proclaimed "In the midst of life we are in death!" The Colony has thus been deprived of both its Chaplains, and the Mission of two promising Labourers and of one of its most tried and devoted Friends. Who may yet survive, and what may be the condition of the survivors, we must wait, in patience and submission, to hear. We heartily concur, in the mean while, in the sentiments of the many friends who have expressed their affectionate sympathy with the Society and its sufferers. We shall quote one of these communications, which has just reached us:—

My heart is bowed down by the heavy intelligence from Sierra Leone. May the Lord sustain your faith, and give you courage to go forward! May

multitudes press forward to fill up our thinned ranks! I weep not for the dead, but for the living. May the Great Shepherd look mercifully on them and on you!

Faith and Courage of the Survivors.

It is highly encouraging to find that *He, who knoweth whereof we are made, and remembereth that we are but dust*, mercifully answers such desires as those which we have just quoted, and inspires His servants with Faith and Courage needful for their day. Mr. Nylander, in a Letter mentioned before, after stating the sickness and deaths which had occurred, adds, in the noble spirit of a Christian Warrior, whose heroism is mainly seen in enduring a great fight of afflictions—

Let this be enough of our distress and trouble.

Blessed be the name of the Lord! who has hitherto dealt in mercy with us. Mr. and Mrs. Vaughan are well, very useful, and much respected. May the Lord preserve them! We have much difficulty in quieting our Widows: their first feeling is, "I wish to go home."

I was asked if I should not like to go to Europe at this time of distress. Africa is my Station, and I shall not move an inch to escape death. There cannot be a more honourable death than that of the late Rev. Mr. Palmer. Had he died in the Battle of Waterloo, when he fought there, he would have died as a brave Soldier, in the service of his King and Country, and his death would have been counted honourable; but here he died in the battle which he had begun to fight in the service of the King of all Kings and Lord of all Lords; and nothing less than a crown of eternal glory which fadeth not away is his reward.

Let none of our friends be discouraged at the distressing news which I am obliged to tell you. As long as the Lord Jehovah reigns, send Missionaries, send Chaplains—men sincerely devoted to the service of God. They must have nothing in view in Africa, but the glory of God, and the salvation of souls purchased with Jesus's blood; and then all will be well.

May the Lord teach us to number our

days; and enable us to apply our hearts unto wisdom! and may He give you grace not to be weary in sending out Labourers into the Vacancies of Africa! Continue to pray for us.

One of the Widows writes:—

He, who cannot err, whose love to His people never can fail, has seen fit to take my beloved Husband to Himself. And can I reply against God! I cannot—I will not. It is well—The hour was come, and His name was glorified. Oh may I still glorify my God! convinced that this is one of those ALL things that shall work together for good. God is a very present help in trouble. Such have I found Him; and, as His promises are sure, such shall I find Him.

In a subsequent Letter, this Christian Woman adds —

It is a trying time. Happy are they who know the Lord—who are depending simply for acceptance on the blood of Jesus. As long as His word is sure, they are safe.

Much as I have suffered here, I would joyfully remain, could I see it to be right to do so. The Schools are most interesting: they were my Husband's delight.

When we reflect on the sufferings of our Great Head, how light is our affliction! And, after all, though this may truly be styled the Land of Death, it is a Land of Blessedness. In many places the pure Gospel of Christ is preached.

Oh, if you could see the Villages here, you would indeed bless the God that worketh wonders. The morning we rode to Regent we were quite overcome. The romantic little Gloucester delighted us, but the happy happy Regent led us to the foot of the Cross! We could only say to each other, "What hath GOD wrought!" It is, indeed, a highly-favoured spot. Some happy moments have I spent there; and my "flesh" would say unhappy moments too: but no! the will of God must not cause me unhappiness!

Offer my Christian Love to the Missionary indeed, Mr. Johnson.

Mr. Düring, in reference to the loss of lives, writes, on the 14th of May—

The Seventh Chapter of Judges is very applicable to the present state of this Mission, and has much engaged my

mind. In Freetown, the mortality is still great: the deaths are by the Yellow Fever; but it is pretty well ascertained that it is not infectious. We have been troubled on every side, yet not distressed—perplexed, but not in despair.

REGENT'S TOWN.

(Sierra Leone.)

Five Quarterly Reports of the State and Progress of the Settlement.

ONE of the last documents which has reached us from Mr. Johnson, is his Report at Lady Day, addressed to the Quarterly Meeting of Chaplains and Missionaries, of the state of the Settlement which is now bereaved of his paternal vigilance and care. This Report, with the four Reports for the preceding Year, will afford a succinct view of the progress of the work which so entirely engaged his heart, and in which he was made an instrument of so much good.

Lady-Day, 1822.

Dear Brethren—*Grace to you and peace, from God our Father, and from the Lord Jesus Christ!*

I thank my God that it has pleased Him to bring us together once more; and that He still enables me to state to you, that His Word prospers; yea, has free course and is glorified at Regent's Town, in the conversion of sinners and the edification of saints. Fourteen Candidates are under a course of instruction for the Sacraments of Baptism and the Lord's Supper; who will, God willing, be admitted to those ordinances on Easter Sunday.

Love and Unity among the Communicants continue to increase; and morality does, at large, more prevail at Regent: disputes diminish very fast, and those which do occur are trifling.

The attendance on Divine Worship is steady and regular: all attend, both small and great. On Week-day Evenings, when the Word of God is explained, we have sometimes as many as on Sundays.

Two Female Communicants have departed in the faith: their only dependence was on the merits of their Saviour. They did, indeed, depart this life with joy, having no desire to remain in the flesh. Those who stood by, confessed that they had never seen any

person die in such a manner. I trust that these events have proved beneficial to those who remain.

The Schools are going on as usual: they are well and regularly attended. The Male Day and Evening Schools are conducted by David Noah; and the Female Day and Evening Schools by my Sister.

Part of the roof of the Church is put up, also that of the Seminary: the old building of the Seminary is broken down, and the Youths have moved into the new building.

There has been more ground cleared this year, than in any one preceding; which gives us a hope of a plentiful harvest.

The population of Regent is this day 1551: they reside on 406 lots. None remain in the farms, but all reside in the town.

Midsummer, 1832.

Dear Brethren—In reporting the state of Regent, I could enlarge on many circumstances which have occurred during the past Quarter, which would be both pleasing and displeasing to you: trials have been many; and have almost, at times, seemed to overbalance the success with which our gracious God has favoured us. The afflicting separation of Mrs. Johnson from us, has been a trial severely felt: but the Lord, who is with His people when they pass through waters and walk through fires, did, in a particular manner, support me, and does until now favour me with a resigned mind.

The people, among whom I reside, have much endeavoured to make my burden easy: they have not only in an affectionate manner sympathized with me in my afflictions, but comforted me with many simple but striking expressions. Their behaviour has, in general, been peaceable; and they have been willing to serve me, whenever an opportunity has offered itself: when I express a wish that any thing should be done, they will without gainsaying do it immediately. All these and other circumstances have formed an attachment between me and the people of my charge, which is better imagined than expressed; but let me not forget to ascribe all to the Dispenser of Sovereign Grace!

He has, with the same grace, changed the hearts of many, and constrained them with His love to love one another.

Our company is now smaller than I

have known it to be since my being in Africa. When I, in thought, survey our Missionary Settlements, I behold one here, almost exhausted, having lost his strength by long residence in this country, yet struggling to bring another soul to the *Lamb of God which taketh away the sin of the world*—and another there, endeavouring to get the better of repeated attacks of fever, which have unfitted him for usefulness almost the whole time of our being in Africa. But let us consider, on the other hand—It is the Lord who will work: notwithstanding our weak state, He is still doing wonders: by His Sovereign power He carries on His work through the instrumentality of a few weak, worn-out men, that the praise and glory may be all His.

Divine Worship and the Schools, at Regent, have been attended as usual. Many have been afflicted (especially the Girls) with ophthalmia, which however begins to abate.

There has of late been a stir among the inhabitants. Many have come and inquired what they must do to be saved. Some, who had been excluded from the Communion for a short time, have been re-admitted; and a few backsliders, who had been excommunicated, have, through the grace of God, been reclaimed.

The number of Communicants is.....	375
Remain still excluded for a short time...	10
Candidates for Baptism and the Lord's Supper.....	29

Total Communicants & Candidates	414
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Schools.

Boys residing in the School House	
—chiefly liberated from Slave Vessels.....	140
Boys residing with their Parents	
—having been born at Regent,	42
	182
Girls residing in the School House	
—chiefly liberated from Slave Vessels.....	142
Girls residing with their Parents	
—having been born at Regent,	51
	193
Men's Evening School.....	358
Women's Evening School.....	40
	400
Total Scholars..	767

About eighty of the newly-arrived people attend School, but not regularly; and are, therefore, not included in the above number.

David Noah has continued with zeal to conduct the Day and Evening Male

Schools, and my Sister the Female Schools: both Male and Female Schools are in good order.

The Church has been covered in; and so has the School House at the Christian Institution. The Youths at that place are Twenty-four in number: the progress which they have made is not much; but as Mr. Norman has commenced school again, we may now expect that they will be brought forward, and approve themselves at the Examination next Quarterly Meeting.

It has not been practicable to lessen the expense of the Institution, as the building is not finished.

The inhabitants of Regent have been increased, by the addition of new people, to 1750.

Michaelmas, 1822.

Dear Brethren—*Grace unto you and peace be multiplied!* Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath brought us once more together, after so many toils and trials. The Rains are abating, and we may now rejoice in hope of further usefulness.

It continues to please God to carry on His work of mercy at Regent's Town. On the 1st of September, I baptized Twenty-nine Adults, whom I have reason to believe to be such as shall be saved; since which, Twenty-two Adults have been received as Candidates for Baptism. On that day, I administered the Lord's Supper to 365 Communicants: all were present but the sick. I do not exactly know the number of Communicants now; as several backsliders, and such as had been turned off for a short period, have been re-admitted. I may, however, with safety report, that the number of Communicants at present is 400, and the Candidates for Baptism 22; making a total of 422.

Notwithstanding the addition to the Church, we were, last Sunday, much confined for want of room.

I never knew the Schools better attended than they are now, especially the Men's Evening School: we are much in want of room. Having lost a considerable number of the last new children, our Day-schools have rather decreased; but the Night-schools have increased. The progress of the Scholars is, in general, very good, especially of the first classes in both the Day and Evening Schools, in reading, writing, and arithmetic; also the Girls, in marking.

David Noah and my Sister conduct, as before, both Day and Evening Schools. John Johnson, and several of the Institution Youths, conduct themselves with propriety, in the Evening Schools, as Teachers. John Johnson is Usher, and is a great assistance to Noah. The first class in the Boys' School and that in the Girls are also Teachers in the Evening Schools.

Ushers in Girls' Day School.....	3
Teachers in Day School.....	6
Ditto Women's Night School.....	5
Ushers in Boys' Day School.....	2
Teachers in ditto.....	7
Ushers in Men's Evening School.....	3
Teachers in ditto.....	23
Total Ushers and Teachers.....	47

The Number of Scholars is as follows:

Boys residing in the School House, 180	
Boys residing with their Parents, 48	178
Girls residing in the School House, 121	
Girls residing with their Parents, 53	174
Men's Evening School.....	439
Women's Evening School.....	43
Christian Institution.....	23
Total Scholars.....	856

Thus I have briefly stated the proceedings of the work of the Lord; and I am fully persuaded that every one who has tasted that *the Lord is gracious*, will lift up his heart with gratitude to Him who *worketh all things after the counsel of his own will*.

Christmas, 1822.

Dear Brethren—*Mercy unto you, and peace, and love be multiplied!*

Thanks be to God! who, through His infinite mercy, carries on the work of grace among the poor Sons of Ham, to whom He has been pleased to send us, to declare unto them *the unspeakable riches of Christ*. As far as I am acquainted with your labours in the Lord, I think you all have, with me, cause to praise the God of Abraham, of Isaac, and of Jacob, for the success which He has been pleased to grant to us. When we view our respective Settlements, and contrast their state when we first knew them, with their present condition, are we not constrained to exclaim, *What hath God wrought!*

Our trials have been, and are indeed, many; yet the manifold mercies which our God grants to us by far outweigh them. *Therefore, my beloved brethren, let us be steadfast, immovable, always*

abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.

The people at Regent, I am happy to say, are proceeding as usual. Christians are growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and sinners are converted, by sovereign grace, unto God.

On the first Sunday of this month, I baptized Twenty-four persons, and administered the Lord's Supper to nearly 400 Communicants: all attended except the sick; which has been the case every First Sunday in the month, during the Quarter.

Last week, I examined a considerable number of Adults, who made application for baptism; of whom I have received Fifty, on trial and for instruction. John Sandy instructs them every morning, from seven to eight o'clock, for the ordinances of Baptism and the Lord's Supper.

Divine Services, both on Sundays and Week-days, are regularly and numerously attended.

The contributions to the Church Missionary Society, which have been raised by my humble flock, amounted to 74*l.* 14*s.* 10*d.*, for which I desire to bend my knees before the God and Father of our Lord Jesus Christ.

The Schools are going on as usual. The Scholars in the respective Schools are as follows:—

Boys residing in the School House,	159
Boys residing with their Parents,	53
	212
Girls residing in the School House,	140
Girls residing with their Parents..	51
	191
Mens' Evening School.....	466
Women's Evening School.....	41
Christian Institution	24
Total Scholars....	933

Twenty-four children arrived on Thursday last, which are included in the above numbers.

The Christian Institution also prospers. The Youths have made considerable progress. Two of them have been married—John Johnson, to Rachel Garnon; and Wm. Bickersteth, to Sarah Allen.

Wm. Bickersteth assists Noah in the Male Schools, where assistance is much wanted, on account of Henry Johnson and Edward Bickersteth, Ushers, having left the School; being permitted to join the Seminary.

Yesterday being Christmas Day, we had the Lord's Supper: the Communicants from Gloucester joining us, we had about 470 at the Lord's Table.

May the God of all grace continue to prosper all our endeavours!

Lady Day, 1823.

Dear Brethren—*Grace to you and peace, from God our Father, and from the Lord Jesus Christ!*

Again it has pleased the Lord our God to spare us to labour in His vineyard, and to prosper us in the work of love which He has given us to do. It is true, I have suffered and continue to suffer much from ophthalmia; but I trust that even this is among the *all things that shall work together for good.*

As it respects Regent's Town, the work of the Lord is proceeding as before. Divine Service has been regularly attended by the Communicants and the other inhabitants. The Schools continue to improve. We have had several additions to our Congregation and the Schools, by the arrival of Slave Vessels; and our population now amounts to upward of 2000 persons. The people behave quietly and orderly, so that we have very few palavers, indeed less than ever before.

I stated, in my last, that we had 50 Candidates under trial and instruction, for the Holy Ordinance of Baptism: one of them, a woman, has since died in the faith; and another, a man, has been excluded for improper conduct: the remaining 48, will, if it please our gracious God, be baptized on Easter Sunday.

The Youths in the Seminary continue to walk *worthy of the high vocation wherewith they are called.* They have made considerable progress in their studies, and promise well for future usefulness: indeed their conduct is such, that I think it my duty to notice it in the present Report.

The Number of Scholars is as follows:—

Boys residing in the School House,	196
Boys residing with their Parents..	56
	251
Girls residing in the School House,	180
Girls residing with their Parents..	50
	230
Men's Evening School.....	551
Women's Evening School.....	20
Christian Institution.....	27

Total Scholars.... 1079

There are 710 persons who can read.

The number of the Communicants, with the addition of the 48 Candidates mentioned above, will be about 450.

Our last Anniversary of the Regent's-Town Branch Missionary Association was very interesting. The collection after the Meeting amounted to 10*l*. 6*s*. 0*d*.

The new people receive half rice and half cocoa or cassada. Since October last, 7470 bushels of cassada and 1421 bushels of cocoa have been issued; and there is now enough in the people's farms to supply them with half rations throughout the year.

The new road to the Sea is nearly completed. Some of the people have begun to trade in the country: one canoe has been purchased, and another hired for that purpose: one man has already delivered 2 tons and 16 bushels of rice.

The Fishery has commenced, and promises to become a permanent benefit to the town.

May the God of Abraham, of Isaac, and of Jacob, the Triune and our Covenant Jehovah, be praised for His continual mercies toward us, in carrying on this glorious work! And may He be pleased to keep us humble at the foot of the Cross!

This last Official Communication from the departed Saint, whose remains were in a little more than a month from the time when he in perfect health penned this Report were to be committed to the deep until the sea shall give up her dead, will be read by many with thankfulness, but with tears.

Mr. Norman remarks on this last Report—

You will be much encouraged by Br. Johnson's last Quarterly Report. I feel it my duty to add my testimony to it; for I am certain, after more than two years' close observation and constant intercourse with the people of this town, that much more than he has written might be said with truth. Yes! the Word of the Lord, through his instrumentality, has been mighty, through grace, in pulling down the strong-holds of sin and Satan, and building up the kingdom of Christ in the hearts of the once wretched but, now happy Sons of Africa.

The reference, in Mr. Johnson's last Report, to a new road to the Sea and the establishment of a Fishery, will be understood from the following extract of the Sierra Leone Gazette of Feb. 1, 1823:—

We have heard, with much pleasure, that the road lately noticed as in progress from Regent to the sea-side was opened yesterday; on which occasion the Rev. W. B. Johnson, accompanied by several Gentlemen, proceeded to the post formed for the purpose of supplying the Villages in the mountains with fish. The road is cut through a most fertile part of the country, and is capable of being rendered one of the best in the Colony: at present, it is rather rugged in some parts; but, as the material for improvement is at hand, we have no doubt but that it will be put in the state which we desire. The distance from Regent is supposed to be at least five miles, which the Gentlemen on horseback accomplished in less than an hour-and-a-half. The soil approaching to the sea is of the very best kind, and calculated to produce every article of tropical produce; and, as the descent from Regent is gradual, and fish found in great abundance, we hope that a Village, established here under the controul of Mr. Johnson, will answer all the purposes for which this undertaking was commenced. The utmost credit is certainly due to the Reverend Gentleman who has completed this work in so short a time.

Return of the State of Agriculture in the Parish of St. Charles.

This Return was presented to the Agricultural Society at Freetown, and is dated Jan. 25, 1822. Some notices on this subject will be found at p. 8 of the last Survey. We subjoin a few further particulars, as they shew the powerful influence of religious principle in stimulating to industry.

It is impossible to ascertain how much land is cleared, as it is intermixed with forest: but at least 400 acres are cleared and cultivated.

About 600 persons—men, women, and children—support themselves by the produce of their lands. A considerable quantity of Indian Corn has been raised,

and sold in the markets of Freetown and Regent. Cassada, Cocoa, Yams, Plantains, Bananas, Pines, and other vegetables and fruits, have been much more than sufficient for the consumption of Regent, and have been sold in Freetown Market.

A great quantity of the above produce is now in the ground; especially Cassada, Cocoa, and Pine. Pine is more abundant than ever known.

About forty acres of Rice have been grown, which produced a plentiful crop. This has excited a desire in the inhabitants to grow Rice; and a large portion of the forest is now under the axe for that purpose.

The land cleared and cultivated, as above mentioned, was all forest; and has been brought into its present state within the last five years.

Mr. Johnson then mentions twelve of the inhabitants by name, as having the largest farms, and being exemplary for industry.

Of one of them he says—

He sold, last year, Cassada 30*l.*, Cocoa 19*l.*, Indian Corn 3*l.*—total 52*l.* He has more than this value now on the ground—some Indian Corn to sell which is good for seed—and a great quantity of Pine-apples, Plantains, and Bananas now growing; and clears ground for Rice. Three years ago, he bought two Goats, which have since produced fifteen. He is building a substantial house. All this is the fruit of his labour.

Influence of Religion on the Christian Natives.

We have, on several occasions, collected from Mr. Johnson's communications very striking evidences of the influence of Divine Grace on the Christian Converts; and have now the melancholy task of doing this for the last time. We cannot, however, but hope and believe, that the dew of heaven will still descend on the seed sown; and that, under the hands of other cultivators whom God will in mercy raise up, this blessed abode of peace and love will still flourish as the Garden of the Lord.

Manner in which the Word of God is applied for Conviction and Consolation.

Mr. Johnson had endeavoured to improve the death of a Communi-

cant, from Heb. ix. 27, 28. He writes, in reference to this—

One Woman wanted to know whether I had not spoken particularly to her, She had been to one of her countrymen, and asked him if Massa had not pointed to her. She seemed confident that I had; and said, "Massa, all that true that you spoke about me yesterday morning: when you point to me, I stand just in that fashion." She wept much; and wanted to know what she must do to be saved from all them bad things that she had been doing. This woman has hitherto been a very bad character. She continued talking; and I suppose would willingly have told me all the sins of which she had been guilty, if I had not prevented her. She was so distressed, that she at last wept aloud. Ah I could do, was to direct her to Him, whom her sins had pierced. May God the Spirit bless the word which was spoken to her!

One evening, being engaged in talking with such as had come to speak respecting their hearts, all appeared to be much affected with what they had heard the night before. It is impossible to give even an outline of all that was related. One Man said, "Massa, me never hear any thing so before. All what live in my thoughts, you speak. I was so sorry when you had done preach: I wish you had preach all night: I think sleep would not have catch me. Oh I was so glad about them words! When I go home, all live in my heart; and when I sleep, I think all night I hear you preach. Them words you talk, how God's people stand when they die, and how they stand before God without sin through the Lord Jesus Christ, and how glad them will be in the Day of Judgment, come to my heart, and make me so glad; because, long time I been 'frail too much to die, but now I can say I glad."

On occasion of another Sermon, Mr. Johnson says—

A Man, who has hitherto led a wicked life, came to me much alarmed: he said, "On Sunday you preached about them words, *Come now, and let us reason together.* You spoke about a woman who had a bad husband, and who treated his wife very bad; but the woman was a Christian: she treated her husband very kind, and tried to make him as comfortable as possible: another man observed this, and asked the woman, how she could treat her husband so kind,

who did all that he could to make her miserable? she answered, that she en-
deavoured to do so, as in this life only
her poor husband would have to enjoy
comforts: being an unconverted person
she pitied him, when she considered
what his awful condition would be in
the world to come. Now I stand just
the same: my wife, I believe, serves
God for true; and, many times, I
trouble her for nothing; but she bears
all; and I think I see her now looking
at me with tears in her eyes and sigh-
ing. I always thought that that was
nothing but fancy; but since you told
us about that man and his wife, I have
no rest: I am afraid that I shall be
miserable in the world to come. You
said, the same time, that if a man was
to fall overboard into the sea, and a rope
was thrown to him, and he refused to
lay hold of it, if he was drowned it was
his own fault. I have heard now six
years the Word of God, and about the
salvation of sinners by the Lord Jesus;
but have refused to lay hold of the rope:
I am so 'fraid that it is now too late;
but am a little encouraged, because God
says still, *Come now, and let us reason
together.*"

The following are other instances
of the power of the Word:—

"Massa," one Man said, "what you
talk last Sunday Night you talk to me.
You say that the Devil make people
stop away from the Lord Jesus too
much: he make people believe that they
must make themselves better first, be-
fore they come; or he tell them stop till
next moon. So, Massa, the Devil been
serve me. I been stand that fashion long
time; but now I see the Devil no want
me go to the Lord Jesus Christ. I
see now that God's people only live
good. I have no peace: my heart full
of sin: all ains I do, live there; and
suppose I die, I must go to hell: I am
trouble too much."

On another occasion, a Man was much
distressed: he wept bitterly, and said
"Massa, all them words you speak in
the Church are against me. All the
things which I do, and which live in my
heart, you always talk in the Church.
I am afraid that I shall be lost: my
heart no stand good at all. The more I
try for pray, the more cold I feel: I go
on my knee, but I cannot pray—my
heart hard like stone. I have no peace
at all. I get sick plenty times, and I
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think I shall even die, and what will
then become of me?"—wept aloud—"I
shall surely sink to hell! I am afraid,
because my heart so hard, that I have
sinned against the Holy Ghost."

A Woman said, "Massa, that time
the week comes when we go to the
Lord's Supper, I always get into trouble.
I fear so much for this week, because
next Sunday the Lord's Supper. Sup-
pose this be only once to me, but me
see this every time: something always
come and give me trouble. And them
words which you speak to-night make
me 'fraid too much.—I hope the Lord
Jesus Christ will keep me."

The happy influence of the Word
on others is very striking:—

One Man said, "Massa, them things
God done for me pass every thing. Who
live there, who will die for another?
Oh, the Lord Jesus die for sinner—yes,
for them people who been sin against
Him! I sit down, and consider this, and
I don't know what to say: I never hear
such thing before. Sometimes people
say, 'such men do me good very much.'
But what the Lord Jesus Christ do pass
every thing: He love so much, till He
die to save me. Oh I love Him so little!
That time I want to love Him, my heart
no willing—he always run about. That
trouble me much—but yet He love sin-
ner! Ah, true—that pass every thing."

Another Man said that the Lord
Jesus Christ was to him as his breakfast
and his supper—his morning and his
night; and added, "I can put no trust
in any thing beside; for all thing I see
is sinful: in my heart, nothing but sin:
in the world, nothing but sin. The
Lord Jesus Christ, He take all sin and
die for it; and He only good, and only
able to save: that make Him my every
thing!"

Watchfulness, and Tenderness of Conscience.

A Woman who had been ill, was very
happy when she saw me, and said, "O
Massa, I thank you much for come and
see me. I think, last Sunday Night, I
no see you again in this world, I was so
sick. I faint; and I think now my time
come. I want to send to you, but I
think you tired—it was late. It was
just as if my soul want to go out of my
body: I say, 'Lord Jesus, receive me!'
But, a little after, I get better a little.
I think now, that I no been give myself
quite up to God, and that is the reason
God punish me. Now, God shall have

my whole heart : you shall see, Massa, me done now with the world. I am fully sure nothing in this world can give me a bit of peace : no, nothing but the blood of Jesus Christ. Oh, may He help me to serve Him for true !”

“ I can't tell,” said another Woman, “ how I stand this time. Sometimes I long to go to Church to hear the Word of God ; but, sometimes, I could do any thing else ; I so cold. I think I love the Lord Jesus ; but ah, how my heart fights against me ! Them thought, that come in my heart, are not fit for any body to take in the mouth. Sometimes I think I hate every body : I no like to talk with any person : I hate myself. Oh, I am so wicked—my sins so many and so great ; but still I have hope : when I see what great things the Lord has done for me, I am sure that He is my Great Saviour. I believe He save me. If I perish, I will perish at His feet.” This woman leads a holy life—has been about five years a Communicant, and is now, through grace, an established Christian.

“ Massa,” said a Communicant, “ me don't know what is the matter this time. I think me get more worse every day : wicked thoughts always come in my mind. First when God help me to serve the Lord Jesus Christ, I glad always—I can pray every where : but this time I feel so cold always. You say in the Church yesterday, that God's people can't live without the Lord Jesus Christ : that word make me afraid very much. True, He lovely ; but me can't love Him. I think I no love Him at all : me don't know what to do, Massa.”

A Woman said, “ Before time, now two year, I was sick ; and, last year, I was very sick. That time, my heart glad very much : I can say, that time, when I live on sick bed Jesus *altogether lovely*. I thought, that time, I should die ; and I was glad very much to die—I was sure I should go to heaven : but, this time, I fear, because you say in the Church that God's people are a troubled people ; and you see, Massa, me no have trouble this time—me no sick—my husband no sick—my child no sick—me and my husband live very quiet together—we have always something to eat and clothes to put on : you see me have no trouble ; and that make me 'fraid very much, that me no belong to the Lord Jesus Christ. Besides, my heart more wicked this time :

he always plague me. Me don't know what to do !” I spoke to her as her case required, and she went home much relieved and very thankful.

Another Woman thus addressed me—“ Massa, One time you say in the Church, that ‘ the heart follow the eye.’ This I find my great trouble, at this time. When I live in the Church, my eyes and my heart go together from one person to the other. I try, I try, till I am tired, to keep myself : when I look down to the ground, then my heart go by itself : when I kneel down to pray in dark place and see nothing, then out of my heart come nothing but evil things and thoughts : and then when I pray and get up, then I don't know what I have said—I been talk with my tongue what my heart no feel. I don't know what to do. True you say, one time, that Christian People think they get more worse every day. I see this true ; but I cannot find peace in my heart. I hope the Lord Jesus Christ will have mercy upon me : suppose He no save me, me shall surely go to hell. You know, Massa, that time when I was very sick : it would have been good for me if I had died then : I should have surely gone to Heaven ; but I don't know how I stand now. Them troubles I have with my bad heart make me doubt very much.”

A Woman who had lately joined us, came to me, and said weeping—“ Massa, do I beg you hear what I am going to say. Trouble I got, pass me—I cannot bear it. All them people, that live close by my home, hate me since I came and join the Church : especially one woman—she say she will make me palaver, palaver, till I do some bad—till I fight with her ; ‘ and then Massa will turn you out again.’ I beg you, Massa, let me move from that place. Do, I beg you, talk to my husband, that he try for take another house and lot. For true me want to serve the Lord Jesus Christ, but that woman wont let me.” I told her that if she wanted to be without trouble, she must go out of the world ; for if she went to live in another street, I had no doubt but trouble would meet her there also : moreover that our Saviour had said, that whosoever would be His disciple, should take up his cross daily and follow Him. She went home, determined to follow her Saviour ; and not to speak to the bad woman, but to avoid all intercourse with her.

A Man, a Candidate for Baptism, came to me, and said, with apparent grief—"My Dear Master, I come to tell you my trouble. Sunday before last, when you went to Gloucester Town to preach, I was walking and breaking the Sabbath Day; and, since that, I have no rest day and night. I can't sleep, and it is no use to hide it from you. My countryman came to my house, and said, 'Come let us go walking.' I said, 'No: I have done bad long time—I now want to serve God: my countryman, no do so any longer: you see me hear the Word of God, and, by and bye, we must account for what we hear.' Then another of my countrymen came, and he talk and talk, till at last I went with them; but, the same time, my heart trouble me very much. When we walk in the road, we see you coming; and we all run into the bush, and hide ourselves till you pass by. When I hide myself, my heart strike me, that I hide myself from a man, and all the time God see me behind the bush! I thought the ground would open, and swallow me up. I get so 'fraid, that at last I tremble. It was just as if God look upon me behind the bush. I at last fell upon my knees, and prayed that the Lord Jesus Christ would have mercy upon me. I got up—you had passed. I say 'good bye' to my country-people, and went home; but since I had no rest: and now I come and tell you, that you may know what bad I do. I feel no peace. I am 'fraid God will not receive me now." I told him to leave his former companions, or he would always be exposed to temptations like these. He faithfully promised not to meddle with them any more. I could not help pitying him, poor man; and so I do every Young Christian, when I consider the various snares to which they are exposed. Nothing but Grace will prevent and keep them from falling.

Walking, one Saturday Afternoon, in my piazza, I saw a School Girl, a Communicant, about 17 years old, generally very steady, coming up the hill with another girl, rather thoughtlessly laughing and talking; which is unusual, as most of the people, at that time, when they have got every thing ready for Sunday, sit down and read their Bibles. When she had passed my house I called to her, and said, "Mary, what day is it to-morrow?" She made a full stop—cast her eyes to the ground—paused a

while; and then looked up with a sad countenance, and said, "The Lord's Day, Sir." Seeing that she was sufficiently reprov'd, I resumed my walk. When I turned about, I saw Mary standing at the other end of the piazza, and tears rolling down her black cheeks. When I came near her she made a low curtsy, and said, "I thank you, Sir;" then turned about and went to the School-house, and I have no doubt fell on her knees, and turned to her Bible.

On one of the Saturday Evenings previous to the administration of the Lord's Supper, all the Communicants being assembled in the Church, I spoke to them on the nature of the Ordinance, and concluded with an exhortation on Matt. v. 13—16. After this I gave them leave to express their feelings. One of them stood up, and spoke nearly as follows:—"My dear Brothers and Sisters, I am glad for the word which our Minister has now spoken, and I hope it will do us all good. For my part, I am guilty. Them words our Saviour speak about *let our light shine* trouble me much. I don't know how to let my light shine. Let us all be more careful to do them things which God commands. It is no use for any man to say, Lord! Lord! and not keep His commandments. And how can we call ourselves Christians, if we do not let our lights shine before men? We must keep close to the Lord Jesus Christ." Several followed, and spoke much to the purpose. I was much surprised, and could hardly credit my own ears. The Lord our God is still doing wonders among us. May all the praise be His!

At the celebration of the Lord's Supper on one occasion, a Woman was frightened away from the Table, from having, as she supposed, no peace with her husband. They had Family Prayer at nine o'clock, and their breakfast was ready about ten, when the bell rung for Church. The man, being afraid that he should be too late, left his breakfast, dressed himself, and went away; saying, "Ann, you might have got the rice cooked a little sooner." The woman did not answer; but was so alarmed during Divine Service that she was tempted to go home, and not partake of the Lord's Supper. The husband was much alarmed at this; and came and told me after Service, saying that he had thought no harm, but was troubled very much;

and had he known that his wife had gone home, he should have gone also. He was now afraid that he had received the Lord's Supper unworthily. I sent for the woman, and reproved her; but found that it was really a tender conscience which had kept her away. Both were sorry, and really grieved, on account of what had happened. They went home in peace.

The apprehension of having committed the unpardonable sin sometimes troubles the people.

One Woman said—"The greatest fear I have, is, that I have sinned against the Holy Ghost; because, when I examine myself, I find that I have committed every sin. There is no sin which I have not committed; and how do I know that I have not done the sin against the Holy Ghost? This troubles me always, that that sin shall not be forgiven." I endeavoured to convince her that that sin had not been committed by her. May the Lord the Spirit comfort her!

In visiting the sick, I found one Woman much alarmed on account of this sin; and all that I could advance to the contrary seemed to be fruitless. She said, "O Massa, I can't forget that: it is always as if somebody tells me 'You have sinned against the Holy Ghost: it is no use for you to pray;' my heart so cold and so hard, and now I am sick again, and God punish me." Here I interrupted her, and said, if she had sinned against the Holy Ghost, she would not experience this, and would not thus be corrected; for it is written, *As many as I love, I rebuke and chasten*. God would not deal thus with her, if he did not love her; and He could not love her, if she had sinned against the Holy Ghost. I then insisted upon her telling me in what case she thought she had committed that unpardonable sin. She could advance nothing else than that she thought the Spirit of God had left her, because she did not feel as at the first: "then," she said, "I could pray always. Wherever I look that time, I think I see the Lord in every thing: I was glad to go to Church—I was glad to be with God's people—I was glad to pray and hear the Word of God; but, this time, my heart cold, I quite careless—my heart hard, and I quite in darkness. Now that make me think that the Spirit of God has left me, because I have sinned against Him."

Benefits by Christian Discipline and Association.

A Candidate for Baptism having given way to his passionate temper, he was told that he was no longer considered as a Candidate. This affected him so much, that he had no rest day or night. He went to some of the oldest Communicants, being afraid to come to me; and begged them to come and tell me of his grief, which they did. I sent for him; and I was really surprised to see the distress of the poor man: he wept and could not speak for grief. I warned and exhorted him to be more careful in future; and then admitted him again. This man is an independent farmer, and well circumstanced: he, therefore, cannot be influenced by temporal interest.

A Woman who had been excommunicated thus addressed me: "Massa, I beg you do not be angry with me." I assured her that I was not angry with her, but that I pitied her. She said, "Suppose, Massa, you have a child, and that child do bad, and you flog that child for it, is it not still your child? I stand the same fashion: I have done bad: I have sinned against God, for which I have been turned away from God's people, which is too much trouble for me. I have tried to find comfort, and gone to sit down with them people that no serve God; but I have no peace there—I no belong to them. True, I deserve to be turned into hell; but the Lord Jesus Christ wills not the death of a sinner: this gives me hope; and I beg you, Massa, let me come again: I cannot find peace any where, but at the feet of Jesus." She wept much. I encouraged her, by assuring her that it was not my business to keep her from Christ; but, on the contrary, to invite her, and every self-condemned sinner, to come and receive the free, unmerited mercy of God, which was held out to them in the Gospel, through Jesus Christ.

After Evening Service, one Sunday, I had, as usual, several visitors; most of them complaining about their bad hearts. One, a Woman who had been excommunicated for improper conduct, much entreated to be re-admitted. Of late, many whom I had given up have made applications for being re-admitted. One Woman has been in the world now above two years, and appears extremely anxious to be re-admitted: she expresses great contrition.

I admitted one who had been excommunicated two years before, and who,

to all appearance, had become quite hardened. He did not attend Church, because what he heard made him uneasy; but lived according to his evil inclinations. When one of our Communicants was buried, he went, out of curiosity, to the burial-ground; and endeavoured to prevent my seeing him, by standing behind me. While I was addressing the people, he tried to engage his thoughts with something else; but, as he now told me, while I was speaking I turned my head and said, "What dost thou say, backslider, about meeting with thy God! art thou prepared?" The poor man said, "I thought you looked me in the face; and it was as if somebody had knocked me on the head. I went home, but them words followed me every where; and I have no rest day or night. I been go too far, that is what I fear: but one word, which you spoke in the Church comfort me a little: it is, *I will love them freely: I will heal their backslidings, for my anger is turned away from him.* I cannot stay away any longer. I pray that God may turn me." That prayer is always in my heart—*Turn me, O Lord, and I shall be turned.* I beg you, Sir, pray for me: I am afraid I shall sink into hell. Oh, may the Lord Jesus Christ have mercy upon me, a poor backslider!" I admonished, and re-admitted him.

One Man, who had quarrelled with another some time ago, for which he had been excluded for three months, came to me, much distressed, and said, "I have been in very much trouble since I was turned out; and I have one month more: but I cannot stand it any longer. The Lord Jesus has forgiven me; and now I beg you, Massa, do let me come." I told him to call the man with whom he had quarrelled, which was immediately done: the difference was settled, and peace restored.

Preparatory to the administration of the Lord's Supper, on one occasion, I directed that all the Communicants should meet me in the Church. Having observed a coldness in them, I was desirous to exhort them previous to the administration: but as it rained very much, only half came. As this did not satisfy my mind, I appointed the following morning, at nine o'clock, for all who intended to come to the Lord's Table to be in the Church. Accordingly, when the clock struck nine, the whole, except the sick, came, in twelve

different parties, according to the division of the town, to Church. My heart did rejoice when I saw this scene. When they had entered the Church, the Churchwardens came and told me, that all who were well had come. I went, and, as some had been re-admitted, I read and explained such passages of Scripture as were suited to humble them; and exhorted them to carefulness and watchfulness: I also read and explained the Communion Service, and concluded by urging them to self-examination and repentance; and when my conscience was satisfied, I concluded with prayer. Two Young Men then came forward, and said that they had quarrelled, and desired to make peace with each other before they came to the Lord's Supper: this was soon effected, as each said that he was in the wrong! A Woman said to me, that she had spoken ill behind another woman's back, and wished to beg her pardon, which, of course, I advised her to do: she went and did so, and the offended woman forgave her with cheerfulness. I was so delighted with the simple mode in which they thus dealt with one another, that I scarcely could forbear shedding a tear of joy on seeing that *my children walk in truth.* Oh that these beloved people may continue in their simplicity! The bell was then rung, and the Church was opened for the rest of the people. I went to my house again, and saw the people come in every direction; but it was perceptible that the *salt* and the *light* (Matt. v. 13, 14.) were inside the Church. I read prayers and preached on Luke xviii. 13. *God be merciful to me a sinner!* As the consciences of the people had been previously wounded, the words of the text seemed to make such a deep impression, that an awful silence, with the greatest attention, was observed during the Service.

Sympathy with their Minister in his Afflictions.

May 4, 1822.—I took leave, this morning, of my dear Wife. What I felt on the occasion I cannot express: were there any prospect of my again seeing her in the flesh, my grief would not be so great; but under the circumstances of her being obliged to return to England, I could not help deeply feeling for her: she will have to spend the remainder of her days in the greatest misery. May the Lord give her patience; and afford her support in the hour of death, which, I think, cannot be far off!

I cannot be sufficiently thankful for the mercy vouchsafed to me under this severe trial. I have enjoyed, and continue to enjoy, the smiles of His countenance. I can say, with resignation, *The will of the Lord be done!* One passage of Scripture is constantly in my mind, and affords me much comfort—*What I do, thou knowest not now; but thou shalt know hereafter.* I know that this trial will *work together for good*, and that God will give me strength according to my day.

When I came home, the people looked at me with tears in their eyes: it appeared as though they wished to speak to me; but were too full of sorrow to say anything. One Man came, at last, and said that he could not help weeping when he saw me: "Mammy", he observed, "has been with us six years, and she stands the same like our mother. God take her away; and who knows how soon God may take you away! and what will then become of us at Regent's Town? Again, I think about Mammy's sickness: my heart feel I never see any person suffer so; and, when she go, she say she shall never see us again, until we meet at the right-hand of God: them words go through my heart." He wept much, and wounded my heart, afresh.

One Woman wept, and asked why I had not told them that Mrs. Johnson was going to England: she had not known it; and, therefore, had not bid her good bye. I told her that I had not known it myself, until the day before. She continued, "Me was young, when Mammy came here, and she stand like my mother, and I no bid her good bye!"

May 5, 1822. *Sunday*—After Prayer Meeting in the morning, several people came, as before; and, with sympathizing affection, pitied my affliction. One Woman leaned her head against the staircase, and gave free vent to her feelings: after she had a little composed herself, she came to my room and said, "Oh Massa! I am so sorry that Mammy go so quick: I no say good bye to her, which make me so troubled. Two words Mammy talked to me I never forget." She was leaning over me, and went away weeping.

At ten o'clock, Divine Service was held. Mr. Norman read the prayers. I was so distressed in mind, that I could not preach; but desired Mr. Norman to read the Thirty-eighth Psalm.

In the Afternoon I went to Glou-

cester; and preached; and administered the Sacrament to about Forty-six Persons. My mind was much relieved.

In the Evening, I preached at Regent's Town, on Heb. iv. 14, 15. After Service, some other Women came, and expressed their sorrow at not having bid Mrs. Johnson farewell. One said, "That time Mammy go, I think she go to bid Mrs. Düring good bye: suppose we know that Mammy go, and not come again, no men should have carried her; but we women would have carried her to Freetown. I am sorry Mammy so sick: poor thing! she suffer so much, and that for we: suppose she no come to this country, she no sick so. May the Lord Jesus Christ help her!" Another said, "Mammy say when she go, that she no see we again in this world, but hope to meet we at the right-hand of the Lord Jesus Christ at the Day of Judgment: them words make me sorry very much."

May 6, 1822.—I received, this morning, the following Note from an African who does not reside in this place.

"My dear Sir,—

"I was sorry, and disappointed. I came yesterday to hear you preach, as I have had no opportunity of hearing you for some time. Believe me, my Dear Sir, let me go where I will, my heart can never let me think any other Church like Regent's Church. When I hear you speak, I think all you say is directed to me. When I saw you yesterday morning, I could not help weeping: only I hid it from you as much as I could; but, in particular, when I saw Mrs. Johnson's chair, I could not help crying, and I pitied your case: but, Sir, all things *work for good to them that love God.* This is a cross for you, and a great one to bear: you have given up your Wife for the cross of Christ."

A considerable number of my flock came, and participated in my affliction. Some said, that, as God had taken away Mrs. Johnson, He would perhaps take me away: their hearts seemed so full, that they scarcely could express their feelings. One said it was just as if somebody had died. The whole place was in awful silence, and everybody appeared to mourn. One Man said, "I was in the bush, making shingles; when my Wife came running and said, 'Mammy done go!' I said, 'I do not believe that, because Massa no tell we': but, when I came home, I hear that it was true. Oh, I so sorry, when I see yon in the Church

Saturday Evening; and Sunday, when I come to Church, I want to hear God's Word very much—and then you no preach. Then I think about them words you speak long time ago in the Church: you say, 'We stand the same as people who have always plenty to eat, and don't know what it is to be hungry: we have the Word of God every day; but you afraid that we are too full, and get careless about it: take care, by and bye, God may take away His Word, and then you will know what it is to hunger for it.' Ah Massa! them words come in my mind; and I so 'fraid, by and bye, God take away you too—and then what will become of us? When we do sometime what is not right, you send for us and tell us—who can come here and do the same? I remembered what is written in the Revelation—I will remove thy candlestick out of its place! Oh, them words make me so afraid. May the Lord Jesus Christ have mercy upon us, and not take you away!" Others expressed themselves in like manner. Three Women, who had been excluded from the Lord's Table, were re-admitted; their conduct being consistent.

I still enjoy the special presence of my Saviour: He blesses me with a peaceful and resigned mind.

Affectionate Confidence in their Minister.

A Young Woman complained much of her evil heart. I spoke to her; but there still appeared something on her mind. I requested her, if she had any thing else to say, to tell me openly. She then said, "One man send several times to me a woman, to ask me if I would marry him; but I do not want to give my word before I ask you." I asked her what she thought of the young man: she replied, that she was afraid she should get into trouble; and explained further, why she was afraid. I could not help admiring the simplicity, openness, and good judgment of this young woman. She had my opinion upon the subject, which fully agreed with her own. Before she went away, she begged me to allow her to ask my advice, if anything of this kind should occur in future.

Another Young Woman came to me, and told me, with great simplicity, that a young man had made proposals of marriage to her. She said, "I beg you, Massa, to tell me what I must do. You stand the same like my own father; and I no want to do anything before I ask you. Suppose you say, 'That man no

good for me,' I will send him word the same; and suppose you think he fit for marry me, I can tell him." As the young man is one of our Communicants, and very steady and pious; I could have no objection. When I gave her my opinion, she thanked me, and said that she should not like to be married yet; neither was it the wish of the young man—he only wanted her word. He was building a house; and wanted to get his farm good, before they married. I could not help admiring the free and artless manner in which this young woman spoke. Her conduct, since she has become a Communicant, has been indeed a pattern to all her school-fellows: no one has ever had cause to say that she behaved otherwise than as a sincere servant of the Lord Jesus Christ. Her benefactor will not be sorry for the sum of 80*l.* conferred upon such a character. She is not aware that she is to receive such sum: I have no doubt but that she will send up prayers continually for such a friend.

A Man of Freetown paid his respects to one of our New Women, by sending her a gree-gree and threepence. The woman, however, though but a short time at Regent, had learned better: she brought the gree-gree and the threepence to me, and, scorning her lover, said that he was stupid. The man is an old soldier, discharged, and settled in the vicinity of Freetown.

Gree-grees are no more to be had at Regent. I have endeavoured to get some to send to friends in England, but have searched in vain.

A Young Woman came to me, and said that she had given her word to a young man, an apprentice to a carpenter, about two years ago, to marry him, provided he behaved like a Christian, which he promised to do. He had, however, broken his promise; and now she wished to know whether she should do right, if she returned a few handkerchiefs which he had given her, and declined to have anything further to do with him. I wished to know in what the young man had acted inconsistently. She said, "Massa, he had a little sore on his foot, and he always sent word to the Master Carpenter that he could not come to work—his foot was bad; and he stop at home nearly four months: and all that time he went to work in his farm, and went to Gloucester to see his countrymen. Now, if he could go to his farm and go to Gloucester, he would have

came to work. You see, Massa, I think he no Christian; he tell lies, and is lazy; and suppose he do so now, what will he not do when he is married! Now me 'fraid of this; and that is the reason that I no want to have anything to do with him." I mention this to shew to what a state the Gospel has brought our Young People. It is now unknown for a believer to marry an unbeliever: the strictest principle is observed on that head.

Growth of Religion among the Young.

A School Girl, who was ill, sent for me. She wept very much, and with difficulty uttered the following words—"Oh, Massa! what shall I do! what shall I do!—I so sick, and I am afraid I shall die. Oh this sick will kill me! All my sins live there"—pointing to her heart—"Oh do, Massa, I beg you tell me what I must do!" I pointed her to our Gracious Physician, the Lord Jesus; as I found that grief was the cause of her illness.

Another School Girl came to my house and wept aloud. I thought that somebody had hurt her. Her distress seemed so great, that it was some time before I could find out what was the matter. At last I discovered that she was in bitterness of soul: she said, "Massa, I can't stand it any longer; my heart troubles me so much, I can't keep myself at all; and them girls talk so much that makes my heart worse; I have no peace. I don't know what to do; I want to serve the Lord Jesus Christ, but I can't. Suppose I no live in the School-house, I shall be better."

While attending Gloucester, during Brother Düring's absence, two School Girls made application for baptism: one said that she had had no rest, day nor night, for two weeks: they both appeared under deep conviction of sin. Two others having applied before, I directed William Tamba to instruct them, for the ordinances of Baptism and the Lord's Supper. One School Girl, who had, before the departure of Mr. Düring, fallen away, came also and expressed great sorrow, begging much to be re-admitted: her request was granted.

One of our School Girls quarrelled with another girl; and was brought to me, on account of some bad language which she had used. I have a custom (which has always done more good than all the whips put together) to put offenders of that description into a corner of

my room, and to reason with them as I walk in and out. This I did with the present offender. I told her of her bad conduct, and what the consequence would be if she continued in it. I then got a tract, entitled "Blind Betsey," founded on a fact related in the Missionary Register; and desired her to read it, and to tell me afterward the contents. Having read for some time, she at once burst into a flood of tears. As I had some friends with me at the time, I could not attend to her: when they were gone, she began to weep aloud. I asked what was the matter: she replied, "One word I read in that book it hurt me very much: I see that that poor girl was blind, and she say, 'The Lord hath done great things for me: now God has done great things for me, and I can see; and still I am so wicked.'" She was so overcome, that I could hardly understand what she said. She begged very hard that I would forgive her, and said she never would do so again: this, however, would not satisfy me, under such circumstances: I told her, that, unless she really repented and fled to Christ for forgiveness of sin, she would be in as bad a state as before: she thanked me, with many tears, and begged that I would pray for her. I gave her the Tract, and dismissed her. Two or three weeks after this, I observed that she became thoughtless again, and I feared that her convictions were but temporary. While in this careless state, she was suddenly affected with ophthalmia, so violently that her eyes were completely closed in two days, and we were obliged to have her led by another girl to the hospital. Blind Betsey's story came now to her mind again, and she appeared entirely comfortless, weeping continually, which increased the inflammation of her eyes. A few days afterward, however, she appeared more composed: the burden seemed to give way: the Lord was pleased to manifest His mercy to her; and, as peace was granted her, her eyes also were restored. When she returned from the hospital, she came and told me, in an affecting manner, what the Lord had done for her soul. She has since walked in His fear; and it is observed by all who know her, that she is become a new creature. She is now a Candidate for Baptism, to which ordinance she will be admitted, if it please God, when the next baptisms take place.

In December, Mr. Johnson wrote,

I am happy to state, that no less than Seventeen Young People, who are named by Benefactors, are Candidates for Baptism.

Of one of them, he thus speaks—

She is, as far as I know, the first of her nation who has *tasted that the Lord is gracious*. She is of the Krooman Country, and was brought to the Colony by a Krooman, about five years ago. The Governor saw her, took her from the Krooman, and sent her to me. She was then quite a little girl, but is now a well-grown young woman, and has become within the last three months, through the grace of God, a new creature. She expresses great sorrow for her superstitious countrymen; and calls herself "the worst girl in the school." She answered almost every question that I put to her; and, with tears, said, "I only want to serve the Lord Jesus Christ in this world; for He came and died for sinners on the Cross."

Of another, he writes:—

She was a Girl who grieved me much—always quarrelling with other girls; but, blessed be God, who has, by His grace, turned the lion into a lamb. While she related to me the merciful dealings of her Heavenly Father, she said, that, before I fetched her out of the bush, which is about six years ago, she was very sick and fainted, and her country people thought that she was dead: they tied her up in a mat, and carried her out to bury her: the grave was dug, and they let her down, when, as she expressed herself, "God wake me! I began to cry, and they pulled me out again: a little bit more, and I should have been buried. I cannot thank God enough: for true He wanted to save my poor soul."

Time fails me to give a further detail of the merciful dealings of our God with these Children of Ham. Surely the day of the Lord for Africa is dawning.

Increase and Efficiency of Native Teachers.

The Committee are fully aware of the importance of this class of Teachers to the increase and stability of the Mission, as will appear from their Resolution quoted in a former page. The Christian Institute, 1823.

tution, established at Regent's Town, has this object chiefly in view, and it lay very near the heart of Mr. Johnson. We quote, on this subject, a Letter from him, of Oct. 15, 1822—

Allow me to give you my sentiments respecting the Youths in the Seminary. Several of them have now advanced to manhood; and it is time to look for some fruit of the labour which has been bestowed and the money which has been expended.

Mr. Johnson then mentions by name Seven Young Men, whom he thinks prepared to conduct Schools under the superintendence of a Missionary: he says of them—

They have been reared under my own care; and I am satisfied of their piety, and of their willingness to be made useful in the vineyard of the Lord. I cannot forget the benefit which I receive from the exertions of David Noah; and I believe that these Young Men are like-minded with him.

We cannot refrain from quoting Mr. Johnson's testimony to the efficiency of the Christian Native, whom he has just named. That worthy man, while we bring him forward as an example to others, and as an encouragement to the Society, will say, with unfeigned humility, *By the grace of God I am what I am.*

David Noah is employed from day-break till ten at night—a continuance of exertion, which no European could endure in this climate. He conducts entirely the Day and Evening Schools, which contain a considerable number of individuals. Besides this, he issues rations for about 1200 people—keeps the provision list and return, and school lists—measures out all the lots, and sees that the houses and fences are regularly built—prays with the sick—receives the stores, every Thursday, in Freetown—enters marriages, baptisms, &c. and does the duty of a parish-clerk: in short, he is every thing at Regent's Town. He occasionally, when I cannot go, has a run to Bathurst, and also to Gloucester. I cannot sufficiently praise God for having given me such an Assistant. He does all with great pleasure.

sure, and never thinks that he can do too much. If he has five minutes to spare, they are generally spent in my Study among the books. He works a slate-full of problems during school hours, which he enters in a book between ten and eleven o'clock at night; and, after that time, he writes his Journal: he then retires, and rests till half-past five o'clock in the morning.

Of the other Native Teachers already employed under the Society, Mr. Johnson speaks with great regard, and adds—

As we have been preparing males, I have not forgot to educate proper Females. We have now about Twelve Girls under education, who are themselves able to conduct a School. They are all pious; and can read, write, cut out, make all sorts of female clothing, mark, wash, cook, &c. and are either Teachers or Ushers, and, in turn, keep school.

Two of these Females are about to be married, on Monday next, to Seminarians: Rachel Garnon to John Johnson, and Sarah Allen to Wm. Bickersteth.

We much wanted a married couple to reside in the Girls' School; where we have two suitable rooms, similar to those in the Boys' School. John Johnson and his Wife are to reside in the former, until they be appointed to go to the Bullom or some other Station. Wm. Bickersteth with his Wife will live at the Seminary, until our friends arrive, when they will proceed to some destined Station. They will receive no salary before they are appointed to labour as Native Teachers; but will pursue their studies in the Seminary, and, as before, attend Evening Schools. Between school-hours they are to endeavour to attain such knowledge as is likely to be most useful to them hereafter. John Johnson's Wife is to assist my Sister in the School; and W. Bickersteth's is to make herself useful in the Seminary, besides making clothing and attending Evening Schools. I have read and explained to them the Laws and Regulations of the Society, and have spoken to them respecting their future labours. I prayed with them; and they gave me their hands, and said, with tears, that they would, by God's help, be faithful servants to the Lord Jesus Christ, and to the Church Missionary Society. Previous to these

proceedings, I consulted several friends, and, among them, Sir Charles MacCarthy, who all much approved of the plan.

The longer I am here, the more I am convinced that Native Teachers will, in time, greatly promote the objects of the Society. I yesterday added two pious Lads to the number of Students in the Seminary; both Ushers in our Day School, and very promising youths.

On the 23d of October, Mr. Johnson wrote—

On Monday, I married several couple; among others, John Johnson to Rachel Garnon, and William Bickersteth to Sarah Allen. Eighteen Girls, all Communicants, attended their Sisters to Church, and the Students of the Seminary their Brethren. Rachel Garnon was supported and given away by William Tamba; and Sarah Allen by Thomas Richards, my Churchwarden. I gave them a sheep and a hog, of which they had prepared a good dinner, having themselves added some fowls of their own rearing.

Mr. Norman and I attended to keep order. I sat with the Young Women, at one end; and Mr. Norman with the Young Men, at the other end of the table. Tamba, Noah, &c. with their Wives, sat in the middle.

After dinner, the afternoon was spent in a Christian manner. We sung hymns; and, at intervals, I called upon some of the Students to speak: some spoke well, and surprised me. This gave rise to a new plan which I formed; and which I hope, by the help and blessing of God, will prove beneficial.

On the First Monday in every month, at ten o'clock in the morning, a Prayer Meeting will be held at the Seminary, when all the Students and Native Teachers, with their Wives, will attend: one of the Native Teachers, or Students, will speak, by turns, on a passage of Scripture. I appointed David Noah to begin at the first meeting, and gave him Isaiah xlii. 16, as his subject. I shall always be present; and shall call upon such as I think proper to pray, and appoint a speaker for the next meeting, and give him a text. This will, I hope, improve them in speaking publicly.

Blessed be God, that we have advanced so far! They appear all warmly attached to the cause. *Ethiopia shall soon stretch out her hands unto God.*

The speeches continued until the bell rang for Evening Service; after which all attended, as usual, Evening School, and then retired to rest.

In reference to this promising plan, Mr. Johnson wrote, on the 22d of November—

We had the first Monthly Prayer Meeting at the Seminary as proposed. David Noah spoke on the text which I had appointed, much to the purpose. He shewed, 1st. That all men are blind by nature, and remain so until converted; and then are still led by a way which they know not. He referred to his own case, both before and after conversion—how he was sold, recaptured, brought to Freetown, then to Regent—the means of conversion—referred to Eph. ii. 1-5—shewed that all was of free grace; verses 8 and 9—took a view of the Slave Trade, how God had brought good out of evil, and brought the blind by the way which they knew not—concluded by exhorting the Students to self-examination, and by asking them whether they had been called by grace; and then encouraged them to perseverance, referring to 1 Cor. i. 25-29, and then concluded by ascribing all the praise and glory to Father, Son, and Holy Ghost.

In the account of the last Examination of the Students, which has come to hand, it is said—

They were first examined in the Eighth Chapter of the Epistle to the Romans. Their answers to the questions on the Doctrine of this Chapter, and on the Gospel in general, were very pleasing and interesting.

Mr. Norman writes of the Seminary Youths—

Most of the Youths continue to walk well. I was, however, obliged to correct one for absenting himself from Morning Prayer, in the School, on a Sunday. I took but little notice of it, until the next morning; when I called him from his class, and showed him Job xv. 4. He read it, and immediately burst into tears, saying, that the passage of Scripture belonged to him: he had committed the fault, and he hoped I would punish him—if I did not, he might be guilty of the sin again! I accordingly punished him, and he begged my pardon: I told him to ask pardon of God against whom he had sinned, and who alone could forgive sins. I thought

this Youth's conduct very remarkable, as he is naturally of a disposition most proud and obstinate.

In October, Mr. Norman writes—

I am happy to bear my testimony to the Christian conduct of the Youths in the Seminary: I frequently rise in the night, unknown to them; and overhear them pouring out their souls to God in fervent prayer, for themselves, their countrymen, and their kind friends in England. A few nights since I heard one, and was astonished at the fervour, as well as the enlargement of spirit, with which he prayed. I could not but wish that you were here, that you might be a witness of the gratitude of these Christian Converts. Mrs. Norman, who was with me, could not refrain from tears.

We cannot quit this subject, without adverting to another point in reference to David Noah, in which his spirit and conduct have given great satisfaction to the Committee. Mr. Johnson had requested that David might accompany him to England; and alleged various advantages which, in his judgment, would be likely to arise from his visit. The Committee, while they sincerely wished to gratify both Mr. Johnson and their Native Friend, and could anticipate much pleasure and mutual advantage from his visit, yet foresaw such a probable preponderance of inconvenient results, that they were compelled to decline their assent to the proposal. The Letter of David Noah, on this occasion, addressed to the Secretaries, under date of the 21st of April, from Regent's Town, will be read with pleasure and thankfulness:—

Rev. and Dear Sirs—

I have received the Letter you sent concerning my accompanying Mr. Johnson to England. At the first, I felt disappointed; but, when I take it into consideration, I firmly believe that the hand of the Lord is in it: for my constant prayer is, that the Lord may do with me just as it seems good in His sight: therefore I am quite satisfied with His good and wise providence, for I do not know what is best for myself. The

Lord only knows what is good for His people; therefore I wish to be resigned to His holy will and pleasure.

I thank you for the kind manner in which you have made it known to me; although I should feel very happy indeed to see you, as you would to see me. But if we should never be permitted to see each other upon earth, I trust the Lord will prepare us to meet in His heavenly kingdom, where we shall part no more for ever.

I cannot fully express my gratitude to the Rev. W. B. Johnson, for the trouble which he has taken in educating me. He has done all that lies in his power to get me forward: every day at 4 o'clock, except on Sundays, I and others of my friends attend at his house for instruction; which he imparts to us with great pleasure, for which I am indeed thankful. Under all circumstances Mr. Johnson has used me just as he would his own child; and I believe more too: and I look to him just as my natural father, and I believe and trust that he is my spiritual father in Christ. On the other hand, I am very sorry indeed that Mr. Johnson has been lately sorely afflicted with his eyes; and also in other circumstances which have befallen him. Oh may these afflictions work for his good, according to the promise of the Lord, *that all things shall work together for good to them that love God, to them who are the called according to his purpose.*

Reverend Sirs—I wish to express, on behalf of myself and my brethren, our gratitude to the Society, and to all our kind friends in England, for their kindness in affording us the means of knowing the Lord Jesus Christ and the blessings of His salvation. Indeed, Sirs, there are many here, who will have reason to bless God for ever, for inclining your hearts to send us such a faithful Minister as Mr. Johnson; but we are very sorry indeed that he is forced to leave us for a season. May the Lord protect him on the mighty ocean and at the last bring him again among us filled with the blessings of the Gospel of Christ!

May the Lord assist us in all our ways and doings; and also shower down His choicest blessings upon you!

When it is remembered who is the writer of this Letter, the state

in which the Gospel of Christ found him, and the few years which have since elapsed, well may the Society be encouraged to hope and pray that the Grace of the Holy Spirit may be showered down, in rich abundance, on the Natives of Africa!

Letters to Mr. Johnson, from several of the Native Teachers, have just reached England. They will confirm what we have stated respecting them.

One writes, from Wellington—

My dear Master—

I am happy to inform you, that I like this place very well at present; but you know that my stay here is but short as yet: and I am more happy to say, that the people attend the Church much better than I expected. The place, or house that we have is rather small; but there is a very large house building for a Place of Worship, which will hold all the people in the Settlement. I hope that the Lord will bless my weak endeavour, that I may be able to discharge my duty in the station where it has pleased Providence, through the hand of the Society, to place me; nor do I cease to pray for your safe voyage, that it will please God to spare you once more to us again: but it is only God alone, that can reward the King and the Society for what they have done for us poor Africans. When I say poor, I mean poor indeed: for when I look back on myself or countrymen, what we were a few years ago, and see what God has now brought us to under the sound of His Holy Gospel, I beg to be remembered in your prayers that I may be kept from falling. I would say more, but I have not words to express myself.

Another writes from Regent, a few days after Mr. Johnson sailed—

Dear and Rev. Sir—

I have sent these few lines to you, for I have not much words to write at this time, and therefore I only write about myself and the people. My wish is to serve the Lord Jesus Christ, and to follow Him; but my own heart is so deceitful, that I sometimes cry out like St. Paul, *O wretched man that I am, who shall deliver me from this body of sin and death!* And when I consider, that, beyond the grave, comes the Judgment, I am afraid; but I pray and

hope that the Lord, who has helped me, will still help, for He is faithful to His promises. My Wife is very sorry that she did not shake hands with you before you go; and she begs you to forgive her, because she did not know the time you went, and give her love to Mrs. Johnson.

Since you been gone, the people are very quiet and steady; and plenty come to Church, and are attentive. The Candidates too go on well.

I hope the Lord may keep you, and bring you back again, and Mrs. Johnson. Give my love to her and all the good people in England.

The Letter which follows is from one of the Communicants at Regent's Town, who at present industriously supports himself and his family, but is likely to become one of the band of Native Assistants of the Mission—with what good promise his Letter will sufficiently testify. It is dated April the 28th—

Rev. and Dear Sir—

I am indeed sorry for your going away from us; but, however, if we do not see one another in this world, I hope it may please God that we all go from strength to strength, till we appear before God in Zion. I hope that you will not forget to pray for us ignorant creatures: we will never forget you. I hope you will not forget to pray for our country-people, that God will send the light of His countenance unto them, for they are in darkness and in the shadow of death. I hope you will beg all our dear friends in England, that they may not forget to pray to God that He may send His Holy Spirit to give us more understanding; that His work, which we are engaged in, may be blessed: for all of us know, that, without the Holy Spirit's assistance, we can do nothing; for it is written, that *Paul may plant and Apollos water, but God gives the increase*; for it is He, that *worketh in us both to will and to do, of his good pleasure*.

Give my respects to Mrs. Johnson. I hope she does not forget to pray for us: we will never forget her. May those afflictions, which God has been pleased to lay upon her, work for her good; for it is written that *all things shall work for good to them that love God, to them who are called according to his purpose*. I hope it may

please God to send her back again unto us, in health and strength. I hope the prayers which we make in her behalf may be answered.

When I remember His holy promises which are in the Scriptures, I indeed hope, and trust, and believe, that what He hath said He will perform; for He hath said, *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me*.

Oh, I intreat you, once more, to beg all our dear friends in England, that they all will look up to the Lord Jesus Christ, that He may send His Holy Spirit to teach and guide us in the way of truth, and be our guide even unto death.

The following extracts of Letters to Mr. Johnson, from some of the Youths in the Seminary, will very suitably close this head. One writes,

I recollect what you preached on Sunday Evening: all those words which you speak about the dove—of her wandering through the world, when she was let out of the ark; and, when she did not find a place for the sole of her feet to rest upon, she was constrained to go back into the ark—this I may compare to myself: for I must say that I am in the same way with the dove; for I often go away from God, and neglect to think of heavenly things: my heart is wandering in a way perhaps where my feet can never reach; but all the vain thoughts of it will end, I hope, in better things. Though my heart wanders so much about, yet I never forget to call upon my God, when I am full of trouble: yet vain thoughts always come into my mind. Oh may the Holy Spirit give me an earnest desire to come to the Lord Jesus Christ; as the dove did not forget to go back into the ark! and may He make me more careful about learning, and about following the Lord Jesus with my whole heart! As long as I live may I be enabled to do so, through the mercy of God, who hath said that *He will work and none shall let it*: and I therefore leave it in the hands of God, for He is able to do all things; for all things are His. Oh may He grant unto me such gifts as may be for the good of my countrymen; that they may see and believe that God has sent me to them, to tell them the dangerous state in which they live. I long for the time to come, when I shall be able to go and

make His will known to them: and may they repent of their evil doings; and come unto Him, *who is over all God blessed for ever! Amen.*

The same Young Man writes, at a subsequent date—

Since you left us, many prayers have been offered to Almighty God for your safety on the voyage, and also to bring you back to Africa. I hope the Lord will grant my request, and that of all the rest of your flock. Indeed I feel sorry for your leaving Regent's and your people; but I sincerely hope, that, by the goodness of God, you will be restored at the time appointed amongst the flock which God has given you. I beg you to remember me and the Church, in the prayers which you offer up to God. You are well acquainted, that, unless God help us, we cannot all continue in the way; but I trust, that, by the Divine aid, we shall stand. May the Lord keep you; and give you wisdom, that, wherever you shall stand to speak of what He has done in this Colony, you may speak yet more earnestly for those who are yet lacking, that the minds of some may be excited to come and help the great work of God.

The town is in great tranquillity. All behave well since you left. All attend Church regularly.

Another Youth writes—

I am sorry to say that you are gone away from us, but I pray that the Lord may be with you every where, and that He may lead you home, and bring you back among us to declare to us the riches of His grace. May He grant, that, by your instrumentality, many may be loosed from the chains of Satan, to serve the true and living God; and that many may be added to the Church, of such as shall be everlastingly saved. May the Lord add His grace into our hearts, and keep us safely in your absence from falling into any kind of sin; and I am glad, too, to see the people in great quietness,

and I pray that the Lord may assist Mr. Norman to rule the people in the fear of God.

A third Student says—

May God bring you back to us in safety, if it be His will, to preach Christ's unsearchable riches to us sinners; and may all the good people in England, who are very much concerned for Africa, pray for the time when she shall be delivered out of her ignorance; and may you remember us in your prayers! Tell Mr. Pratt and Mr. Bickersteth, and all the Society, that we thank them heartily for all their goodness to us, and we pray that God may reward them.

A fourth thus pleads in behalf of his countrymen—

May God Almighty help you and prosper you in all your journey; and I pray that the Lord may give you utterance, to speak boldly in His name, that it may be the means of stirring up the good people in England to come to the help of the Lord, to the help of the Lord against the mighty. For the harvest truly is plentiful, but the labourers are few. I am sure if the good people of England knew what a wretched state the people of Africa are in, they would come over and help us.

We shall close with an extract of a Letter, addressed by one of these Students to the Secretaries—

I am still incited to continual feeling for my poor country people, who know nothing of themselves, and nothing of the God of Heaven and Earth. It is my perpetual wish, that God would quickly perform what He has promised for every Nation which inhabits the Globe. Oh that God would incite the minds of those who have much to contribute for this important work—that this vast continent of Africa may be filled with the doctrine of the only Living and True God!

Recent Miscellaneous Intelligence.

WE have a melancholy task, in the present Number, to record the deaths of so many persons actively occupied in promoting the Salvation of the World: to those already mentioned, we have now to add the names of others; but all are blessed who die in the Lord, and their works shall follow them.

Bayrist Missionary Society.

The Cause of Christianity in the East has suffered a severe loss, in the death of the Rev. W. Ward, of Serampore. He died on the 7th of March, of an attack of cholera morbus, after a few hours illness.

Church Missionary Society.

The Rev. Michael Wilkinson and his companions (see p. 238) arrived at Madeira on the 4th of June, after encountering much bad weather.

Mr. G. Clarke (see p. 279) resided with

Mr Marsden, at Parramatta, till the 1st of January, when he was placed in charge of the Native Settlement, formed for the benefit of the Aborigines of New South Wales, till he should proceed to New Zealand.

Mr. Francis Hall, having obtained Mr. Marsden's concurrence in his return to England, left New Zealand on the 5th of December, and Port Jackson on the 28th of February; and arrived off Portsmouth on the 12th of July. The Settlements were quiet when he left New Zealand.

Mr. Strachan, of Madras, writes on the 3d of March—

Our latest accounts from all our Missions describe their respective Members as in the enjoyment of health. In every Station, your Missionaries are proceeding, with their various labours, to the entire satisfaction of your Corresponding Committee.

Miss Knight, Sister of the Rev. Joseph Knight, of Nellore, in Ceylon, was married, on the 21st of January, to the Rev. Daniel Poor, American Missionary.

Conversion of Negroes Society.

The West-India Planters and Merchants of the City of London, have voted, from their General Fund, the sum of 1000*l.* in aid of the Society: besides which, about 220*l.* in Annual Subscriptions and 140*l.* in Donations, have been received, in consequence of the Circular lately issued, and which we have printed in a former page.

Hibernian Bible Society.

Impediments having arisen to the operations of the Society, from want of accommodation for carrying on its increasing concerns, the Committee have contracted for the purchase of suitable premises in the center of Dublin. A separate subscription has been opened to defray the charge, which is 4000 guineas. Lord Powerscourt has given 300*l.*, the Earl of Roden 100*l.*, and the Right Hon. St. George Daly 100*l.*

The proceedings of the Society are stated in the following summary:—

The Hibernian Bible Society, the sole object of which is the circulation of the Holy Scriptures, without note or comment, in Ireland, has now existed for seventeen years. There are, at present, in connexion with it one hundred and fifty-one Auxiliary and Branch Societies and Bible Associations, in various parts of the country. It has, from its commencement, up to the 31st of March, 1823, circulated 322,000 Bibles and Testaments, at an expense of 53,721*l.* 6*s.*; and at a loss to the funds of the Society, by gratuitous grants and sales at reduced prices, of upwards of 12,000*l.*, making a total expenditure of above 65,720*l.*

National Society.

A King's Letter, dated July the 2d, has been granted to the Society, authorising Collections in its behalf, after publication of the Letter in the Churches and Chapels throughout England and Wales, at the dwellings of the inhabitants of the respective parishes.

Wesleyan Missionary Society.

The proposal, mentioned p. 239, for Fifty Friends to subscribe Ten Guineas each toward the outfit of a Missionary to Jerusalem,

is likely to be soon realised. A Correspondent writes from the Lincoln District—

Such a plan presents many claims worthy of notice; but there is one not to be overlooked. The contributors in this way will feel a sort of relationship with their Missionary: for him, and for his Mission, they will be peculiarly solicitous; so that with whatever zeal and frequency they may pray for other endeared objects of regard, they will never forget their Missionary, and his errand of mercy! To contemplate him scattering seed on the very spot where the Saviour of the World died for sinners, will awaken emotions as new and delightful as those which the reviviscence of a long-departed and lamented friend would occasion. The inclosed 50*l.* in furtherance of the plan, is the offering of a Friend in this District.

The Rev. B. Clough, who was one of the founders of the Society's Mission in Ceylon, has returned home for the restoration of his health. The translation of the Scriptures into Cingalese, and the compilation of a Dictionary of that language, have engaged much of his attention. The Society's Missionaries were all in health, except Mr. Newstead; in whose case, however, there was nothing alarming. It is Mr. Clough's intention to return, should his health, which had for some time declined under accumulated labours, be sufficiently restored.

Calcutta.

On the 1st of February, the Chief Justice, Sir H. R. Blosset, after a few days' suffering, from a disease in the lower intestines of long continuance, departed this life. He had arrived, as our readers are aware, but a short time in India; and had carried thither a sacred determination to employ his talents and his influence in promoting the diffusion of Christianity: but he was called thus early to his eternal rest, dying in peace and with a hope full of glory.

New South Wales.

The rapid increase of this Colony may be ascertained from the following statements of a Petition to the House of Commons, presented on the 8th of July, by Sir James Macintosh, from the Emancipated Convicts:—

The Emancipated Convicts are 7556 in number: their Children amount to 5859. Of cultivated land they possess 29,000 acres; of land yet uncultivated, 212,000 acres. They occupy 1200 houses in town, and double that number in the country. They have 174,000 sheep, 415 horses, and of other cattle 48,800. They have 215 Colonial Ships in constant employment: and have netted in trade a capital of 150,000*l.*

North-American States.

The steam navigation of the States is rapidly increasing, as it is especially adapted to the numerous and extended rivers of the Western Territory. The Missionary Establishments on those rivers feel the benefit of this navigation in the quickness of supplies. In 1822, there were 35 steam vessels in employment: the average amount of their tonnage was 7279 tons: two of them, the Washington and Ohio, exceed 400 tons each. There were 30 building, the tonnage of which amounts to 5995 tons: one of them is of 700 tons burthen.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

From May 21, to July 19, 1833.

ASSOCIATIONS	Present.		Total.			Present.		Total.	
	L.	s.	d.	L.	s.	d.	L.	s.	d.
Aylesbury	4	8	6	18	7	8	120	0	0
Bentlnck Chapel	199	13	3	4397	4	9	150	0	0
Bewdley	150	0	0	855	19	11	50	0	0
Birmingham	46	14	11	5954	3	3	10	1	6
Blackfriars	3	0	6	377	15	9	60	0	0
Bradford (Yorkshire)	50	0	0	1335	9	9	16	0	0
Bridewell Chapel	48	16	10	171	16	5	34	0	0
Bromsgrove	13	10	0	194	16	0	10	15	0
Bucks, South (Iver Branch)	8	13	0	3399	18	3	445	3	4
Bunny, Bradmore, &c. (Notts.)	40	1	9	166	4	8	14	0	0
Cambridge—Town, County, and University	100	0	0	4630	18	5			
Carlisle	74	19	0	2105	17	1	COLLECTIONS		
Ceylon	8	0	0	8	0	0	Arthur, Miss, St. Columba	6	0
Chester & Cheshire	48	4	0	1756	14	7	Aveline, Miss, Lyme	1	6
Clapham	2	9	0	9963	16	1	Betts, Mrs. John, King's Langley	3	10
Clare (Suffolk)	1	1	0	3	7	0	Bird, W. G., Esq., Lichfield	1	9
Deddington (Oxon)	1	1	0	7	10	5	Champion, Mr. M., New Mill-man Street	1	8
Dean Street Manufactory	3	17	0	19	15	3	Dancer, Mrs. Burton-upon-Trent	8	0
Derbyshire	164	18	0	5793	15	11	Ewens, Mr. D., Broadwinor	5	0
Doncaster	40	16	6	598	4	5	Hill, Rev. John, Oxford	26	0
Glasgow (Brecon)	60	0	0	1008	12	0	J. H.	0	7
Halifax	79	0	0	866	9	3	Knell, Miss Emma, Lambeth	0	5
Hereford—Town and County	50	0	0	2534	9	9	Ladies at Hay, Brecon	3	15
Hindon (Wilts)	8	13	0	13	10	0	Olerenshaw, Miss, Mellor	3	0
Hitchin	4	0	0	51	9	6	Richardson, Miss, Old Bailey	8	0
Huddersfield	100	0	0	2481	15	5	Walters, Miss Jane, Perthgerent	1	1
Hull & East Riding	261	0	0	6051	9	4	Williamson, Mr. Wellingborough	7	5
Kennington	2	0	0	556	18	9	Worthington, Miss S., Burton-upon-Trent	7	0
Kent (incl. of Wye—Ash &c. &c. &c.—Bromley, &c. 711.)	73	6	6	9716	16	7	BENEFACTIONS		
Knarborough	96	0	0	1870	3	0	Anonymous, by Rev. E. Bickerteth	20	0
Leeds	110	0	0	5733	3	6	Bingley, Henry, Esq., Royal Mint	10	10
Leicestershire (Lutterworth &c. &c. &c.)	215	0	2	6850	10	10	Foljambe, Miss, Bilby, Notts	5	0
Liddington cum Caldecott	6	5	4	609	6	9	Friends, Two	20	0
Manchester & East Lancash.	495	6	7	5879	16	8	Produce of Trinkets from a Lady and her daughter	6	3
Martock (Somerset)	9	6	0	34	6	0	Produce of Trinkets from a Friend in Leicestershire	10	9
Morden (Surrey)	7	9	3	173	5	8	Stewart, Mr. H. H., Dublin	7	0
North East London—(Collected after Sermons by the Rev. J. Pratt, C. Hawtrey, and T. Mortimer)	57	1	0	1961	14	3	Strachan, Mrs.	5	0
Nottingham (incl. 151. ss. 10d. from Lenton, Radford, Oxton, &c.)	68	8	10	2168	17	1	CONGREGATIONAL COLLECTIONS		
Perry Chapel (incl. Collections after two Sermons by the Rev. J. W. Cunningham and Rev. R. W. Gibthorpe)	121	14	9	3018	17	3	Altringham (Cheshire) by Rev. Robert Leicester	28	18
Portsmouth, Portsea, & Gosport	95	9	9	1327	14	1	Framlingham (Suffolk) by Rev. W. Marsh	10	1
Pyrron (Oxon)	5	0	0	6	0	0	Maddington (Wilts.) by Rev. J. H. Johnson (Rev. Joseph Legg, M.A., Minister)	6	15
Queen Square Chapel	18	0	0	202	5	0	Sydenham Chapel (Surrey) by Rev. B. Wood, M.A. (Rev. P. A. French, Minister)	28	3
Reiford, East	58	15	0	408	11	0	LEGACY.		
Romey	11	16	6	139	14	0	Henry Naylor, Esq., late of Westminster, by his Executors, Rev. Dr. Yates and N. N. Savery, Esq.	100	0
Rotherham	17	4	9	603	16	8	Deduct Legacy Duty	10	0
St. Antholin's, Watling Street	19	15	8	374	11	6			

* * * In part of the copies of the Number for May, the Notice relative to the Rev. D. T. Jones, p. 229, was placed under the head of the Wesleyan instead of the Church Missionary Society—page 127, col. 1, l. 6, from the bottom, for Gambler, read *Gambia*—page 124, col. 1, l. 11 from bottom, for multitude, read *multitudes*—page 224, col. 1, l. 4, for Committees, read *Committee*—page 223, col. 1, l. 1, for 1726, read 1724.

Missionary Register.

AUGUST, 1823.

Biography.

LIFE OF MATTHEW STACH,

ONE OF THE FIRST MISSIONARIES OF THE UNITED BRETHREN IN GREENLAND.

(Concluded from p. 288.)

OTHER VISITS TO GREENLAND.

WE have entered at large into the particulars of our Missionary's First Visit to Greenland, as it gave an opportunity of stating the chief circumstances connected with the foundation of the Brethren's Mission in that country, and which afford important lessons to other Missionaries. We shall be brief in the narration of his subsequent visits.

Second Visit.

Matthew Stach arrived in Greenland, the second time, on the 17th of July, 1742. Crantz says—

During the two years of his absence, only one Greenlander, a woman, had been baptized; but there were many who listened to the Word with joy, from whom a plentiful harvest might soon be expected.

Some circumstances are stated respecting this Woman which we shall extract, as they may furnish useful hints in other Missions. The account of her conversion is thus given by the Brethren:—

In a Greenland house, where all beside were hostile to us, there was a Young Woman who was very much affected. While we were speaking, she held her hands before her face to hide her tears, and softly sobbed forth—"O God! thou knowest that I am exceedingly corrupted from our first parents: have mercy upon me!" When we afterward asked her why she knelt, she answered, "Because I now begin to believe: I pray daily to God to be gracious to me." Being directed to persevere in prayer, she

began to weep, and to exclaim—"O Jesus! my heart is thoroughly depraved: make me truly sorry for it: take away the bad thoughts, and form me according to thy pleasure. And as I yet know little of thy Word, give me thy Holy Spirit to instruct me." Her companions, very naturally hating the person whose example was a constant reproof to them, treated her with a severity quite foreign to the national character; so much so, that she was glad to take the first opportunity of seeking an asylum with the Brethren.

She was never weary of listening to the Doctrine of the Cross, and began to speak of it to others. No sooner did any Heathens come to the place, than she paid them a visit, explained to them the reason of her living here, told them of all the blessings which she had enjoyed, and of the still greater happiness which she had in view; and her admonitions were not without their effect. Having been prepared for baptism, and made acquainted with the nature and design of that holy ordinance, she declared that she now no longer believed that Jesus was the friend of sinners because we had told her so, but because she felt it in her own heart. She was baptized, at her earnest request, and called Sarah.

Of this Young Woman, it is said, at a subsequent period—

Self-conceit, that subtle intruder, began to creep in among the believing Greenlanders, and too often imbibed the joy of their teachers. Even Sarah was observed to become petulant and unruly. When she was reminded of the grace bestowed upon her and exhorted to continue faithful, her heart softened: she acknowledged her fault, and heartily entreated our

Saviour for pardon, and grace to amend. But this reformation was not the work of a moment. In the sequel, the Brethren discovered, that the root of the mischief was, her entertaining high thoughts of herself on account of her successful diligence among the Heathen. They pointed out to her the corruption of her heart; and bade her reflect on the deplorable situation in which the Redeemer found her and shewed mercy to her, with her sensations on that occasion. She burst into tears, and said—"Ah, now I plainly feel that I have gradually departed from the happiness which I then enjoyed, and our Saviour is become a stranger to me. Now, though I pray, I find no comfort, notwithstanding; and I seem unable to recover the way to Him." On this they kneeled down with her, and prayed to the compassionate Saviour to reveal Himself to her heart afresh. She was desired to pray too; but she could not utter a single word, the sobs stifling her voice. From that time, however, she had visibly a very humble opinion of herself, and was again favoured with a free access to the Friend of the sinful and miserable.

Mr. Drachart (the Danish Missionary) had noticed the same feeling in his baptized people; and found it necessary, as well as the Brethren, to proceed very cautiously in the tuition of his little flock, and to inculcate poverty of spirit as an essential part of the Christian Character.

On this return of Matthew Stach to his labours, he found his Brethren and the neighbouring Danish Missionary at Godthaab living in the most perfect harmony. It is an edifying picture which Crantz draws in the following passage:—

It would be a culpable omission, to neglect noticing the good understanding which subsisted between the Brethren and the Danish Missionary, Mr. Drachart, who came to the country in 1739. He conferred with them on the best method of reaching the hearts of the Heathen, and often joined them in their visiting journeys. He saw no impropriety in desiring their assistance, in preparing his candidates for baptism; as they also gladly accepted his services on similar occasions. He poured his grief into their bosom,

whenever his labours were not immediately productive of all the fruits which he desired; though they saw clear proofs among his flock, that the Lord was with him. Since he requested their counsel, they advised him not so much to aim at increasing his numbers, as at grounding those who were already awakened on a firm foundation of vital knowledge; and to promote a close connection among them, that, when he could not be with them, they might encourage one another. He saw the good sense of this advice, and its utility evinced itself more clearly from year to year.

The Settlement was sometimes visited by hostile Greenlanders, who would lie on the watch to injure the Brethren. A party of this description beset it, about this time, when all the men were absent except Matthew Stach, whose courage and faithfulness on this occasion were admirable. We quote his own account of what passed:—

My room was crowded; and the rest of the house was filled by those who could not gain admittance. Though I knew what they had threatened, I felt no alarm; and went on quietly with my translation. After sitting some time, their Chief said, "We are come to hear something good." I told him I was glad of it. After singing a verse, I prayed that the Lord would open their hearts, to understand what He should give me to say. I then proceeded to speak a few words on St. Paul's preaching at Athens: "Yet," said I, "I will not dwell on this topic, for you know already that there is a Creator." To this they all agreed, with the exception of one man. "You also know that you are wicked people." They unanimously assented. "Now, then, I come to the main point, that you and we have a Saviour—the same great Being who created all things in the beginning. He lived upward of thirty years on earth, to instruct and bless mankind; after which He was nailed to a cross, and slain by His countrymen, who would not believe His words. But, on the third day, He rose again from the grave, and afterward ascended up into heaven. The time is now approaching, when He

will come again in the clouds of heaven, and all the dead will rise and appear before Him, as the Righteous Judge, to receive sentence, every one according to his works. But thou, poor man!" said I, turning to their Chief, "how wilt thou stand aghast, when all the souls, whom thou hast hurried out of this world, shall step forth, and say to Him that sits upon the throne, 'This wicked wretch murdered us, just as Thou hadst sent Thy messengers, to publish to us the plan of salvation.' What answer wilt thou then return?" He was silent, and cast his eyes down to the ground. Observing that tremor had seized the whole company, I proceeded—"Hearken to me! I will put thee in a way to escape this tremendous judgment: but delay not, or death will seize thee; for thou art old. Fall, then, at the feet of Jesus. Thou canst not see Him, yet He is every where. Tell Him, that thou hast heard that He loves the souls of men, and rejects no one that cries for grace. Beseech Him to have mercy on thee, poor miserable man, and wash out thy sins with His own blood." He promised, with an affected heart, that he would. They all listened with attention to the exhortations of Anna, whose brother they had murdered; and afterward walked up and down the place, in a thoughtful mood, and with folded hands; but, toward evening, they departed.

After assisting in laying the foundation-stone of a Church at New Hernnhut, Matthew Stach returned to Europe in 1747, taking with him Five Natives, at their own particular desire. So greatly had the labours of the Missionaries been prospered, that, at the close of that year, the congregation consisted of 126 baptized; and 8 had departed in the Faith since 1741. Crantz gives the following view of the Mission at this period:—

The sound of the Gospel had been propagated by the Missionaries of the Brethren through a vast extent of country, and its glad tidings spread still farther by the savages themselves. Mockery, reproach, and persecution were not wanting. The Heathen, indeed, had framed no false

system to oppose to the truth of Revelation, nor had they hired any Heathenish Priests to support them in error; however, there were Angakoks, who, dreading the loss of their reputation and the profits accruing from imposture, invented a variety of means to dissuade their silly adherents from adopting the truth: but their efforts were feeble, and unable to withstand the divine power of the Word.

The operation of the Spirit of God was very perceptible in the little company of the baptized; and, though distressing circumstances occurred, yet, on the whole, there was great cause for joy and amazement, at the transformation of a wild brutish set of people, into a quiet, well-ordered family of Christians. In the public meetings, the divine efficacy of the Gospel was powerfully manifested. At small assemblies, also, for devotion, at incidental conversations, and especially when baptism was administered, that promise, *where two or three are gathered together in my name, there am I in the midst of them*, was abundantly verified. Besides, the improvement of the talents perceived in some of the baptized for declaring to others the fruits of their experience, together with their unexceptionable deportment, added great weight to the testimony of the Missionaries. Finally, the happy departure of a number of Greenlanders evinced that the labours of the Brethren had not been devoid of success: even some of the unbaptized had benefitted so much by the preaching of the Gospel, that, at the close of life, they could breathe their last, if not with perfect joy, yet free from the fear of death.

Third Visit.

In June 1749, Matthew Stach reached Greenland a third time, with three of the Natives who had accompanied him to Europe, the other two having died: these were Sarah, before mentioned, and her husband. On this subject, Crantz says—

The journey had proved a great blessing to these Natives. As apprehensions were entertained that the hot weather and long deprivation of

Greenland diet might prove detrimental to their health, it was thought proper that they should return home before the commencement of summer. However, numerous obstacles arose, which prevented their removal till it was too late in the season to think of it.

In May, the Missionary travelled with them to Hernnhut. In the same month, Sarah died happily; and, about five weeks after, her husband followed her. They were both interred in the burying-ground at Hernnhut. This dispensation was no small grief to the Brethren, who entertained strong hopes, that this couple, who had before been so useful, might now render them important service.

Nor did they know how to get the other three, who enjoyed good health, back again to their country. Toward autumn, the Missionary travelled with them back to Holland, in hopes of finding a vessel sailing from thence to Greenland: they completed this journey on foot, without any one suspecting them to be savages. The Irene came thither from New York, and, as the Captain expressed his willingness to take them to Greenland, they sailed with him to London, in the beginning of the year: there they were presented to George the Second, and the rest of the Royal Family, at Leicester House. They then proceeded in the Irene to Pennsylvania; and visited the congregations at Bethlehem and Nazareth, and the converted Indians in America, who sent some Letters by them to the Greenlanders.

The Greenland Congregation were much rejoiced at the return of their three companions, after an absence of nearly two years.

Whoever has sufficient acquaintance with the simplicity of the Heathen, and the depraved state of Christendom in general, must look upon it as a peculiar providence, that the Natives were uncorrupted by their journey and the multifarious objects which it unavoidably presented: for even the few unprofitable ideas, which had been insensibly impressed on their minds, were so speedily erased, that they almost immediately fell into their former course of life. Moreover,

they reaped this advantage from their visit, that, to the end of their lives, they were employed as labourers among their nation, and approved themselves worthy of their trust.

Of a Young Woman, one of the three Natives who returned, Crantz says—

Judith, in particular, had made good use of her stay in Germany; and, having lived chiefly in the Single Sisters' House, had imbibed a strong relish for that external decorum, so highly conducive to a growth in grace. She therefore proposed to the heads of families, to permit their grown-up daughters, and also those who served in the capacity of maids, to live with her during that winter in a separate house, and sleep together, after having finished their work in their respective families; that they might not, as hitherto, have things obtained on their notice, calculated to awaken hurtful reflections. Her proposal was agreed to; and she, assisted by the other Single Women, built the first Single Sisters' House in Greenland.

Matthew Stach continued to labour in the Mission, with much diligence and faithfulness, till 1751; when he was called away to begin a Mission among the Esquimaux, on the coast of Labrador. With this view, he arrived in London, in the beginning of 1752; but the Brethren were under the necessity of deferring, for a season, the commencement of that Mission.

Fourth Visit.

The following extract from Crantz will explain the occasion of Matthew Stach's Fourth Visit to Greenland:—

A numerous company of Greenlanders had now been gathered to Jesus Christ, by the preaching of the Gospel—moulded into a spiritual congregation, by the operation of the Holy Ghost—and furnished with such provisions for its good discipline, both within and without, that, amidst all defects, it might in truth be called a living, flourishing, fruit-bearing plant, of the Heavenly Father's planting.

It was now the anxious care of

those who were interested in its growth, and whose warmest anticipations looked forward to its maturity, to watch lest the drought might wither up its verdure, or some mildew blight its fruit. A Synod, held at Barby in Saxony in 1750, thought it necessary to depute one of the Servants of the Church to visit the Mission, with power to confirm its regulations, or to reform them, if needful, according to the model established in other Missions; but particularly to examine whether any irregularities had crept in: which end could not be effectually answered by written communications.

Bishop John de Watteville, who had just returned from a Visitation in North-America and the West Indies, undertook this commission; and desired for his companion, the Missionary, Matthew Stach, who was then at Westminster. This Brother had sued in vain to the Hudson's Bay Company for leave to preach the Gospel to the American Indians belonging to their factories; and he was now eagerly waiting to see what would result from the commerce which some English Merchants, members of the Brethren's Church, intended to set on foot with the Esquimaux of Labrador. But, as several difficulties intervened to defer this undertaking, he accepted with joy of an intermediate visit to his loved Greenland, and hastened to join his travelling companion at Barby.

They arrived in Greenland about the middle of June 1752. Crantz says—

After a stay of two months, equally agreeable to himself and to the objects of his visit, Br. de Watteville prepared for his return; but while the vessel was detained by contrary winds, he had the pleasure to complete a revision of the Greenland Hymn-Book, begun by his recommendation: it contained the Litanies and Liturgies of the Church, and upward of 100 hymns.

Fifth Visit.

Of this Visit, the Memoir in the "Periodical Accounts" thus speaks—

The year 1753 he spent chiefly in Germany; but, in the spring of 1754,

he was appointed to introduce Matthew Kunz into the Greenland Mission. This having been the Fifth Visit which he paid to that country, he began to think of enjoying some rest, in fellowship with the Congregations in Europe: but, whenever he heard any accounts from Greenland, his desire to be at work in the Lord's vineyard returned; and his love for the Congregations of believing Greenlanders was such, that he could never think or hear of them, without wishing fervently to be at work again among them.

Sixth Visit.

From the same Memoir, we extract an account of the last visit of our Missionary to the scene of his early labours:—

About this time our late Brother met with some very heavy afflictions in his family, which, had not the Lord supported him in an extraordinary manner, would have been sufficient to break him down. In one of his papers, giving an account of these circumstances, he says, that he then prayed that he might be taken out of this vale of tears, to rest from all his labour. But the Lord had reserved him for further services: "For," continues he, "on the 22d of February, 1757, I was called to go again to Greenland, and establish a new Mission in Fisher's Bay. Two Brethren, Jens and Peter Haven, were appointed to accompany me. We set out March 15th, and arrived June 28th in New-Hernhut. I called to mind my first arrival in this country, May 20th, twenty-five years ago: and now rejoiced to see above four hundred Greenlanders who had turned with their whole hearts unto the Lord; two hundred and upward having departed this life, rejoicing in God their Saviour."

Among those who died about this period was Judith, mentioned before as having accompanied Matthew Stach to Europe in 1747. The following extract of a Letter, written by her, on her death-bed, to a friend in Europe, shews the powerful influence of the Gospel on her mind:—

I am sensible of my insufficiency, but feel that our Saviour loves me.

Therefore, with all my indignance, I will adhere to Him. If He had not sought for me, I should still have remained in darkness. When I consider this, my eyes fill with tears. My Dear Saviour! I have no other joy but in Thee alone.

This winter I have been very weak in body, and often had spitting of blood; but I have been very happy.

My body is exceedingly decayed by sickness; but I rejoice greatly in the prospect of that blessed moment, when our Saviour will call me. Although I should have been willing to tarry a little longer with my Sisters, yet I leave all to our Saviour. My greatest desire is to be with Him. I love Him; and shall love Him without ceasing.

I now feel myself too weak to proceed; but, with my eyes overflowing with tears, I once more salute all the Sisters that are with you.

In July; Matthew Stach and his fellow-labourers set out for Fisher's Bay, accompanied by four Greenland Families, consisting in all of thirty-two persons; and pitched their tents at Akonemiok, the spot where Lichtenfels now stands.

Of this new undertaking, and of Matthew Stach's last labours in Greenland, the Memoir thus speaks:—

In beginning this Mission, our late Brother encountered a number of difficulties, inseparable from such undertakings. July 21st, 1761, the Chapel, sent over from Europe, was erected; and he soon had the joy to baptize the first family of converts from among the Heathens of this place, consisting of father, mother, son, and daughter. After the death of Br. Boehnish, then First Missionary at New Hérnnhut, he undertook the care of that Settlement for some time, and then returned to Lichtenfels.

Having long had a desire of visiting the southern part of Greenland, the inhabitants of which, by trading with our people, had conceived a desire of hearing the Gospel preached in their own country, he made a voyage thither in 1765, accompanied by some Greenland helpers. Not knowing what dangers he might be

liable to in the course of this undertaking, he took a most affectionate leave of the two Congregations. However, the Lord was at his right hand, and brought him safe home again; and, to complete his joy, he heard afterwards, that a Settlement of the Brethren was established in the south, called Lichtenau; and that the seed which he had sown sprung up and bare fruit.

Beside the many and various occupations with which he was continually engaged, he spent his few leisure hours in compiling a Greenland Grammar and Dictionary, by which the study of this difficult language is rendered more easy to beginners.

In 1771, he returned to Europe; where he laid the whole state of the Greenland Mission before the Brethren appointed by the Synod to have the direction of the Missions, in so clear and circumstantial a manner, confessing whatever he thought mismanaged through too great zeal, that all present were greatly affected, and could not but reverse this venerable disciple of Jesus.

HIS DEATH, IN NORTH AMERICA.

Having intimated his wish to close his days in one of the Brethren's Settlements in North America, the aged Missionary arrived there in August 1772. Of his last days the Memoir gives the following account:—

Being unaccustomed and unwilling to spend his time in a state of inactivity, he offered his services to keep a School for Boys; and, being used to much exercise, chose to undertake hard labour in gardening, &c. to preserve his health, as much as his advanced age would permit. The prosperity of Christ's kingdom, and the propagation of the Gospel, were the subject of his daily and most fervent prayers. Nothing gave him more joy, than to hear accounts of the different Missions; and the whole Congregation at Salem, where he then resided, joined in celebrating the Jubilee of the Greenland Mission in 1783.

His mental faculties, which had been remarkably strong, began about this time to fail; and he was so hurt by a fall that he had in 1788, that

from that time he was mostly confined to his bed. His pains and confinement he bore with exemplary patience; and the loss of his memory proved a mercy, in as far as he could never be persuaded otherwise, than that the above accident had happened but the other day. He spent his time in communion with his Saviour, and never complained; but, Dec. 14, 1787, grew so weak, that he required constant attendance day and night: he spoke with cheerfulness of that happy moment when he

should be released from all pain and trouble, and see his Saviour face to face; and his last words were, "O Lord Jesus, come quickly!" During his illness, he used to give out several hymns that had been his particular favourites, desiring those present to sing them for him, and joined now and then with great fervour. On the 21st of Dec. 1787, towards evening, he departed into the joy of his Lord, in the 77th year of his age, and now rests from all his labour with the Lord for ever.

Proceedings and Intelligence.

United Kingdom.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF ASSOCIATIONS.

First Anniversary of the Darlington.

This was held on the 10th of July; the Rev. R. Atkinson in the Chair. Upwards of 1000 persons were present.

Movers and Secondors.

Rev. James Hough, Rev. John Tyson, Rev. B. T. Haslewood, Rev. J. H. Brown, Rev. David Piper, Rev. James Carr, and F. P. Robinson, Esq.

Collection, 11*l.* 6*s.* 6*d.*

The Rev. Henry Berkin, of the Forest-of-Dean, and the Rev. George Hodson, of Gloucester, spent the greater part of the month of July, at the request of the Committee, in visiting the Associations, and otherwise promoting the interests of the Society, in the County of Cornwall. They were assisted in part of the Journey by the Rev. W. H. Black, Curate of Mawgan. Churches were opened to them with readiness, even by such as had not been apprised of their design; and considerable expense was saved by the kindness of friends in lending horses and vehicles. They preached 43 Sermons and held 6 Meetings.

The Collections amounted to 212*l.* 8*s.* 9*d.* Many of the Sermons were preached in Country Churches, and nearly half of them on week-days. Of the amount just mentioned, the sum of 102*l.* 13*s.* 6*d.* was collected in parishes where Associations have not yet been formed, the particulars of which will be found in the List at the end of the present Number. The remaining sum of 109*l.* 15*s.* 3*d.* was contributed at the

Sermons and Meetings connected with Associations.

Formation of the Lostwithiel Association.

A Sermon having been preached by Mr. Berkin at Lostwithiel, on Sunday July the 13th, a Meeting was held in the School Room, on Monday Evening, for the formation of an Association; the Rev. John Bower, Vicar, in the Chair. The Rev. H. Berkin stated the object and proceedings of the Society.

Movers and Secondors.

E. W. W. Pondarves, Esq. and Rev. T. Pearce—Rev. Robert Walker, and Rev. G. Hodson—Rev. T. Bennet, and Rev. N. Every—John Westlake, Esq. and Rev. H. Berkin—and Rev. T. Fisher, and Rev. G. Hodson.

Rev. John Bower—*President.*

John Westlake, Esq.—*Treasurer.*

Rev. T. Pearce—*Secretary.*

First Anniversary of the Liskeard.

This was held on Tuesday Evening, July the 15th; Rev. T. Furneaux in the Chair.

Movers and Secondors.

Rev. H. Berkin, and W. Westlake, Esq.—Rev. G. Hodson, and Captain Ede—John Glencross, Esq. and Mr. Daniel—and Rev. G. Hodson, and Rev. H. Berkin.

Collection, 5*l.* 12*s.* 0*d.*

Anniversary of the Helston.

Mr. Berkin having preached, on Sunday the 20th of July, at St. Kevern, Mawgan, and Helston, the Annual Meeting of the Helston Association took place, the next day, in the Town Hall; H. M. Grylls, Esq., the Mayor, in the Chair.

Movers and Secondors.

Rev. G. Hodson, and J. Borlase, Esq.—Rev. H. Berkin, and Rev. Hugh Rogers—Rev. W. Parkhurst, and Pearce Rogers, Esq.—and Colonel Sandys, and Rev. W. H. Black.

The same Evening, Mr. Berkin preached at Feock, and Mr. Hodson at Sithney.

Collections, about 30*l*.

Second Anniversary of the Penryn.

This was held on Tuesday Evening, the 22*d*, in the Town Hall; Thomas Hartley, Esq. in the Chair.

Movers and Seconders.

John Stone, Esq. and Rev. H. Berkin—Lieut. Bell, E. N. and Rev. G. Hodson—Rev. James Carne, and Mr. Harris—Rev. T. Arthur, and Rev. Edwin Daniel—and Rev. H. Berkin, and Rev. G. Hodson.

Collection, 3*l*. 7*s*. 6*d*. The Contributions of the year had been nearly 80*l*. Lieut. Lambrick, the Secretary, has much exerted himself.

First Anniversary of the Camborne.

Mr. Berkin preached at Camborne, on Wednesday, the 23*d*. On the 24*th*, at noon, the Meeting was held, in the School Room; E. W. W. Pendarves, Esq. in the Chair.

Movers and Seconders.

Rev. Hugh Rogers, and Rev. H. Berkin—Rev. Hender Molesworth, and Rev. G. Hodson—St. Aubyn Molesworth, Esq. and Mr. Vincent—and Rev. H. Berkin, and Rev. G. Hodson.

Collection, 4*l*. 8*s*. 9*d*.

Formation of the Redruth Association.

Mr. Hodson preached at Redruth, on Wednesday, the 23*d*; and on the 24*th*, in the Evening, a Meeting was held in the School Room, E. W. W. Pendarves, Esq. in the Chair, when an Association was formed. The Rev. G. Hodson stated the objects and proceedings of the Society.

Movers and Seconders.

Rev. Hender Molesworth, and Rev. H. Berkin—Rev. Hugh Rogers, and St. Aubyn Molesworth, Esq.—Rev. James Carne, and Mr. Stephen Davey—Rev. John Peter, and Rev. G. Hodson—and Rev. Hugh Rogers, and Rev. H. Berkin.

Rev. H. Molesworth, Rector, *President*.

Mr. W. Michell, *Treasurer*.

Mr. John Hichens, *Secretary*.

Collections, 9*l*. 4*s*.

Formation of Redruth Ladies' Association.

On the Morning of the 25*th*, at a Meeting held for the purpose, a Ladies' Association was formed at Redruth, when Twenty-four Ladies gave in their Names as Collectors.

Miss Harper, *Treasurer*.

Miss Marshall, *Secretary*.

The objects of the Society were espoused with great zeal at Redruth. The Deputation received most friendly attention from all ranks.

Antiochery of the Falmouth.

On Sunday the 20*th* of July, Sermons were preached, by Mr. Hodson, at Falmouth; morning and evening, and at Perran.

The Annual Meeting was held on Friday Evening, the 26*th*, in the Great Room at the Hotel; Thomas Hartley, Esq. in the Chair.

Movers and Seconders.

Joseph Hocken, Esq., and Rev. H. Berkin—W. Carne, Esq., and Rev. G. Hodson—Rev. Level Blaett, and Rev. W. H. Black—Rev. James Carne, and Rev. Hender Molesworth—and Rev. H. Berkin, and Rev. G. Hodson.

Collections, 24*l*. 3*s*. 6*d*.

Anniversary of the Penzance.

On Sunday, the 27*th* of July, Mr. Berkin preached at Penzance, Germoe, and Breage; and Mr. Hodson at Madron, Penzance, and Paul.

On Monday Evening, the Annual Meeting was held in the Town Hall; John Jones Pearce, Esq., the Mayor, in the Chair. Eleven Clergymen were present.

Movers and Seconders.

H. Boase, Esq., and Rev. W. O. Gurney—Captain Giddy, and Rev. H. Berkin—Rev. Hender Molesworth, and Rev. H. Barham—Rev. J. H. Townsend, and Rev. H. Coulson—and Dr. Barham, and Rev. G. Hodson.

Collections, 35*l*. 4*s*. 10*d*.

While Mr. Berkin and Mr. Hodson were thus confirming and extending the interests of the Society in Cornwall, the Rev. Thomas Bartlett, of Kingston in Kent, and the Rev. J. D. Wawn, of Stanton in Derbyshire, undertook the same friendly office in several of the neighbouring counties.

Fourth Anniversary of the Yeovil.

Sermons were preached, on Sunday the 13*th* of July—at Milborne-Port, Sherborne, and Yeovil, by the Rev. T. Bartlett; at Norton, Martock, and Barwick, by the Rev. J. D. Wawn; and at Yeovil, by the Rev. J. W. Middleton.

On Monday, the 14*th*, the Annual Meeting of the Yeovil Association was held, in the Large Room at the Mermaid; the Rev. R. Phelps, Vicar, in the Chair. About Twenty-five Clergymen were present.

Movers and Seconders.

Rev. Nathaniel Bridges, and Rev. T. Bartlett—Rev. H. Newman, and Rev. John Parsons—Rev. John Jarratt, and Rev. J. D. Wawn—Rev. M. West, and Rev. J. W. Middleton—and Rev. N. Smith, and Rev. T. Bartlett.

Collections, about 60*l*.

Second Anniversary of the Taunton.

This was held on Tuesday, the 15th of July; C. P. Anderdon, Esq., in the Chair.

Movers and Secondars.

Webb Stone, Esq., and Rev. J. D. Wawn—John Badcock, Esq., and Rev. Robert Jarratt—Rev. T. T. Biddulph, and Rev. G. Beadon—Rev. J. Jarmen, and Rev. H. Badcock—Rev. James Mules, and Rev. T. Bartlett—and Rev. T. T. Biddulph, and Rev. J. D. Wawn.

Collection, 9l. 0s. 7d.

Fourth Anniversary of the Wellington.

On Wednesday, July the 16th, the Meeting was held in the School Room; the Rev. Robert Jarratt, Vicar, in the Chair.

Movers and Secondars.

Rev. T. T. Biddulph, and Rev. T. Bartlett—Edwin Kempson, Esq., and Rev. G. Bailett—Rev. John Jarratt, and Rev. J. D. Wawn—R. Bailett, Esq., and Rev. James Mules—Rev. Robert Jarratt, Jun., and Rev. R. Richey—and T. Were, Esq., and Rev. T. Bartlett.

Mr. Wawn preached at the Church in the evening. Collections, 8l. 12s. 6d.

Seventh Anniversary of the Devon and Exeter, with Anniversaries of its Branches.

Previous to the Annual Meeting of the County Association, the Anniversaries of several of the Branches took place. At the *Ninth Anniversary of the Plymouth Dock and Stonehouse* (that Association, with one at Hatherleigh, having been formed before the County Association), held on Friday Evening, July 18th, in the new Town Hall, the Rev. T. M. Hitchins was in the Chair; on Sunday, the 20th, the Rev. T. Bartlett preached at St. John's Chapel and at Stonehouse, and the Rev. J. D. Wawn at Tamerton and at St. John's: on Monday Evening, the 21st, a Meeting of the Ladies who are Collectors was held in the Vestry of St. John's: the Collections amounted to 58l.: a feeling of interest in the objects of the Society is rapidly extending in this vicinity. On Tuesday, the 22d, at the *Third Anniversary of the Dorchester Branch*, Major Richardson was in the Chair: Mr. Bartlett preached in the evening: Collections, upward of 7l. On Wednesday, the 23d, at the *Fourth Anniversary of the Torquay Branch*, the Rev. Aaron Neck in the Chair, about 9l. was contributed.

The Annual Meeting of the *County Association* was held at Exeter on Thursday, July the 24th; John Kenaway, Esq., in the Chair.

Movers and Secondars.

Rev. B. Marshall, and R. Eaton, Esq.—Colonel Macdonald, and Rev. T. Bartlett—Rev. John Mar-

riott, and John Simons, Esq.—Rev. J. D. Wawn, and Rev. James Mules—Rev. M. Vicars, and Colonel Young—and Rev. W. Coward, and Rev. T. Bartlett.

On Sunday, the 27th, Sermons were preached—by the Rev. T. Bartlett, at Trinity Church, Broad Clist, and All-hallows; by the Rev. John Marriott, at Broad Clist and Allhallows; and by the Rev. J. D. Wawn, at St. Peter's and at St. George's, Tiverton.

Collections, upward of 80l.

The following Meetings of Branch Associations were held after that for the County. The *Fifth of the Teignmouth*, on the 25th; John Sweetland, Esq., in the Chair: Collection 9l.—the *Second of the Dawlish*, on the 26th; the Hon. G. Lysaght in the Chair: Collection 11l.—the *Twelfth of the Hatherleigh*, on the 29th; the Rev. Cradock Glascock, Vicar, in the Chair: Collection 10l.

Besides the friends who assisted the Deputation at the Meeting of the County Association, the following took part at one or more of the Meetings of the Branches:—

Rev. J. Carae, Rev. F. G. Grossman, J. Edgcombe, Esq., Mr. W. Fortescue, Rev. J. M. Glubb, Captain Godfrey, R.N., Rev. B. Golding, Rev. J. I. Holmes, T. Jones, Esq., W. R. Jordan, Esq. sen. and jun., Dr. Lucas, Rev. H. I. Lyte, Rev. W. Masley, Captain May, R.N., Rev. Mr. Nantes, Captain Nash, Rev. R. Potanger, Rev. Joseph Richards, W.D.Sole, Esq., Captain Thicknesse, R.N., Rev. John Turner, and J. H. Vrele, Esq.

The Deputation were much gratified with the number of Ladies who offered themselves as Collectors at the Meetings of the different Branch Associations.

Second Anniversary of the Bridgewater.

The Annual Meeting was held on Wednesday, the 30th of July; the Rev. Henry Parsons in the Chair.

Movers and Secondars.

Rev. T. T. Biddulph, and Rev. J. D. Wawn—Rev. Robert Jarratt, and Rev. A. Stephenson—Rev. John Marriott, and Rev. G. Beadon—and Rev. C. W. Monning, and Mr. C. S. Dudley.

Meeting at Dorchester.

On Friday, August the 1st, the Rev. J. D. Wawn met the Collectors and Contributors in the County Hall at Dorchester; W. Morton Pitt, Esq., M.P., in the Chair. On that evening, he preached at Cerne; and, on Sunday, the 3d of August, at St. Peter's and Holy Trinity in Dorchester, and at Bradford: the Collections were above 30l.

Fourth Anniversary of the Weymouth.

On Sunday, August the 3d, the Rev. Joseph Addison preached for the Society at Weymouth. The Meeting was

held on Tuesday, the 5th, in the Free School; the Rev. Dr. Dupré in the Chair: it was more numerous attended than any former Meeting. The Collections were between 40*l.* and 50*l.*

Movers and Secondors.

E. Harring, Esq., and the Assistant Secretary—Rev. Joseph Addison, and Captain Searley—Rev. J. D. Wawa, and Rev. C. S. Hewitry—S. W. Warner, Esq., and Rev. O. Piers—Rev. R. Phelps, and Geo. Atkinson, Esq.—and Sir W. Parker, and Mr. Padwick.

The late Mr. Johnson having visited many of the Associations in this quarter when he came over from Africa, the account of his death was received with deep feeling at the different Meetings, as he had greatly endeared himself to the Members of the Society.

Sixth Anniversary of the Guernsey.

The Annual Sermons were preached on Sunday, August the 10th, at St. James's Church, by the Assistant Secretary and the Rev. R. Phelps, and at St. Peter du Bois, in French, by the Assistant Secretary.

The Meeting was held on Monday, the 11th, at Rosette's Rooms; Sir James Saumarez, Bart. G.C.B. in the Chair. It was very numerous and respectably attended. The Collections were above 70*l.*

Movers and Secondors.

Rev. W. Chepmell, and the Assistant Secretary—Rev. T. Brock, and Frederick Price, Esq.—Rev. R. Phelps, and Rev. W. Terrot—and Rev. T. Grut, and the Assistant Secretary.

Second Anniversary of the Edmonton.

The Annual Meeting was held in the New School Room, on Tuesday Evening, the 19th of August; the Rev. Dawson Warren, Vicar, in the Chair.

Movers and Secondors.

The Assistant Secretary, and C. Catbush, Esq.—Rev. Francis Ellaby, and Mr. Joseph Beddy (Missionary Student)—Rev. Martin Boswell, and Mr. Ralph Wyld (Missionary Student)—and John Gann, Esq., and the Assistant Secretary.

Third Anniversary of the Staines.

The Rev. J. W. Cunningham preached two Sermons at Staines, on Sunday July the 27th. The Annual Meeting was held on Monday, at the Bush Inn; Colonel Wood, M.P., the President, in the Chair.

Movers and Secondors.

The Assistant Secretary, and Sir John Gibbons, Bart.—Rev. Robert Govett, and Mr. Francis Hall, from New Zealand—Rev. Wm. Russell, and Rev. James Hearn—Rev. J. W. Cunningham, and Rev. W. E. Coldwell, and W. Haydon, Esq., and C. Oswin, Esq.

The Collections, including Subscriptions paid in, were above 50*l.*

First Anniversary of the Harrow.

The Meeting was held on Friday Evening, the 1st of August, in the

School Room; the Rev. J. W. Cunningham, Vicar, in the Chair; and was addressed by the Chairman, and the Rev. Messrs. Coldwell, Bickersteth, Batten, Dealtry, Close, and Munro. This Parochial Association contributes about 130*l.* per annum to the funds.

First Anniversary of the Kent.

This Meeting was held on Thursday, the 14th of August, at the Star Inn, Maidstone; the Town Hall being occupied by the Assizes. The Right Hon. Lord Barham was in the Chair. The Rev. Henry Venn attended on the part of the Society, at the request of the Parent Committee; the Assistant Secretary being absent at the Channel Islands.

Movers and Secondors.

Lord Viscount Torrington, and Rev. Henry Venn—John Pemberton Plumtre, Esq., and Rev. W. T. Staines—Rev. T. Bartlett, and Rev. S. Rickards—James Wildman, Esq. M.P., and Rev. Edwin Sandys—and Lord Viscount Torrington, and W. Jenney, Esq.

Collection, 15*l.* 0*s.* 6*d.* The total received at the Meeting was 86*l.* 18*s.* A considerable number of Clergymen were present. A spirit of piety and Christian love peculiarly pervaded the Addresses on this occasion.

Address of the Rev. Peter Roe, to the Ladies' Association of the Hibernian Auxiliary.

A Meeting of the Ladies' Association, connected with the Hibernian Auxiliary, was held, on the 1st of August, at the Society's Rooms in Sackville Street, Dublin. The Countess of Westmeath presided. Forty-five Ladies, with some Young Persons, were present. The Rev. Peter Roe, and Mr. Dalton, Assistant Secretary of the Auxiliary, attended the Meeting.

The object of the Meeting was to cherish and extend the zeal of these Christian Females of Ireland, in behalf of the Society's objects. An Address by Mr. Roe was well calculated, under the blessing of God, to answer this end. After reading, with great solemnity, a selection of suitable prayers from the Liturgy, Mr. Roe addressed the Meeting to the following effect:—

Their great object was to promote the salvation of the Heathen: and, while they were awakening interest in this cause by urging Christian Principles and Motives, they would everywhere confer a benefit on unfortunate

Ireland herself; by the removal of that prejudice, ignorance, and bigotry, which kept a great part of the country in total darkness as to the real value of Gospel Truth.

A relaxation of zeal had been witnessed in some quarters, with pain; and the Society had sustained consequent injury: while other Institutions in Ireland, urged on by the warm feelings and active exertions of their friends, were rapidly increasing in prosperity. The Ladies had, indeed, proved themselves firm and zealous friends of the Society; but he solicited earnestly the continued and increased exertions of all present.

After reading, from our recent Numbers, such extracts as he thought best calculated to impress the Meeting, Mr. Roe referred, with exultation, to the great interest taken in the Missionary Cause by the newly-appointed Bishop of Calcutta. He then enlarged on the arduous nature of the Missionary Service—the sacrifice of domestic ties, the privations and dangers, the difficulties and conflicts of the sincere Missionary; and feelingly referred to the late losses in the West-African Mission. He bore testimony to the character and qualifications of some of his countrymen, about to enter on the Society's service; and, after speaking upward of an hour, concluded with an affecting appeal, likely to make an abiding impression on all who heard him.

We have given the outlines of this Address, because we wish to stimulate other Clergymen to adopt the same course, as we know no measure better calculated to foster and extend true zeal in behalf of Missions; and heartily unite, therefore, in the wish of the friend who sent us these particulars:—

Oh that such delightful Meetings, commencing with solemn prayer, were general throughout Ireland!—*then*, a large blessing from the God of Missions might be expected, and not till then.

UNITED BRETHREN.

From the Annual Circular of the

Synodal Committee at Hermhut, we extract the following particulars in reference to the year 1821:—

Receipts of the Year 1821.

	£.	s.	d.
Collections from Congregations and Friends	2052	17	3
Benefactions, chiefly from Great Britain	4566	16	9
Legacies	705	5	10
By Course of Exchange	7	12	9
Total	7332	13	6

Payments of the Year 1821.

	£.	s.	d.
Missions:			
Greenland	439	12	4
South America	36	2	8
Barbadoes	373	2	9
St. Kitt's	2502	7	7
Antigua	1491	8	9
Jamaica	578	16	9
Labrador	21	0	7
North-American Indians	350	0	1
South Africa	337	13	3
Calmuca	145	13	0
Total	6268	17	8

Pensions

To 16 Married Brethren and 7 Unmarried	619	3	7½
To 29 Widows of Missionaries	314	1	1
To 67 Children of Missionaries, in Sunday Schools and at Trades	848	16	3
Sundry Expenses	701	6	6½
Total	2872	5	2

Remarks of the Synodal Committee on the State of the Funds.

The external support of our Missions among the Heathen amounted, in the year 1821, to 679*l*. 12*s*. 9*d*. less than in the preceding year. The receipts toward defraying these expenses leave an arrear of 141*l*. 12*s*. 8*d*. The expense attending the Mission in St. Kitt's has, in the year 1821, been the greatest of all, chiefly owing to the building of the New Settlement at Bethesda.

To our worthy and respected friends in Germany and Switzerland, Holland, Sweden, Denmark, and North America, we are highly indebted for their liberal contributions; and more especially to the Associations formed in England and Scotland for the support of the Brethren's Missions, whose generous attention to our wants and bountiful assistance have excited within our breasts the most grateful sensations, and afforded us the greatest encouragement to trust to the Lord in every time of need. He Himself has wrought in the hearts of those worthy and generous friends, as well as in the Brethren and Sisters belonging to our Congregations and Societies, that willingness to exert themselves in

endeavouring to promote the extension and welfare of His kingdom on earth; and we pray Him to reward them abundantly, granting them His blessing in all that they do in His name and for His glory.

The excess of the Expenditure in 1821 above the Receipts, added to a preceding debt, leaves at the end of 1821 a total deficiency of 3753*l.* 7*s.* 1*ld.*

State and Prospects of the Missions.

Amidst many trials and dangers, to which our Missionaries have been exposed in the course of last year, both by land and sea, our Almighty Saviour has held His protecting hand over them, and brought them all in safety to their destined places.

Some have departed this life, and are now with the Lord, resting from their labour: others, being worn out in the service, have returned home to spend the remainder of their days in our Congregations: but we give thanks to the Lord of the Harvest, that we have been enabled to supply their places by Brethren and Sisters prepared by His Spirit to enter into His harvest.

In all our Missionary Settlements, being upward of 30 in number, and in which 168 Brethren and Sisters are employed, the preaching of the Gospel has produced more or less fruit; and the efficacy of its divine power has been made incontestably manifest, in the deliverance of sinners from the yoke of sin and Satan, and the sanctification of soul and body.

In the island of *Antigua*, several Proprietors of Plantations, as well as the Colonial Government, have most generously assisted in defraying the expenses of two new Missionary Settlements, Cedarhall and Mountjoy. In *Jamaica*, the Negroes have shewn more hunger after the Word of Life: May it please God to raise up active and willing promoters of the salvation of the Negroes in that island; by whose aid we might be enabled to form a new establishment in the Mayday Mountains, where the Lord has opened a door for the messengers of peace to enter in, and prepared the heart of the people to receive the Gospel!

The Mission among the Negroes at *Paramaribo*, in Surinam, is, by the blessing of God upon it, in a flourishing state; but we regret, that we have been

under the necessity of relinquishing the attempt made to bring the Gospel to the Negroes on the river Neuker.

The New Mission at *Enon*, in South Africa, becomes more and more firmly established; and the assistants, lately arrived, find employment sufficient in caring for the Congregation of Hottentots collected in that Settlement.

The Mission among the *Delaware Indians*, in North America, has caused us much trouble and distress; though we cannot say that our Brethren have laboured altogether in vain. On the other hand, the success attending the Mission among the *Cherokees* affords a cheering prospect of future prosperity.

The various hindrances and difficulties which, for many years, have impeded the zealous exertions of our Brethren to bring the Gospel to the *Calaws*, were certainly very discouraging. Present appearances, however, justify, more than ever, a well-grounded hope of the genuine conversion of many of those Heathens, who, in their natural state, are in bondage to the most absurd superstitions.

The Jubilee of the establishment of the Mission among the *Esquimaux* in Labrador, fifty years ago, was celebrated on the ninth of August in all the three Settlements, Nain, Okkak, and Hopedale, with much blessing, and with the most enlivening anticipation of continuing and increasing prosperity. The venerable British and Foreign Bible Society have most generously printed the Gospels, Acts, and Epistles of the Apostles in the Esquimaux Language; for the benefit of this Mission; and were pleased to accept the humble free-will offering, sent by the converted Esquimaux, in token of their gratitude.

This Society has likewise printed the New Testament in the Greenland Language, for the use of the Christian *Greenlanders*, in our three Settlements on that coast. The journey undertaken by Br. Kleinschmidt, from Lichtenau to the vicinity of Statenhook, and the joyful reception which the visitors met with from the inhabitants in the most southern districts, occasioned an application to be made to His Majesty the King of Denmark, for leave to establish a Fourth Missionary Station in that inhospitable region, which has been graciously granted.

Let us, Dear Brethren, unite anew to entreat our Lord, the Saviour of the

World, to accompany the testimony of our Missionaries concerning His atonement with power; and, through demonstration of His Spirit, to vouchsafe a new visitation of His grace among those Heathen Nations, that yet lie buried in darkness—to grant success to His servants of every Christian Denomination, that all may assist in gathering in the reward for the travail of His soul—and to send more faithful labourers into His harvest, endowed with grace and power from on high to do His work. And may He likewise grant a succession of benevolent souls, whom He renders able and willing cheerfully to contribute toward the support of the Missions, inspiring them with renewed zeal in the glorious cause in which they are engaged with us!

We trust that He will preserve unto the Church of the Brethren, both in the Old and New World, that disposition

of mind, to persevere in faith in these blessed exertions; that the number of those who believe on Him and do His will may increase among all Heathen Nations, to whom we are sent.

For ourselves, we most earnestly entreat you not to be weary in assisting us by your prayers and intercession; that we may be strengthened to fulfil the important charge committed to us, to be instrumental in promoting the welfare of the Missions of the United Brethren, according to the mind and will of our Lord and Saviour, whom we desire to serve in all that we do.

In true union of spirit with you all, grounded on the only foundation of true happiness in time and eternity, even Jesus Christ our Saviour, we, together with all the Members of the Elders' Conference of the Unity, salute you as your faithful and affectionate Brethren.

Daily Words and Doctrinal Texts, for the Year 1824.

JANUARY.

Day.	Daily Words.	Doct. Texts.
1	Is. 23. 2.	Rev. 1. 17, 18.
2	Exod. 14. 15.	Matt. 1. 20, 21.
3	1 Kings 2. 26.	Rev. 3. 20.
iv	Ps. 19. 8.	John 20. 19.
5	Ps. 119. 71.	Mark 10. 24.
6	Zech. 9. 9.	Acts 10. 47, 48.
7	Ps. 118. 6.	John 10. 16.
8	Jer. 30. 5.	Mark 11. 17.
9	Is. 48. 17.	Matt. 15. 20.
10	Gen. 24. 31.	Luke 16. 10.
xi	Is. 38. 17.	Luke 14. 31.
12	Is. 54. 17.	Acts 17. 27, 28.
13	Is. 55. 4.	Luke 4. 13.
14	Ps. 100. 2.	Rev. 3. 8.
15	Jer. 17. 14.	Acts 16. 26, 27.
16	2 Sam. 7. 9.	Luke 10. 21.
17	Exod. 19. 4.	John 6. 40.
xviii	Judges 5. 2.	Matt. 5. 5.
19	Is. 66. 4.	Acts 15. 8, 9.
20	Ps. 115. 13.	Rev. 3. 17.
21	Is. 65. 15.	Mark 11. 24.
22	Ps. 68. 8.	Luke 15. 20.
23	Is. 2. 3.	John 1. 16.
24	Dan. 12. 2.	Rev. 12. 10.
xxv	Ps. 103. 2, 3.	John 8. 12.
26	Ps. 27. 4.	Matt. 5. 43.
27	Ps. 119. 68.	Acts 2. 38.
28	Numb. 23. 19.	Rev. 5. 13.
29	Is. 32. 1, 2.	Matt. 10. 24, 25.
30	Is. 44. 26.	Rev. 1. 4.
31	Ps. 138. 18.	John 6. 35.

FEBRUARY.

1	Dan. 9. 27.	Luke 4. 22.
2	Is. 26. 2.	Matt. 7. 7.
3	Is. 32. 18.	Matt. 18. 7.
4	Ps. 138. 9, 10.	John 6. 69.
5	Is. 32. 18.	Matt. 9. 13.
6	Is. 40. 31.	Acts 4. 30.
7	1 Chron. 29. 11.	Luke 14. 22.
viii	Is. 32. 21.	Matt. 22. 8.
9	Ps. 62. 4, 7.	John 3. 19.
10	Is. 49. 10.	Rev. 3. 20.
11	Is. 51. 6.	Mark 15. 32.
12	Nehem. 9. 5.	John 15. 5.

Day.	Daily Words.	Doct. Texts.
13	Ps. 138. 8.	Acts 4. 10.
14	Ps. 81. 10.	Matt. 9. 15.
xv	Deut. 31. 6.	Luke 19. 9.
16	Amos 5. 6.	Matt. 11. 29.
17	Is. 25. 2.	Matt. 18. 3.
18	Gen. 17. 1.	John 10. 15.
19	1 Sam. 2. 1.	John 14. 11.
20	Mich. 2. 13.	Rev. 3. 1.
21	Ps. 97. 15.	John 10. 29.
xxii	Judges 7. 4.	John 15. 11.
23	Gen. 18. 14.	Acts 3. 6, 8.
24	Ps. 139. 14.	Matt. 11. 28.
25	Is. 31. 6.	Mark 10. 43.
26	Zech. 2. 13.	John 4. 14.
27	Dan. 4. 35.	John 13. 18.
28	Job 10. 15.	John 6. 57.
xxix	Is. 25. 10.	John 15. 23.

MARCH.

1	Ps. 97. 10.	Acts 4. 23.
2	Is. 28. 16.	Rev. 2. 10.
3	Ps. 68. 10.	Matt. 11. 5.
4	Ps. 31. 24.	John 15. 5.
5	Ps. 65. 5.	Luke 8. 2.
6	Jer. 3. 12, 13.	Acts 20. 32.
vii	Ps. 121. 4.	Luke 21. 43.
8	Is. 48. 10.	Rev. 1. 16.
9	Jer. 17. 7.	John 17. 11.
10	Jer. 31. 40.	Mark 14. 28.
11	2 Sam. 7. 23.	John 5. 17.
12	Is. 42. 10.	Luke 14. 17.
13	Ps. 25. 27.	Acts 16. 25.
xiv	Ps. 36. 8.	John 19. 17.
15	Is. 33. 20.	John 13. 27.
16	Ps. 125. 15.	Luke 18. 11.
17	Job 6. 14.	Matt. 13. 42.
18	Is. 54. 13.	Mark 9. 28.
19	Exod. 32. 18.	Luke 19. 10.
20	Ps. 121. 7, 8.	John 15. 14.
xxi	Ps. 81. 10.	John 16. 30.
22	Dan. 4. 2.	Acts 7. 60.
23	Ps. 51. 11.	Rev. 1. 14.
24	Ps. 23. 20.	Matt. 26. 45, 46.
25	Exod. 28. 2.	Matt. 1. 23.
26	Ps. 64. 7.	Luke 12. 6.
27	Is. 44. 5.	John 20. 2.

Day.	Daily Words.	Doct. Texts.
xxviii	Is. 40. 4.	Matt. 27. 26, 29.
29	2 Kings 1. 12.	John 15. 7.
30	Judges 13. 23.	Rev. 3. 13.
31	Mal. 2. 5.	John 14. 27.

APRIL.

1	Ps. 84. 11.	Rev. 2. 2.
2	Ps. 135. 6.	Acts 15. 48.
3	Numb. 24. 5.	Matt. 11. 25, 26.
iv	Is. 60. 1.	Mark 14. 36.
5	Deut. 7. 7, 8.	Luke 22. 27.
6	Is. 60. 19.	John 14. 20.
7	Is. 30. 18.	Rev. 12. 3.
8	Is. 40. 10.	Luke 7. 40.
9	Deut. 6. 4, 5.	John 15. 26.
10	Ps. 78. 19.	John 13. 1.
xi	Levit. 25. 6.	Luke 22. 15.
12	Ps. 88. 4.	John 14. 15.
13	Ps. 55. 22.	Mark 9. 28.
14	Hosea 2. 1.	John 13. 2, 5.
15	Ps. 111. 2.	Luke 22. 44.
16	Jer. 30. 16.	Matt. 27. 45.
17	Zech. 14. 7.	Luke 22. 13.
xxviii	Josh. 4. 2.	John 11. 22, 23.
19	Ps. 104. 1.	Luke 24. 30.
20	Ps. 103. 10.	John 20. 22.
21	Exod. 36. 10.	Acts 1. 7.
22	Deut. 14. 1.	Luke 24. 29.
23	Ps. 26. 2.	John 16. 23.
24	Is. 43. 24.	Acts 24. 16.
xxv	Hos. 14. 8.	John 10. 14.
26	Ps. 57. 8.	Matt. 9. 28.
27	Ps. 111. 1.	Rev. 3. 11.
28	Ps. 23. 2.	Acts 3. 16.
29	Jer. 3. 17.	Mark 4. 9.
30	Exod. 15. 2.	Luke 7. 13.

MAY.

1	Jer. 4. 3.	Matt. 7. 24.
ii	Is. 53. 2, 3.	Luke 14. 23.
3	Is. 53. 1.	John 5. 6.
4	Dan. 9. 17.	Luke 24. 44.
5	Is. 49. 13.	Matt. 7. 13, 14.
6	Deut. 7. 13.	John 1. 4.
7	1 Kings 2. 19, 13.	Rev. 2. 19.
8	Ps. 119. 24.	Luke 9. 29, 31.

Day.	Daily Words.	Doct. Tests.
ix	Pa. 77. 14.	Acts 1. 2.
10	Pa. 37. 5.	Matt. 6. 24.
11	Amos 4. 12.	John 12. 8.
12	Gen. 38. 1.	Rev. 21. 3.
13	Mal. 2. 7.	Acts 4. 47.
14	Exod. 19. 6.	Luke 6. 12.
15	1 Sam. 16. 12.	Luke 10. 28.
xvi	Pa. 89. 13.	John 21. 7.
17	Pa. 116. 12.	Luke 1. 42.
18	Pa. 119. 54.	Luke 12. 8, 9.
19	Deut. 8. 2.	Matt. 10. 29, 31.
20	Pa. 19. 10.	John 6. 37.
21	Dout. 8. 10.	Mark 9. 24.
22	Jer. 30. 19.	John 7. 37.
xxiii	Pa. 105. 2.	Luke 24. 39.
24	Is. 53. 6.	John 8. 20.
25	Is. 58. 19.	Luke 4. 24.
26	Gen. 42. 20.	John 4. 48.
27	Is. 9. 7.	Acts 1. 11.
28	Is. 43. 20.	Luke 24. 50.
29	Is. 16. 1.	John 2. 4.
xxx	Lam. 3. 19, 20.	Matt. 28. 20.
31	Zech. 8. 12.	John 5. 29, 33.

JUNE.

1	Is. 66. 12, 14.	John 16. 7.
2	Pa. 119. 66.	John 14. 16.
3	Dan. 12. 2.	John 2. 25.
4	Jonah 2. 8.	Luke 1. 46, 47.
5	Hosea 14. 5, 6.	John 14. 26.
6	Pa. 102. 25.	Acts 9. 32.
7	Is. 1. 19.	Luke 12. 49, 50.
8	Pa. 107. 10, 12, 15.	John 16. 13.
9	Pa. 168. 2.	Rev. 3. 5.
10	Pa. 92. 27.	Matt. 11. 30.
11	Pa. 97. 2.	Luke 1. 50.
12	Exod. 15. 17.	Acts 4. 10, 11.
xiii	Jer. 14. 22.	John 17. 26.
14	Is. 14. 27.	Mark 1. 15.
15	Is. 54. 6.	Matt. 10. 22.
16	Prov. 8. 34.	Luke 9. 26.
17	Deut. 32. 11.	Rev. 2. 1.
18	Is. 46. 4.	Matt. 15. 13.
19	1 Sam. 14. 6.	Luke 24. 30, 31.
xx	2 Sam. 22. 29.	Acts 9. 5.
21	1 Sam. 7. 21.	John 1. 14.
22	Is. 33. 24.	Matt. 16. 24.
23	Prov. 4. 23.	John 12. 41.
24	Jer. 39. 12.	Luke 1. 76, 77.
25	Pa. 65. 4.	Acts 12. 24.
26	Is. 61. 11.	Rev. 2. 3.
xxvii	Ruth 1. 16, 17.	Luke 22. 61, 62.
28	Pa. 102. 21.	John 15. 16.
29	Pa. 62. 20.	Acts 24. 16.
30	2 Sam. 24. 23.	John 1. 5.

JULY.

1	Pa. 22. 28.	Rev. 2. 10.
2	Jer. 31. 2.	John 15. 16.
3	Pa. 68. 1.	Acts 5. 30, 31.
iv	Exod. 20. 20.	Luke 8. 13.
5	1 Sam. 7. 24.	Matt. 5. 11.
6	Pa. 12. 28.	Acts 7. 55, 56.
7	Pa. 72. 11.	Matt. 10. 19, 20.
8	Pa. 31. 23.	Matt. 9. 2.
9	Exod. 23. 12.	Luke 5. 32.
x	Micah 7. 20.	John 5. 21.
xi	Hosea 12. 9.	Rev. 9. 17.
12	Pa. 84. 5.	Mark 9. 41.
13	Pa. 34. 8.	Mark 1. 4.
14	Gen. 6. 6.	John 19. 31.
15	Is. 53. 12.	John 5. 16, 18.
16	Is. 42. 16.	Acts 3. 21.
17	Pa. 92. 18.	John 6. 27.
xviii	Pa. 65. 1, 2.	Luke 7. 16.
19	Pa. 141. 5.	John 12. 26.
20	Pa. 127. 20.	Luke 8. 48.
21	Jer. 32. 40.	John 13. 14.
22	Pa. 126. 2.	John 4. 21.
23	Pa. 102. 17, 18.	John 11. 20, 21.
24	Pa. 120. 2.	John 1. 47.
xxv	Pa. 123. 8.	Luke 1. 54.
26	Pa. 123. 31.	John 4. 10.
27	Pa. 129. 20.	Rev. 2. 11.

Day.	Daily Words.	Doct. Tests.
28	Pa. 16. 11.	Matt. 5. 2.
29	Pa. 150. 8.	Acts 10. 15.
30	Is. 40. 9.	Luke 15. 4.
31	Pa. 28. 22.	John 17. 19.

AUGUST.

i	Dan. 7. 14.	Rev. 12. 11.
2	Pa. 98. 6.	Luke 1. 73.
3	2 Kings 20. 5.	Matt. 5. 28.
4	Job 38. 15.	Acts 10. 2, 6.
5	Prov. 16. 7.	Matt. 5. 19.
6	1 Sam. 3. 10.	John 4. 4.
7	Gen. 49. 26.	John 13. 11.
viii	Is. 7. 14.	John 17. 17.
9	Hosea 10. 12.	John 15. 12.
10	Haggai 2. 6, 7.	John 12. 43.
11	Is. 57. 13.	Luke 8. 14.
12	Gen. 15. 6.	Rev. 3. 9.
13	Is. 55. 4.	Acts 2. 44.
14	Pa. 97. 7.	Luke 6. 37.
xv	Jer. 29. 13, 14.	Rev. 7. 12.
16	Jonah 2. 6.	John 16. 15.
17	Hosea 19. 5.	Mark 10. 13, 16.
18	Pa. 145. 3.	Matt. 14. 27.
19	Is. 62. 1.	Luke 7. 38.
20	Pa. 84. 10.	Rev. 1. 6.
21	Is. 45. 22.	Acts 26. 17, 18.
xxii	Exod. 30. 10.	Luke 7. 47.
23	Deut. 28. 9.	John 1. 12.
24	Micah 5. 2.	Matt. 7. 12.
25	Deut. 10. 12.	Acts 4. 24.
26	Pa. 25. 3.	Rev. 1. 1.
27	Deut. 32. 3.	Acts 4. 31.
28	Pa. 80. 19.	Matt. 8. 2.
xxix	Pa. 144. 1, 2.	John 21. 17.
30	Pa. 97. 11.	Luke 19. 38.
31	Is. 58. 13.	Luke 2. 25.

SEPTEMBER.

1	Is. 25. 7.	John 4. 25, 26.
2	Prov. 21. 1.	John 10. 12.
3	Exod. 24. 7.	John 14. 12.
4	Mal. 2. 10.	John 3. 11.
5	Gen. 22. 12.	Luke 15. 6.
6	Hosea 6. 1.	Rev. 2. 23.
7	Jer. 39. 18.	Luke 12. 41.
8	Is. 40. 5.	John 15. 20.
9	Jer. 10. 23.	Matt. 16. 15.
10	Pa. 52. 9.	John 12. 36.
11	Pa. 32. 2.	John 14. 21.
xii	Pa. 108. 12.	John 11. 9.
13	Is. 42. 2.	Acts 4. 32.
14	Is. 44. 21.	Mark 9. 59.
15	Pa. 22. 11.	Luke 5. 27.
16	Is. 40. 2.	Acts 20. 28.
17	Jer. 1. 19.	John 12. 35.
18	Is. 14. 28.	Matt. 12. 30.
xix	Pa. 77. 3.	Luke 11. 26.
20	Is. 6. 8.	John 7. 48.
21	Micah 6. 8.	Acts 18. 9.
22	Exod. 15. 11.	Matt. 13. 45, 46.
23	Is. 38. 17.	Matt. 10. 16.
24	Pa. 63. 6.	John 8. 47.
25	Is. 60. 15.	Luke 16. 15.
xxvi	Pa. 50. 15.	John 3. 35.
27	Deut. 27. 9, 10.	Rev. 7. 16.
28	Pa. 65. 4.	Acts 14. 22.
29	Pa. 8. 2.	Matt. 18. 10.
30	Exod. 12. 14.	John 11. 51, 52.

OCTOBER.

1	Is. 65. 18.	Mark 4. 11.
2	Micah 5. 4.	John 8. 26.
iii	Pa. 66. 5.	Luke 12. 32.
4	1 Sam. 7. 12.	Acts 2. 46, 47.
5	Dan. 3. 28.	John 1. 29.
6	Prov. 9. 10.	Rev. 2. 5.
7	Is. 58. 9.	John 3. 26.
8	Jer. 20. 12.	Matt. 9. 28.
9	1 Ki. 18. 27.	John 8. 21, 22.
x	Jer. 17. 15.	John 11. 5.
11	Pa. 77. 20.	John 21. 24.
12	Pa. 86. 3.	Matt. 10. 6.
13	Pa. 1. 2.	John 15. 4.

Day.	Daily Words.	Doct. Tests.
14	Pa. 92. 7, 2.	Mark 14. 9.
15	Pa. 20. 10.	Acts 8. 20.
16	Pa. 147. 3.	Acts 9. 31.
xvii	Jer. 23. 9.	Matt. 11. 6.
18	Pa. 41. 9.	John 3. 18.
19	Mal. 1. 5.	Luke 6. 44.
20	Jer. 31. 27.	John 15. 1, 2.
21	Pa. 89. 34.	Luke 16. 15.
22	Pa. 119. 73.	John 19. 32.
23	Pa. 34. 18.	John 8. 24.
xxiv	Gen. 50. 21.	Rev. 2. 15, 16.
25	Gen. 22. 3.	Luke 15. 7.
26	Zech. 12. 4.	Acts 4. 29.
27	Isa. 12. 20, 22.	John 3. 14.
28	Is. 66. 1.	Luke 8. 46.
29	Joel 2. 24.	John 9. 38.
30	Is. 53. 3.	Matt. 15. 28.
xxxi	Pa. 30. 7.	Acts 12. 10.

NOVEMBER.

1	Is. 37. 20.	Rev. 12. 13.
2	Deut. 32. 12.	Matt. 5. 4.
3	Pa. 12. 11.	Rev. 5. 14.
4	1 Chron. 22. 28.	John 10. 16.
5	Pa. 105. 7.	John 7. 30.
6	Pa. 70. 4.	Rev. 19. 9.
vii	1 Ki. 19. 12, 13.	Rev. 19. 7.
8	Is. 58. 15.	John 12. 47.
9	Prov. 21. 30.	Matt. 19. 22.
10	Is. 25. 9.	John 12. 27.
11	Is. 45. 11.	Luke 21. 15.
12	Is. 40. 26.	John 15. 8.
13	Zeph. 2. 3.	John 10. 4.
xiv	Pa. 6. 2.	Matt. 11. 27.
15	Is. 27. 17.	Luke 12. 49.
16	Is. 28. 13.	John 14. 19.
17	Eccles. 10. 1.	Rev. 22. 3, 4.
18	Jer. 37. 5.	Luke 16. 14.
19	Is. 41. 20.	John 15. 9.
20	Pa. 28. 20.	Rev. 7. 17.
xxi	Ezek. 34. 25.	Matt. 25. 1.
22	Pa. 22. 8.	Matt. 24. 47.
23	Pa. 40. 3.	Luke 22. 28.
24	1 Sam. 7. 12.	Rev. 1. 18.
25	Is. 33. 5.	John 14. 14.
26	Ezek. 37. 22.	Rev. 21. 4.
27	Jer. 46. 27.	John 1. 14.
xxviii	Pa. 44. 21.	John 1. 14.
29	Num. 14. 20.	Matt. 18. 20.
30	Exod. 16. 4.	Rev. 3. 19.

DECEMBER.

1	Is. 55. 2.	Rev. 5. 9.
2	Deut. 32. 47.	Matt. 25. 20.
3	Hosea 12. 5.	John 1. 9.
4	Pa. 121. 16.	John 6. 54.
5	Pa. 65. 11.	Rev. 1. 7.
6	Is. 55. 1.	Luke 1. 45.
7	Pa. 119. 9.	Matt. 3. 11.
8	Is. 60. 20.	John 1. 17.
9	Pa. 72. 6.	Luke 1. 53.
10	Is. 9. 2.	John 4. 23.
11	Joel. 1. 9.	Luke 5. 17.
xii	Pa. 107. 30, 32.	Luke 1. 78.
13	Is. 43. 11.	Rev. 7. 15.
14	Gen. 9. 13.	Matt. 10. 25.
15	Exod. 8. 20.	Luke 4. 27.
16	Lament. 4. 22.	Acts 4. 27, 28.
17	Deut. 10. 18.	Luke 17. 4.
18	Pa. 112. 111.	Mark 14. 8.
xix	Pa. 89. 9.	John 1. 11.
20	Gen. 12. 3.	Rev. 2. 23.
21	Gen. 49. 28.	John 20. 28.
22	Is. 66. 4.	John 1. 3.
23	Pa. 40. 10.	Luke 8. 26.
24	Pa. 119. 130.	Luke 2. 10, 11.
25	Pa. 142. 4.	Luke 1. 79.
xxvi	Is. 62. 8.	Matt. 2. 11.
27	Pa. 47. 17.	Luke 1. 76, 75.
28	1 Chron. 14. 11.	Luke 18. 23.
29	Jer. 31. 9.	Rev. 2. 25.
30	Amos 3. 6.	Matt. 19. 20.
31	Zech. 12. 9.	Egy. 22. 12.

SCOTTISH MISSIONARY SOCIETY.

Anniversary.

The Annual Sermons were preached, at Edinburgh, on Friday the 18th of April—in the morning, at St. George's Church, by the Rev. Robert Gordon; and, in the evening, at Bristo-Street Chapel, by the Rev. H. Heugh.

The Meeting was held on Friday, the 23d of May, in the Assembly Rooms, in George-Street; George Ross, Esq., President, in the Chair.

Movers and Seconders.

Robert Paul, Esq.; and Robert Wardlaw Ramsay, of Tillicoultry, Esq.—Rev. John Brown, of Edinburgh; and Robert Hepburne, of Clerkington, Esq.—Rev. John Short, of Dublin; and Rev. W. Ritchie, of Athelstoneford—Rev. James Thomson, of Dundee; and Rev. Walter Tait, of Edinburgh—Rev. Henry Grey; and Lieutenant Colonel Hutchinson—and Captain Warchope, R. N.; and Alexander Murray of Ayton, Esq.

REPORT FOR 1822—23.

We shall extract from the Report a statement of the Home Proceedings, reserving the Foreign Operations for the next Survey.

Mission to India.

In the last Report, the Directors mentioned their intention of undertaking a New Mission to India; and they have now the pleasure of stating that they have, in the course of the year, carried that important measure into effect. In the month of July, the Rev. Donald Mitchell, the Son of a Clergyman of the Established Church, and who had been several years an Officer in the service of the East-India Company, after having completed his Theological Studies and been ordained by the Presbytery of Nairn, left Edinburgh for London; and, shortly after, he, Mrs. Mitchell, and child, sailed in the ship Sarah for Bombay, where they arrived in safety on the 2d of January last.

In the month of November, the Rev. John Cooper, James Mitchell, and Alexander Crawford, who had all in like manner been lately ordained to the Ministry, left Edinburgh for London; and, after being detained in the Metropolis much longer than was anticipated, they, with their Wives, embarked on board the Euphrates, and are probably by this time considerably advanced on their way to India.

The Euphrates sailed on the 5th of March. It is referred to a Corresponding Committee at Bombay to fix the Stations of these Missionaries. They have acquired a knowledge of the Systems of Mutual Instruction, and of the Art of Lithography; and have taken out a Lithographic Press—"an invention," the Directors remark, "which promises to afford immense facilities for the circulation of the Scriptures and Tracts among the Nations of the East."

State of the Funds.

Receipts:		£.	s.	d.
Subscriptions and Donations..	569	11	11	
Contributions from Societies..	2867	12	9	
Contributions by Collectors...	99	1	10	
Collections in Scotland.....	1469	9	10	
Legacies.....	163	8	6	
Interest on Money in the Bank	55	10	10	
Sundries.....	145	18	5	

Total... £. 5370 14 1

Payments:		£.	s.	d.
Missions in Russia.....	3070	13	8	
Mission to India.....	2145	19	6	
Donation to Baptist Miss. Soc.	105	0	0	
Seminary.....	514	5	4	
Books for Seminary and Missions	167	10	3	
Printing...	388	19	2	
Rent, Taxes, Travelling, and Sundries.....	418	16	0	

Total.....£. 6711 3 11

In reference to the Funds, the Directors remark—

Had not the Funds of the Society materially increased of late years, the Directors could not have embarked in so expensive an undertaking as a Mission to India; and, now that they have engaged in it, an augmentation of their income is absolutely necessary. There is a marked distinction between a Missionary Society, and a Bible or a Tract Society. As soon as an edition of the Scriptures or of a Tract is completed, the expenditure is completed also. With a Missionary Society the case is widely different. What with other Institutions, in respect of amount, is the close, is, with it, only the commencement of its expenditure. Though the equipment of a New Mission necessarily involves a Society in extraordinary expenses, it is to be recollected that its continued support must occasion, in future, a regular and permanent expenditure.

Hitherto the receipts of the Scottish

Missionary Society have been barely equal to its expenditure. Even the handsome Legacy of Mr. Greenock, amounting to 2000*l.*, may now be considered as expended; as, at the close of the Annual Accounts, the balance in the Treasurer's hand amounted only to 261*l.* 10*s.* 8*d.*

The foreign expenditure of the Society, however, must, it is evident, be in future greatly augmented; and to this solitary undertaking, the Directors are by no means disposed to confine their operations. In proportion as they obtain well-qualified Missionaries and acquire adequate funds, they feel anxious to establish New Missions; not merely in India, but in other parts of the world to which Providence may open the door. They trust, that, at no distant period, they shall, in the spirit of holy rivalry, emulate those Kindred Institutions in the Sister Kingdom, which already have Labourers in the East and in the West, in the North and in the South; though some of them, only a few years ago, had, like ourselves, Missionaries chiefly in one quarter of the globe. The Directors have already a proposal under their consideration, to undertake a Mission to the island of Jamaica; and they only wait for an answer to some inquiries which they have made on the subject, before coming to a decision relative to it. Such an extension of their plans will, it is obvious, require increased funds; but they have so often experienced the benevolence of the Christian Public, that they have no doubt, that, as they enlarge the field of their operations, the friends of the Redeemer will augment their liberality.

Conclusion.

Though the Directors have no splendid triumphs to record like some Kindred Institutions, yet they are not discouraged, and they trust that the friends of Missions in Scotland will not be discouraged. In the propagation of Christianity among the Heathen, many difficulties, and trials, and disappointments may be anticipated: the Prince of Darkness will not resign his long established dominion without a violent struggle; but the very opposition which he raises, and the mighty efforts which he makes, will contribute to crown with higher honour and more illustrious glory the Prince of Peace, who will defeat all his schemes and overwhelm all his forces. To con-

quer a feeble and an ignoble foe is no honour: it implies neither might, nor knowledge, nor skill: but if an enemy is possessed of forces, at once numerous and brave—if his authority is not only widely extended, but has been established for ages—if he has been engaged in many a conflict, and has often come off victorious—if, in this last struggle, he summons all his forces, and exerts all his skill, and surpasses all his former achievements, and yet after all is conquered, the Victor, in such a case, is crowned with imperishable honour, and his triumph proves inexpressibly glorious. Even a temporary defeat, or the appearance of it, may contribute to the lustre of the final victory.

There is something very mysterious in the general system of the Divine Government of our World: yet we can sometimes discover a ray of light penetrating the darkness; and confirming our faith in the representations of the Word of God, that, when the whole plan is completed, it will exhibit a display of the perfections of Deity, which will command the admiration, the gratitude, and the praise of the rational creation. It seems, for instance, a very unaccountable circumstance, that the Prince of Darkness should have been permitted to extend his dominion over so large a portion of our globe—that he should have been allowed to maintain it for so many ages, and to establish it on so firm a basis: but, in fact, the very extent and duration and stability of his kingdom—the resources which he has for maintaining his authority—the entrenchments with which his power is surrounded—these very circumstances will shed a new lustre around the head of Him who shall overturn his throne, and take his crown, and break the fetters by which he enlaved the nations, and who, on the ruins of his empire, shall establish the kingdom of righteousness, and truth, and peace.

Though the Directors feel no disposition to indulge in conjectures with respect to the System of the Divine Government—though they are sensible, that the plan which Divine Wisdom pursues is often diametrically opposite to that which human wisdom would have devised, yet they hope that they shall be excused in hazarding the idea, that Christian Missionaries of the present generation may not improbably be useful, chiefly, in undermining the

fabric of ignorance, and superstition, and idolatry—in sapping its foundations—and in preparing the way for its final downfall. The number of converts may be small: it may seem, as if, comparatively, nothing had been accomplished; and yet the progress of the work may be much greater than is imagined. In the ordinary course of the Divine Government, great moral changes are commonly, in the first instance, slow; but, after a while, they proceed with a rapidity of which we could previously have had no conception.

This appears to accord with the representations which are given in the Holy Scriptures of the downfall of the Antichristian System. It is represented, not as a pile mouldering away through the gradual lapse of ages, but as a mighty city overthrown at one terrible blow, when neither its friends nor its enemies anticipated such an event. *I saw, says St. John, another angel come down from heaven, having great power; and he cried with a strong voice, saying, Babylon the great is FALLEN, is FALLEN.* And it is afterward added, *Therefore shall her plagues come in ONE DAY—death, and mourning, and famine. And the kings of the earth shall bewail her, when they shall see the smoke of her burning; standing afar off, for the fear of her torment, saying, Alas! alas! that great city Babylon, that mighty city, for in ONE HOUR is thy judgment come—in ONE HOUR is she made desolate! And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with GREAT VIOLENCE shall that great city be thrown down, and shall be found no more at all.*

On the other hand, there are various expressions in the Sacred Volume, which seem to intimate, that the extension of the Gospel, previous to the glory of the latter days, will proceed with astonishing rapidity: *Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children.* What has taken place in Otaheite and the neighbouring islands, while it is well calculated to cheer and animate the Christian World under every discouragement and disappointment, is, perhaps, an exhibition, in miniature, of the plan of the Divine August, 1823.

Government in regard to the future extension of the kingdom of Christ. For many years, the Gospel appeared to make no impression on the Otaheites: they treated it with indifference and with scorn; but, all at once, some of them were brought under convictions of sin, and others manifested, at least, a great desire for instruction: opposition was excited by the advocates of the ancient system; but this opposition was quickly overcome: idolatry was overthrown; and Christianity was, as with one consent, adopted as the religion of the island. This moral revolution was not confined to Otaheite, but extended to other islands; and the inhabitants of some places, before they were even visited by Missionaries, were prepared to throw off the yoke of their ancient superstitions, and to give a cordial welcome to the messengers of salvation.

While the Directors would indulge in pleasing anticipations as to the rapidity of the future extension of Christianity through the world, they by no means indulge in despondency as to the success of present exertions: the success, which has already crowned the labours of Missionaries in the present day, is such as greatly to exceed any anticipations that we were entitled to form, considering the many powerful obstacles which lie in the way of the conversion of the Heathen. The Directors, however, are anxious to impress on the Christian Public the difficulties with which Missionaries have to struggle—the temptations, and trials, and discouragements, to which they are exposed: because they are persuaded that these are very imperfectly understood by the friends of Missions; and yet, while the magnitude of these obstacles is imperfectly understood, the prayers of the people of God are not likely to be so frequent, nor so fervent, nor so adapted to the peculiar circumstances of Missionaries, as they would otherwise be. Prayer is a duty which the Directors have urged in several successive Reports; but, as their own acquaintance with Missionary Operations becomes more intimate, they feel more sensibly than ever the necessity of pressing it on the attention of the friends of Missions.

There is something, indeed, peculiarly pitiable in the general aspect of the Heathen World—something that may well excite the deepest interest in

their behalf, and call forth the most fervent supplications of the followers of Christ. A country, the whole inhabitants of which were infected with the plague, would present a very melancholy spectacle: but the pitiableness of their situation would be aggravated a thousand fold, if, while there existed a specific for that dreadful distemper, they rejected it with contempt—if they not only rejected all means of cure, but adopted those measures which were calculated to aggravate the malady—and if, as a consequence of their folly, they were daily perishing by thousands, and the whole country was likely to be soon left without an inhabitant. Yet, melancholy as would be this spectacle, is is but a feeble picture of the deplorable situation of the Heathen: they are not only without God, without Christ, and without hope in the world: they are not only exposed to the wrath, the everlasting wrath, of God Almighty: they are not only perishing daily by hundreds and by thousands: but, when the remedy which God has provided in the Gospel is offered to them, they, in general, treat it with indifference, and reject it with scorn.

Connected with this interesting subject, there is something very forcible and very impressive in the following reflections of the illustrious Richard Baxter, in the review which he takes of his early and his more matured principles. "My soul," says he, "is much more afflicted with the thoughts of the miserable world, and more drawn out in desire of their conversion, than heretofore. I was wont to look but little farther than England in my prayers, as not considering the state of the rest of the world; or if I prayed for the conversion of the Jews, that was almost all: but now, as I better understand the state of the world, and the method of the Lord's Prayer, there is nothing in the world that lieth so heavy upon my heart as the thought of the miserable nations of the earth. It is the most astonishing part of all God's providence to me, that He so far forsaketh almost all the world, and confineth His special favour to so few—that so small a part of the world hath the profession of Christianity, in comparison of Heathens, Mahomedans, and other Infidels—and that, among professed Christians, there are so few that are saved from gross delusions, and have but any competent

knowledge; and that, among those; there are so few that are seriously religious, and truly set their hearts on heaven. I cannot be affected so much with the calamities of my own relations; or the land of my nativity, as with the case of the Heathen, Mahomedan, and Ignorant Nations of the earth. No part of my prayers are so deeply serious as that for the conversion of the Infidel and Ungodly World, and that God's Name may be hallowed, and His kingdom come, and His will be done in earth as it is in heaven. Nor was I ever before so sensible what a plague the division of languages was, which hindereth our speaking to them for their conversion; nor what a great sin tyranny is, which keepeth out the Gospel from the most of the nations of the world. Could we but go among Turks and Heathens, and speak their language, I should be but little troubled for the silencing of Eighteen Hundred Ministers at once in England, nor for all the rest that were cast out in Scotland and Ireland; there being no employment in the world so desirable in my eyes, as to labour for the winning of such miserable souls: which maketh me greatly to honour Mr. John Eliot, the Apostle of the Indians in New England, and whoever else have laboured in such work."

[Baxter's Narrative of his Life and Times.]

NATIONAL EDUCATION SOCIETY.

King's Letter in support of the Society.

We mentioned the issuing of this Letter, at p. 327 of our last Number, and now subjoin the document itself. It is addressed, as usual, to the Archbishop of Canterbury.

GEORGE, R.

MOST Reverend Father in God, Our Right Trusty and Right Entirely Beloved Councillor, We greet you well; Whereas the Incorporated National Society, for promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales, have by their Petition humbly represented unto Us, That the President and Governors of the said Society have pursued with their best Endeavours the Design adopted for extending more effectually the Benefit of Religious Education to the growing Population of Our Realm: That they are duly sensible that in no case can the great

end of public Happiness be so essentially promoted as by cultivating the Principles of Religious Faith and Moral Duty: That the Means for accomplishing their Purpose have been supplied already to a considerable Extent by the National Society, in the Grants for erecting Schools upon the Model of the Central School; the Charge of building Rooms of suitable Dimensions forming the chief Burden of Expense in these Provisions: That the Returns of the last Year have presented the welcome Spectacle of the near and distant Operation of this comprehensive Scheme of Education exhibited in 1867 United Schools affording Religious Culture with every beneficial Influence on the Minds and Manners, the Habits and Appearance, of more than Three hundred and fifty thousand Children: That the Sums contributed by Royal Munificence and Individual Bounty in former Benefactions have been thus expended, whilst a bare Sufficiency remains in Annual Subscriptions for the Maintenance of the Central School from which so much Benefit is derived to all Parts of the Country: That the Call to be excited under favour of Our Mandate, for which the Society make their humble Suit, will be wholly applied, should the Prayer of their Address be crowned with a successful Issue, to the Furtherance of the same Object, in all Parts of Our Realm, by multiplying Schools, and by lending Aids for procuring Sites and for building Public Seminaries: And so much of Good having already been accomplished, the said Society, in order to enable the Labourers in this prolific Field to persevere with increasing Vigour, have therefore most humbly implored Us that Collections may be made in the Churches and Chapels throughout England and Wales in furtherance of this important Object: We, taking the Premises into Our Royal Consideration, and being always ready to give the best Encouragement and Countenance to Undertakings which tend so much to the Promotion of true Piety and of Our Holy Religion, are graciously pleased to condescend to their Request; and do hereby direct you that these Our Letters be communicated to the several Suffragan Bishops within your Province, expressly requiring you and them to take care that Publication be made hereof on such Sunday and in such Places, within your and their respective Dioceses. as you

and the said Bishops shall appoint; and that upon this Occasion the Ministers in each Parish do effectually excite their Parishioners to a liberal Contribution, whose Benevolence towards carrying on the said Charitable Work shall be collected the Week following at their respective Dwellings by the Churchwardens or Overseers of the Poor in each Parish; and the Ministers of the several Parishes are to cause the Sums so collected to be paid immediately to the Treasurer for the Time being of the said Society, to be accounted for by him to the said Society, and applied to the Furtherance of the above-mentioned good Designs:—and so We bid you very heartily Farewell.

Given at Our Court at Carlton House, the Second Day of July 1823. in the Fourth Year of Our Reign.

By His Majesty's Command,
(Countersigned) R. PEEL.

HIBERNIAN TRANSLATION SOCIETY.

Benefactions to Three Societies.

FROM the Report of this Society, delivered at its First Anniversary, held on the 20th of March in Dublin, it appears that the Receipts of the Year had been 242*l.* 3*s.* 2*d.* Irish; and that, out of this sum, 218*l.* 19*s.* remained in hand, after deducting expenses.

Of this Balance, the sum of 163*l.* 17*s.* 6*d.*, making 150*l.* British, has been appropriated, in pursuance of the general object of the Society, to three of the Societies engaged in the Translation of the Scriptures—70*l.* to the Baptist Missionary Society, 40*l.* to that of the United Brethren, and 40*l.* to the Scottish Missionary Society.

Continent.

FRANCE.

PARIS BIBLE SOCIETY.

Benefit of presenting the Bible to the Newly-married.

THE formation of a Society at Stockholm for the purpose of presenting Bibles at their marriage to such persons as could not conveniently purchase them, was noticed

at p. 380 of the Volume for 1820. This laudable practice is pursued, with much advantage, in France, as will appear from the following extracts.

The President of the Bible Society of Montbeliard writes to the Paris Society:—

The Committee are enabled more and more to appreciate the happy results, which follow the gratuitous distribution of the Bible to the newly-married people, who are indigent and able to read. M. Lecomte, Pastor at Vieux Charmont, informs us, that, on his presenting the Sacred Book, in the Church of Grand Charmont, to some Young People whose marriage he had just solemnized, the Husband expressed his acknowledgment in a manner so simple and touching, that he was himself affected even to tears. Among other expressions used by the villager, on the impulse of the moment, he said to him, that the gift, for which he requested him to return his warmest thanks to the Committee, would be precious to him both in favourable and adverse circumstances—in the former, that he might ascribe to the Author of all Good, those mercies which he had showered down upon him; in the latter, that he might derive from it consolation and hope: that he and his Wife were truly happy in having in their possession such a treasure, which supplied the place of all others: and, in fine, that if God should in His goodness vouchsafe to grant them Children, they entered from this time into a solemn engagement to bring them up in His fear and love.

Of another communication it is said—

M. Fellot, Vicar at Couthenans, writes to the Committee, that going, immediately after the celebration of a marriage, at which a Bible had been given, into the house of the newly-married pair, he “experienced there the most delightful surprise. Instead of that noisy mirth which usually prevails on such occasions, I found,” he says, “two families united, listening with the most devout attention to the reading of the Sacred Book by the bride. I spent a short time with these good people, who, after having finished read-

ing the chapter which they had commenced, again repeated to me with much earnestness the expressions of their gratitude.”

Activity and Success of Collectors.

Every instance of increasing regard to the Scriptures in France will be hailed with pleasure by the true friends of that country. Two Collectors of Bible Associations in Paris thus address the Committee:—

During the two months that have elapsed since we commenced our small collections, we have distributed twenty Bibles and one New Testament, and received forty-eight subscriptions. We call upon the Committee to increase the number of their Collectors: subscribers will not be wanting. We perceive that the Lord blesses our undertaking. We had, at first, some difficulty in obtaining confidence, and demonstrating the excellence of our cause; but we are already amply recompensed, by the good which has resulted from our efforts, and by the acknowledgments of those whom we have induced to join our Association. We trust that those, who may have a moment of their time to spare for the same object, will be recompensed in a similar manner with ourselves; and that, very shortly, there will not be one of our brethren, who does not possess that which is the real treasure of the Christian.

Mediterranean.

JERUSALEM.

Dr. Richardson's Remarks on the Holy City and the Jewish People.

MUCH attention having been lately drawn to the City of Jerusalem, more particularly in reference to the state and prospects of the Ancient People of God, our Readers will be gratified by the following remarks on the Holy City and view of its present state, by Dr. Richardson, in his *Travels*, lately published.

There are two accounts of the Ancient City of Jerusalem, which have come down to us with the sanction of high authority.

The first is to be found in the Third Chapter of Nehemiah, who built the walls of the city, after the return of the Jews from the Babylonish Captivity. My attention was

particularly directed to this account by the Countess of Belmore; who visited the memorable spots in and about Jerusalem, with all the zeal and feeling of a pious Christian, taking the Holy Scriptures for her guide, while at the same time she availed herself of all the light that modern travellers have been able to collect for the illustration of this most interesting portion of sacred topography.

The other account is from the pen of the Jewish Historian Josephus; who had the misfortune to witness the sacking and utter destruction of his native city, by the victorious arms of Titus Vespasian.

It is a tantalizing circumstance, however, for the traveller, who wishes to recognise in his walks the site of particular buildings or the scenes of memorable events, that the greater part of the objects mentioned in the description both of the inspired and Jewish Historian are entirely removed and rased from their foundations, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone remains. The foundations are not only broken up, but every fragment of which they were composed is swept away; and the spectator looks upon the bare rock, with hardly a sprinkling of earth to point out her gardens of pleasure or groves of idolatrous devotion. And when we consider the palaces, and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were thirty feet long, fifteen feet broad, and seven-and-a-half thick, we are not more astonished at the strength, and skill, and perseverance, by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight. A few gardens still remain on the sloping base of Mount Zion, watered from the Pool of Siloam: the Gardens of Gethsemane are still in a sort of ruined cultivation: the fountains are broken down, and the olive-trees decaying, as if the hand that dressed and fed them were withdrawn. The Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name. But all round about Jerusalem, the general aspect is blighted and barren: the grass is withered: the bare rock looks through the scanty sward; and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity or die in the ear.

The vine, that was brought from Egypt, is cut off from the midst of the land: the vineyards are wasted: the hedges are taken away: and the graves of the ancient dead are open and tenantless. How is the gold become dim, and every thing that was pleasant to the eye withdrawn! Jerusalem has heard the voice of David and Solomon, of Prophets and Apostles; and He, who spake as man never spake, has taught in her synagogues and in her streets. Before her Legislators, her Poets, and her Apostles, those of all other countries became dumb; and cast down their crowns, as unworthy to stand in

their presence. Once, she was rich in every blessing—victorious over all her enemies—and resting in peace, with every man sitting under his own vine and under his own fig-tree, with none to disturb or to make him afraid. Jerusalem was the brightest of all the cities of the East, and fortified above all other towns—so strong, that the Roman Conqueror thereof, and the master of the whole world besides, exclaimed, on entering the City of David, and looking up at the towers which the Jews had abandoned, "Surely we have had God for our assistance in the war; for what could human hands or human machines do against these towers!" It is no other than God, who has expelled the Jews from their fortifications. Their temple was the richest in the whole world—their religion was the purest—and their God was the Lord of Hosts. Never was there a people favoured like this people. But they set at nought the counsel of their God—trusted in their walls—and walked after the imaginations of their own hearts: their city was given up to the spoiler—the glory departed from Israel, and the sceptre from Judah—the day of vengeance arrived—and the rebellious Sons of Jacob are scattered, and peeled, and driven under every wind of heaven, without a nation of country to call their own—unamalgamated, persecuted, plundered, and reviled; like the ruins of a blighted tower, whose fragments remain to shew the power that smote it, and to call aloud to heaven and earth for repair. What a tremendous lesson for the kings and people of the earth, in the midst of their prosperity to recognise the hand from which their comforts flow!

It is impossible for the Christian Traveller to look upon Jerusalem with the same feelings with which he would set himself to contemplate the ruins of Thebes, of Athens, or of Rome, or of any other city which the world ever saw. There is in all the doings of the Jews, their virtues and their vices, their wisdom and their folly, a height and a depth, a breadth and a length, that angels cannot fathom: their whole history is a history of miracles. The precepts of their Sacred Book are the most profound, and the best adapted to every situation in which man can be placed: they moderate him in prosperity, sustain him in adversity, guide him in health, console him in sickness, support him at the close of life, travel on with him through death, live with him throughout the endless ages of eternity: and Jerusalem lends its name to the eternal mansions of the blessed in heaven, which man is admitted to enjoy through the atonement of Christ Jesus, who was born of a descendant of Judah.

But we must turn to consider the Jerusalem that now is.

In Egypt and Syria, it is universally called Goutas, or Koudes, which means Holy; and is still a respectable, good-looking town. It is of an irregular shape, approaching nearest to that of a square. It is surrounded by a high embattled wall, which, generally speaking, is built of the common stone of the country, which is a compact limestone. It has

six gates. One looks to the West; and is called the Gate of Yaffa, or Bethlehem, because the road to these places passes through it. Two look to the North: one is called the Gate of Sham, or Damascus; the other, the Gate of Herod. The fourth gate looks to the East, or the Valley of Jehoshaphat; and is called St. Stephen's Gate, because here the protomartyr was stoned to death: it is close by the Temple or Mosque of Omar, and leads to the Gardens of Gethsemane, and the Mount of Olives, Bethany, Jemcho, and all the east of Jerusalem: this gate leads into the Temple, or Haram Scherref; which was formerly called the Church of the Presentation, because the Virgin Mary is supposed to have entered by this gate, to present her Son, our Blessed Saviour, in the Temple: on account of a turn in the wall, the gate, though in the east wall of the city, leads to the south, toward Mount Zion. Near to this, there is another gate, which is small, not admitting either horses or carriages, of which last, however, there is none in Jerusalem; and, from the wall resuming its former direction, looks to the East: it is called the Dung-Gate. The last is called Zion-Gate, or the Gate of the Prophet David: it looks to the South, and is in that part of the wall which passes over Mount Zion, and runs between the brook Kedron or Valley of Jehoshaphat on the east, and the deep ravine called the Valley of the Son of Hinnom on the west; leaving about two-thirds of Mount Zion on the south, or outside of the walls: it is nearly opposite to the Mosque which is built over the Sepulchre of David. The longest wall is that on the north side of the city: it runs between the Valley of Gihon on the west, and the Valley of Jehoshaphat on the east. I walked round the city on the outside of the wall, in an hour and twenty minutes; and Lady Belmore rode round it on an ass, in an hour and a quarter: the whole circumference, as measured by Maundrell, a most accurate traveller, is two miles and a-half.

The population of the Holy City is estimated at 20,000 souls; 5000 of whom are Mussulmans, 5000 Christians, and 10,000 Jews.

The Jews reside chiefly on the edge of Mount Zion, in the lower part of the city, which, in the language of Scripture, is called the Daughter of Zion, near to the shambles, which are most dreadfully offensive: in passing them, on a summer morning, a person is almost afraid to draw his breath; the inhalation of the vapour produces such a deadening effect upon the whole system.

Many of the Jews are rich and in comfortable circumstances, and possess a good deal of property in Jerusalem; but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers, lest, by awakening their cupidity, some vile indefensible plot should be devised to their prejudice. In going to visit a respectable Jew in the Holy City, it is a common thing to pass to his house over a ruined foreground; and up an awkward outside stair, constructed of rough unpolished stones, that totter under

the foot: but it improves as you ascend it and, at the top, has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself, it is found to be clean and well furnished, the sofas are covered with Persian carpets, and the people seem happy to receive you: the visiter is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Christians. Three ladies presented themselves with an ease and address that surprised me, and recalled to my memory the pleasing society of Europe. This difference of manner arises from many of the Jewish families in Jerusalem having resided in Spain and Portugal, where the females had rid themselves of the cruel domestic fetters of the East; and, on returning to their beloved land, had very properly maintained their justly-acquired freedom and rank in society. They almost all speak a broken Italian, so that conversation goes on without the clumsy aid of an interpreter.

It was the Feast of the Passover, and they were all eating unleavened bread; some of which was presented to me as a curiosity, and I partook of it merely that I might have the gratification of eating unleavened bread with the sons and daughters of Jacob in Jerusalem: it is very insipid fare, and no one would eat it from choice.

For the same reason I went to the Synagogue, of which there are two in Jerusalem, although I only visited one. The Form of Worship is the same as in this country, and, I believe, in every country, which the Jews inhabit. The females have a separate Synagogue assigned to them, as in the Synagogues in Europe, and in the Christian Churches all over the Levant: they are not, however, expected to be frequent or regular in their attendance on Public Worship. The Ladies generally make a point of going on the Sunday, that is, the Friday night or Saturday morning, after they are married; and, being thus introduced in their new capacity, once a year is considered as sufficient compliance, on their part, with the ancient injunction, to assemble themselves together in the House of Prayer. Like the votaries of some Christian Establishments, the Jewesses trust more to the prayers of their Priests than to their own. The Synagogues in Jerusalem are both poor and small; not owing to the poverty of their possessors, but to the prudential motives above mentioned; yet it was delightful to mix with them in your devotions; and to see performed before your eyes that Ceremonial Worship, by the descendants of that very people to whom it was delivered by the voice of God. I should look at the Ceremonies of Pagan Temples as a matter of little more than idle curiosity, but the Ceremonies of the Jews dip into the heart. This is the most ancient Form of Worship in existence: this is the manner in which the God of Heaven was worshipped by Abraham and his descendants, when all the other nations in the world were sitting in darkness, or falling down to stocks and stones. To the Jews were committed the Oracles of God!

this is the manner in which Moses and Elias, David and Solomon, worshipped the God of their fathers. This worship was instituted by God himself, and in Jerusalem the chosen and appointed city: and on the Rock of Sion, God's Holy Hill, to sing a Psalm of David, in company with the outcast race of Judah, winds to ecstasy the heart. The vital history of the Christian Faith passes, over the memory, and you feel as if you joined your voice with those chosen spirits who spoke through inspiration, and told the will of God to man. The time will come when the descendants of his Ancient People shall join the Song of Moses to the Song of the Lamb; and, singing Hosannah to the Son of David, confess His power to save.

I never see the fine, venerable aspect of a Jew, but I feel for him as an elder brother. I have an affection for him, that far transcends my feeling for a Greek or for a Roman; who have left the world but childish rhythms and sprinklings of a groundless morality, compared with that pure and lofty thought that pervades the Sacred Volume. I have a desire to converse with him; and to know the communings of a heart, formed by the Ancient Word of Inspiration, unappointed and unannealed by the consummating affections of Christianity. I would rather pity, than persecute him, for refusing the Gospel. The thunders of Sinai once rung in his ears—need we wonder that they have sunk deep into his heart? The rock must be struck, before the water will gush out. The coal must be warmed, before it can be fanned into a flame. The fort must be taken by gradual approaches. Sicheus must be abolished by little and little. They are a hard-working and industrious people: the world has never been oppressed by their poor: the obstinacy with which they cling to their institutions shows the stuff that is in them. Plundered and expatriated for the long period of eighteen hundred years, they have earned their bread from under the feet of those to whom the writings of their fathers reveal the will of Heaven, and from which we derive the soundest rules of life and the gladdening hopes of a future existence. One would say, that the Son of Judah was a gem, whom every Christian would be anxious to polish and refine, by how much it is more blessed to give than receive: they have given to all; but, saving the buffetings of tyranny and adversity, what have they received from the world? The elements of Christianity are incorporated in their institutions: when they consider and know them, they will see that the Religion of Jesus is but the consummation of their own. Let us treat them like fellow-creatures: we owe them every thing; and they have not more of the original contamination of human nature than we ourselves.

The Jewesses in Jerusalem speak in a decided and firm tone; unlike the hesitating and timid voice of the Arab and Turkish Females; and claim the European privilege of differing from their husbands, and maintaining their own opinions. They are fair and good-looking: red and asburn hair are by no

means uncommon in either of the hinds. I never saw any of them with veils; and was informed that it is the general practice of the Jewesses in Jerusalem, to go with their faces uncovered. They are the only females there who do so. They seem particularly liable to eruptive diseases; and the want of children is as great a heart-break to them now, as it was in the days of Sarah.

In passing up to the Synagogue, I was particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as with the poverty of their inhabitants. Some of the old men and old women had more withered and hungry aspects than any of our race I ever saw; with the exception of the caverned dames at Gornow, in Egyptian Thebes, who might have sat in a stony field as a picture of famine the year after the flood. The sight of a poor Jew in Jerusalem has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it, as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre, around which the exiled Sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew when gathered to his fathers, is, to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered; and when, after all their longings, and all their struggles up the steep of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer, that the light of a reconciled countenance would shine on the darkness of Judah, and the Day-star of Bethlehem arise in their hearts.

India within the Ganges.

CALCUTTA.

CHURCH MISSIONARY SOCIETY.

THE Fifth Report of the Society's Corresponding Committee at Calcutta and its Quarterly Circulars, with communications lately received from the Missionaries, furnish much information relative to the Calcutta and North-India Mission. We shall here extract some of the details; reserving the remainder for the next Annual Survey.

State and Progress of Boys' Schools.

The Corresponding Committee give the following statements on this subject:—

The transfer of their three regular Schools, by the Calcutta School Society

to the Corresponding Committee, was reported last year, as also the Rev. Mr. Jetter's having commenced the superintendence of them. One of these Schools which had never been well attended, it has been thought advisable to give up; but four others have been established in other parts of the Native Town, making the number of Boys' Schools in Calcutta under the Committee's care, six. These have, in every instance, been established on the representation and at the earnest request of a number of the most respectable inhabitants in the respective neighbourhoods, expressed in writing; and several other Petitions for Schools have been presented, which the Committee have not been able, from want of funds, to attend to.

The number of children receiving instruction in all these Schools is about 600. In the Kidderpore School, as before reported, the education is altogether of a Christian kind. In the Schools in the city, Ellerton's Dialogues, on the History contained in Genesis, has been gradually introduced, as the classes became ready for them.

On the 8th of January last (1822), an Examination of the head classes in the Society's Schools took place at the Church Mission House in Mirzapore. Sir Edward Hyde East, who, during his abode in India, so greatly aided, by his influence and personal exertions, the cause of Native Education, was pleased to attend the Examination, together with several of the Society's friends. The classes were examined in the elementary parts of arithmetic, and in reading, writing, and spelling in Bengalee; and a class of the Kidderpore Boys in English. The late Chief Justice was pleased to express his satisfaction with the mode of education introduced, and the pleasure with which he heard these Children of Idolaters read and explain the Word of God and the beautiful Dialogues of Mr. Ellerton.

In the month of April last, an English School was opened on the Society's premises at Mirzapore, intended as an encouragement for the most attentive scholars in the Society's Bengalee Schools: it is at present attended by about 25 scholars. In the School-Room, which is very spacious, Mr. Jetter commenced Divine Service in the Bengalee Language, about the time the English School was opened. The superintendence of the Schools necessarily occupies the

greater part of Mr. Jetter's time. He has, however, found time to preach occasionally to the Natives, in various parts of the town; and has attended also at Kidderpore on Monday Evenings, to explain a portion of Scripture, when he is attended voluntarily by most of the upper Boys of the School, and occasionally by several of the villagers. The Committee conclude this head of their proceedings, with Mr. Jetter's words, in his report of progress:—"Help is required from home, and an increase of grace from our most gracious Father in heaven. May all our wants be supplied, through the fervent supplications of those who daily pray, Thy kingdom come! Amen."

From the last despatches it appears, that the number of the Boys' Schools had increased to 9, and that of the Scholars to 751.

Extracts from the Journal of the Rev. J. A. Jetter.

These extracts will give some further insight into the character and prejudices of the Natives, and the hopes which may be reasonably formed concerning those who are under instruction.

March 1, 1822.—This morning I went to visit one of our Schools. The first two Classes gave me great satisfaction. While I was examining, a respectable Native Gentleman came into the School. I requested him to hear the First Class in reading, and to try them in writing by dictation; which he cheerfully did, and was no less rejoiced than surprised at the progress which they had made. He said, "Now many of my countrymen begin to see the advantage arising from your disinterested exertions."

March 7.—One of our School Funds asked for three weeks' holidays, to go home and get married. Having substituted a man in his place, I allowed him to go on so urgent an occasion. On getting my consent to go home, he added, "Be pleased, Sir, to give me also some money." I answered, "You received your salary only a few days ago: take care not to make a more expensive feast than your money will cover." He replied, "I do not want the money for the marriage-feast, but for the purchase of my Wife"—adding, that his friends had already advanced a certain sum to his intended father-in-law for his

daughter; which would be lost in case he could not now procure the whole amount, because the man would give her to another who has ready money. "Do you know your bride?" I asked: "No; I never saw her."—"How can you thus ignorantly enter on so serious and eventful an engagement?"—"It is the custom of the country: what shall I do?"—"How old is your bride?"—"About eleven years of age."—"Why do you marry such a child, being yourself at least twenty-four years old?"—"It is generally the case with the poor, that they must take what they can get"—intimating, that if he had more money, he might have got a fitter person. I could not help lamenting the abominable practices and gross darkness of Heathenism. All that he could produce, in defence of their pernicious customs, was, that we live in the "Iron Age;" and that such was the practice of their ancestors. It is a common thing among the Hindoos, to do quite contrary to what they know to be right, merely out of fear of losing the reputation of their idolatrous friends, or of acting against the customs of their forefathers.

In the evening I went out to converse with the Natives; and came to a place where I had, some weeks ago, a conversation with an Old Man, aged 95; but he was out. I endeavoured to speak to the other people who were present; but as soon as they heard of Jesus Christ, they went away.

May 13, 1823.—In the evening I went out to see, if possible, the Old Hindoo. I asked how he found himself; adding, "I am come to have some conversation with you again." He seemed greatly pleased; and, before he gave any answer, endeavoured to get me something to sit on; but having nothing like a chair or stool, he brought an old sack, which he spread on the ground. On this I seated myself, close to him, on the ground; and began to point out to him the salvation by Jesus Christ, using as plain language as possible. Another man, his Son-in-law, came to sit with us; and, sometimes served as Interpreter, the Old Man being rather deaf. Thus I spent a very delightful and agreeable moment, in speaking about the one thing needful with these men. But when I was in the heat of my conversation, there came a man, sent by the Landholder, to drive me away from his premises; saying, "The Baboo

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does not like you to talk to his tenants about Jesus Christ." My hearers, being afraid of offending the Baboo, were unwilling to hear any longer, and thus left me. In this manner my joy was mixed with grief; and I had to leave the place with a heart filled with pain at the wretched state of the Hindoos.

May 30.—A man of the Sudra Caste, from the Upper Provinces, came, requesting me to receive him into any of our Schools, to be instructed, and to be taken care of in food and raiment; and, in order to give his petition the more weight, he added, "I want also to become a Christian." "Well," said I, "you may stay at our premises, that I may see what you are." Being of the working-caste, I directed him to work with our gardener; which he refused, saying, "I did not come to Calcutta to work, but to learn;" and so he went off.

June 12.—This morning I went out to visit one of our Schools. Having heard the children in their reading, I made them write by dictation; and, holding out a newly-bound Tract in my hand, promised that he who made no mistake should have it. On examining their dates, I was agreeably surprised not to have one single fault to find with the first four boys, although I took a paragraph which they had never read before. I gave the book to the first boy; who, seeing that it contained the "Sayings of Jesus Christ," threw it away, saying, "I do not want this book." Another, below him, exclaimed, "Please Sir, give it to me."

In the evening, I proceeded to Kidderpore. Previous to the Service, I examined the Children on Matt. xv. in order to ascertain their knowledge and understanding in what they read. I asked a boy, of about nine years of age, on the 8th verse, "What do you think to be the meaning of the phrase—*This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me?*" "It means to be friendly disposed toward a person outwardly, but to cut him down inwardly." The Pundit, in order to make the meaning more clear, added, "You are reading this book with your lips, but your heart is not engaged in it."

Aug. 26.—One of my School Boys came to my room, and said, "Sir, I have now learnt the little book which you gave me"—Watts's 1st Catechism. "Well; let me hear." The boy then

rehearsed the whole, without making a single mistake; and he was no less able to explain all the difficult words and phrases.

Aug. 30, 1892—I found that some of our English Scholars had left the School. On inquiring the reason, I was told that they left because of the Books which are read and taught therein. I sent a Pun-dit to get the Boys back, if possible; as it is not a little trouble to obtain Boys so far advanced as these. One was re-claimed, without much difficulty; but the rest refused to come any more. One Father said to the Pun-dit, who was urg-ing him to send his child again, "Will you ruin my child?"—adding, "The Books read in this School treat all about Jesus Christ."

Sept. 1, Sunday—After our Bengalee Service, I went, for the first time, on board the Floating Chapel, or Bethel. My heart was filled with joy, and my mouth with praise, on seeing such an Institution; which, under the Divine Blessing, may become the means of re-moving the scandal which the European Sailors have hitherto brought on the Christian Religion, by their shameful conduct in the sight of the Heathen.

Oct. 12—I visited our Bag Bazar School; where I was highly pleased with the Boys of the First Class. They explained to me, with a degree of interest, the miraculous conception of Jesus Christ our Lord, as it is found in the Second Part of Ellerton's Dialogues. Some appeared to desire to know more on this subject, for which end I gave them a copy of the Harmony of the Four Gospels, which was readily ac-cepted by a Brahmin Boy.

Oct. 15—This morning I went out with Br. Deerr, who came down from Burdwan last night, to see our Schools in Calcutta. I was much refreshed with the interview with this dear Brother. He expressed great delight at the work of our Lord in Calcutta.

Oct. 20, Sunday—The Brethren Reichardt and Maisch arrived to-day.

Oct. 29—Some of our Schools being re-opened, I took Br. Reichardt with me, to shew him some of the attempts which we have made in behalf of the eternal welfare of the Hindoos.

After we returned home, just as we were walking up stairs, a noise of the people in our neighbourhood, mixed with most senseless music, arrested the attention of Br. Reichardt, and he asked

what it was. I said, "It appears that there is some Idol Worship going to be performed." "Shall we not go and see it?" "If you please," was my reply: "let us call Br. Maisch." We found an ugly figure fixed upon a piece of board, raised about twelve inches from the ground. I asked the people "What are you doing here?" "We are worship-ping Lokye"—the Goddess of Riches.—"What do you expect from this?" "We shall be fortunate thereby, and happy hereafter."—"Do you not know that there is only one God; and that, beside Him, there is no object worthy of adoration, whether in heaven or in earth?" "Yes, we know that; but this has been the custom with us all along, as with you your going to Church every Sunday."—"But you must be sensible, that God, who is a Spirit, cannot be worshipped by means of figures"—adding that God has prohibited every kind of Image Wor-ship; and has commanded them who worship Him, to worship Him in spirit and in truth." "Your words are true; but this has been the custom of our forefathers. What shall we do?"—"If your forefathers have been ignorant of the worship of the True God, and if they dishonoured God, and brought upon themselves eternal misery by their per-nicious customs, must you do the same, since you have every opportunity to know and to do better? Take up this idol; and throw it into the tank yonder." "No, Sahib! No, Sahib!" they exclaimed with one accord: suffer us, this once, to perform the worship of this idol: we shall not do so any more after-wards, but come to attend your Church on Sunday." I asked for the Brahmin who was to perform the worship, but he was not to be found: he was, most likely, afraid of being put to shame be-fore the people, and therefore did not make his appearance.

Nov. 15—This morning I went out to visit Schools. I went near a place where they were just performing their Poojah. One among the crowd came to meet me, or rather to prevent my coming near; exclaiming, "Sir, we are worshipping here a piece of wood, which is covered with mud." Seeing that I gave no heed to what he said, he repeated, "It is nothing else than a piece of wood, which we have as the object of our worship." Those who were engaged in dancing, either with a view to annoy me or be-cause it belonged to the piece which they

were performing, made such shameful bendings with their bodies; that I have never seen any thing more indecent in rational creatures.

State and Progress of Girls' Schools.

For an account of the formation and early progress of these Schools, we refer to pp. 194—196 of the Number for April.

The Corresponding Committee having requested from Miss Cooke her opinion with reference to these Schools, that Lady addressed to them the following Letter:—

In taking a review of the last four months, as it regards my little Schools, I feel humbly thankful for a beginning, far more favourable than I had dared to anticipate. It should, however, be remembered, that it is but the beginning of a very important work. It is, too, a new work; and must for some time, in consequence, labour under great disadvantages.

The first difficulty that presents itself, is that of getting suitable teachers: at present, we have found only one Bengalee Woman who can read at all. We are, therefore, obliged to employ Men to teach the Girls: some of these read pretty well; but they have no idea of method in teaching, or of exerting proper authority.

Another drawback arises from the circumstance of being obliged to form many small Schools, instead of a few larger ones: this greatly increases the difficulty of superintendence, and also the expense.

With respect to the Children, I hope I see a little general improvement; though still they are ignorant, indolent, and extremely thoughtless: as may be readily imagined, when we reflect upon the total absence of every thing that is right and good in their parents. When these poor children first assembled for instruction, it was really difficult to get them either to sit still or to stand still; much more to keep them reading or writing a quarter of an hour at a time. It occurred more than once, at the first opening of the Schools, that while changing the card on which the girls were reading, they had disappeared: on inquiring after them, the Master very coolly remarked, that they were gone to their dinner. Now, however, I am happy to say, they are always

glad to remain as long as I do. The other day a poor girl being ill, I wished her to go home; but she respectfully declined, saying, she would rather stay as long as I did. At first, I considered it a great point gained, to get the poor children to come to me on any terms; or indeed to come where they would meet a total stranger, a foreigner, and one who could only address them through the medium of another. As most of the children now under instruction have surmounted the first difficulties of learning the characters, &c. there is little doubt they will feel more interested in attending school than they have hitherto done.

I have always experienced the greatest respect from the parents of the children, and indeed from the whole of the inhabitants of the Native Town. I observe, with pleasure, that the parents begin to feel an interest in their children's learning. One poor woman brings her two little children above a mile, and waits to take them home: a respectable man frequently stands over his little daughter the whole of her lessons: another father always brings his child, a little girl five years old, and fetches her again when the school is over: a very respectable looking woman brought me her little niece, saying, "Pray make her wise," or learned—"it is all I wish for her!"

another came to me to complain that the Pundit did not teach her daughter fast enough. On my telling a girl, last week, that I was anxious for her to be able to read, remarking that she was a great girl, she answered, that indeed she wished to learn, and that she repeated her letters and spelling day and night. We had, for a short time, in one school, a woman with her two little daughters and three sisters: the father has left the place: the mother and children still attend. But I regret to say, the women always tire in a few weeks; at least it has been the case hitherto. I have had several women who appeared promising scholars at first; that is, very attentive, for they are never very quick. I have now three or four women learning, and, if they continue to exert themselves, may soon become Mistresses: I constantly point this out to them, but it is most difficult to rouse them from their habitual indolence.

I hope during the next cold season to be able to establish a School of Industry

for Women or Girls, who shall have already learned to read, to learn spinning, marking, plain needle-work, &c.

In the Michaelmas Quarterly Circular, the Corresponding Committee state the number of Female Schools to be 14, and that of Scholars 357. They add—

Many encouraging circumstances have occurred, marking the increasing interest which the subject is exciting among the Natives themselves. Several Native Gentlemen have become subscribers to the support of these Schools. Long-standing custom has hitherto prevented this class of Natives from engaging female teachers for their own families; but some indications appear of this injurious custom being about to give way. The lower classes, on the other hand, evince an increasing desire for Female Schools.

Some of the last-formed Schools were established by the Natives themselves, before their wishes were communicated to the Superintendent.

An intelligent female having collected about twenty girls in an open shed, the Superintendent was invited to visit them, and requested to afford them the requisite accommodation and assistance, which was of course gladly done.

The early age at which girls are betrothed, is not likely to interfere so much as was apprehended with their education. Only two cases have occurred, of girls leaving school to go to the houses of their husbands. In both cases, they were at the age when poor girls in England are obliged to seek service, and previous to which they have usually received all the systematic education they ever receive, and enough to enable them to improve themselves afterwards, if they are inclined. In one of the cases referred to, the girl had not been above four months at school; but, being very diligent, had learnt to read: she took her books with her. The other had been longer in school, and had made some proficiency; and such was her reluctance to discontinue her education, that on the day she was to be taken home, she came early to school, paid very earnest attention, and, on her mother appearing to take her away, pressed close to her benevolent teacher, and, in an agony of grief, bewailed her fate, in being no more to attend any school.

It may not be too much to hope, that, in time, the present prejudices of the Natives will so much abate, as to allow of visits by the Superintendent to these attached pupils, after they have entered on the seclusion to which Indian Females are subjected; and thus their desires of improvement may be forwarded in after life.

In six of the schools, plain needle-work has been introduced. Some of the children begin to work very well; and this part of their school exercise seems to delight them much.

Some further extracts from Mr. Jetter's Journal will throw light on this subject. He writes at the beginning of September—

I visited a Girls' School, which was opened on the 2d of August. I found, to my great surprise, 19 children already able to read a little in an easy book; which is more than any boy in the Schools which I have opened had ever been able to do in so short a time. My Pundit, on relating the fact to one of his fellows, said, "I could never have believed that females could have done so much, nor that they were capable of comprehending things so easily."

At another Girls' School, I found a little child of about five years of age, who repeated to me, with much correctness, all the Elementary Tables; together with some Fables, which she had gotten by heart, merely by hearing them read by her school-fellows.

In the afternoon, I went to Kidderpore, and called upon the Sons of Kolly Shunker Ghossaul; with whom I had, among other things, a conversation on Female Education. I met with no great objection from them, as to the propriety of educating females; but they are altogether adverse to sending their Ladies out of their house. They said, that if I were to send a European Lady to their house, they would gladly receive her, and willingly give her something for her trouble. I promised to consult some Ladies, and let them know the result.

He writes, a few days afterwards—

In the evening, I called upon Baboo Radha Cant Deb, with a view to consult him respecting a plan of Miss Cooke's for the education of the Females of respectable Natives; which is,

to have a suitable house erected in the very centre of the respectable part of the Native Town, to which the Native Gentry should send their females to be educated. Radha Cant Deb no sooner heard of the plan, than he said, without hesitation, "She will not succeed in this. If I may suggest, she should first go and visit the females of several families in their own houses; and, after having got some access to them, then she might propose such a plan." I was much pleased with the manner in which this Gentleman spoke on the subject; as it was with much decision, and manifested no doubt whatever of ultimate success, if his suggestion were followed.

On another of his visits to Kidderpore, Mr. Jetter says—

I called at Kolly Shunker's, to ask whether they would now accept of the service of a European Lady for instructing their females. "Yes," said the eldest son, "we shall gladly accept of it."

He afterward writes—

I proceeded to Kidderpore; and introduced Mrs. Trawin (Wife of the Rev. Mr. Trawin, Missionary of the London Missionary Society, who lives at Kidderpore) to Kolly Shunker's Family, as the instructor of their females. Miss Cooke had it not in her power to supply them. Mrs. Trawin was received very kindly, both by the Baboos and their Ladies; and particularly by the Mother of the Sons; who, as Mrs. Trawin told me, was very glad, and began to speak with her in Bengalee, which Mrs. Trawin speaks very well. She will give them instruction both in English and Bengalee. This, I hope, will be the beginning of great things: the ice is now broken, and access, in a degree, secured for the Blessed Gospel into those dark corners where it never could have penetrated without the interposition of Divine Providence. May the will of God soon be done in earth, as it is done in heaven!

A Letter addressed by Miss Cooke to the Rev. Daniel Corrie, in November, will shew the progress made in Female Education at that period:—

I have now Fifteen Schools, each containing from 20 to 30 Girls, chiefly

Hindoes: the daily attendance is about 300. I have fixed on spots for about five more Schools, which will be built as soon as possible. The Girls are of ALL castes, except Brahmins. I have had only one Brahmin's daughter yet: she is a poor child; in appearance not so respectable as many of lower caste. These children read any books that I give them, and Boys come to me to beg "a little book with the red cover." This is Watts's First Catechism, to which are added the Ten Commandments and the Lord's Prayer. We have had it printed in large sheets, and also in books.

As soon as the Girls know the combinations of the Letters, they begin reading a Fable Book, printed by the Calcutta School-Book Society. It has a large type, and the little stories or fables amuse them. A book in favour of Female Education is now reading in eight Schools, by about 30 Girls. This book is difficult; so that, after they have read this, they will find the Scriptures easy, and will be able to pay more attention to the subject. I intend keeping some of the Gospels, neatly bound, by me, to give as rewards to my good readers: this may be the best means of introducing this treasure to them, so as to tempt them to value it. I have given Pearce's Geography to a few: this Book is, I think, most invaluable of its kind, as it improves them in reading, writing, and spelling, and gives them right ideas of the formation of the world at the same time; but it is, of course, too difficult for beginners.

Work of all kinds may be taught, I doubt not, both to women and children. I trust, therefore, that all future Missionaries' Wives will bring out a good supply of materials for this purpose, such as common thimbles, scissors, large needles, knitting needles, canvas and cottons and silks for marking. It would be well for each to learn something new—plaiting straw, making lace, or any fancy work—in order to teach the rich Natives' Daughters; bringing large supplies of materials, as all these things are here very expensive, and the Natives, however rich, will not spend much on education at present: they are themselves not capable of seeing its value—to LADIES!

When I first came among these poor children, they appeared to have no idea

of any thing but pios and saries: now, however, they often remind me that they have no work-bag, needle-case, or scissors. These things, of a very inferior kind, I have given to about 40 or 50; and they have taken great care of them. If Ladies at home would kindly collect, from time to time, any little things of the above description, they would assist the cause of Female Education more than they would, perhaps, imagine. Should the trifles made be good, they would sell well here; and the money would aid the cause in any way that might be thought best. Many Young Ladies could give a mite in this way, by their own industry, who may not have money to bestow. I am satisfied that there is not a dear little girl in England, but would, if told the state of the Heathen Girls, the next day produce some little token of kind sympathy. It is not handsome things, I would remark, that is so much the object, as a greater number of inferior trifles: the handsome things would sell; but the inferior would be given as prizes to themselves. I have a hope that something of this kind is going on in England: if so, and any little sums of money have been collected, I hope it will be spent in Dissected Maps, which I think I can sell to the rich Natives for the use of their daughters. As soon as I get among them, I shall strive to introduce these Maps: it is probable they will like them. I should think we had better have the World—the Four Quarters—then Asia subdivided, and particularly India.

I must not omit to mention, that I yesterday heard of two Brahmin Females who are beginning to learn reading and writing at home, aided a little by a Schoolmistress of mine. I shall endeavour to get introduced to them.

In a word, the subject gains ground daily; and we may hope all things, if funds, and labourers of real personal piety, can be sent out abundantly.

A supply of little English Books for learners, and other little good books, might find their way into the Native Houses; as all the Boys learn English, and the Girls may hereafter.

I would beg to mention, that the collection of pretty rewards which I brought out, given in many instances by Young Ladies whom I never saw, have

been sold for 260 rupees. They were much too good to give the children in their present uncultivated state; and many kind friends assisted in the sale of them. This may encourage others to do a little in the same way. This money I spend in "saries"—scarfs of muslin, from two to five yards long, the only covering a Hindoo Female wears: a pretty good one costs about a rupee or a little more; a little Girl's, not quite so much. Thus, then, it will be seen that 260 poor girls will be clothed, from these pin-cushions and other trifles. I give them a sary when they can read, but not before, lest they become careless about reading after. I ought, perhaps, to add, that Lady Hastings purchased trifles to the amount of 25 rupees from our little Repository.

The following animated Letter from Miss Cooke to the Secretary of the Society, written also in November, cannot be read, we would hope, without drinking into the spirit of the writer.

You have long since heard, through Mr. Corrie, what is going on here in the way of Native Female Education; but I am encouraged by this kind friend to say a few words on the subject myself.

You may perhaps, Sir, recollect, that I told you nothing less than two hundred Hindoo Scholars would satisfy me. I have now nearly twice this number! For these, I am thankful; but, to be satisfied, is not an easy thing in this land of darkness. In the midst of these thousands of grossly ignorant people, it would be a feeling to guard against, if one could be in danger; which, however, seems impossible. Could I do daily ten times more than I do, I should still perceive that very much more was necessary.

The children are very quick, and eager for a short time at once; but soon tire, at present: however, by and bye, when needle-work can be constantly given them, I hope and think they will acquire a taste for employment. Not any thing will go on among themselves: they are naturally full of apathy; but with the constant, or at least frequent, superintendence of Europeans, much may be done, in time. I need hardly say to you, Sir, that they must be Labourers of a RIGHT SPIRIT for such a field.

I have 15 small Schools: many more might be built, in spots equally favourable, immediately; but the Native Labourers are very tedious: indeed all things proceed slowly in this trying climate. Perhaps this is among our greatest trials.

I look most anxiously for accounts from England, to know how this branch of your object has been taken up, what publicity has been given to it, and what funds raised. I look to England as a strong-hold; we cannot get on without money from home.

I feel as though nothing were done, or even begun, compared with what ought to be set on foot by our Society, to do itself justice; and to do justice to this important cause, which the Lord has so providentially placed under its wing. I have often thought it would be desirable to gain the patronage of the King and Royal Family, particularly the Female Branches. This step would ensure it the support of the great of this world, both in England and Bengal, or rather of Europe and Asia. I do not like narrow boundaries. I think there is one channel by which money might be raised to forward the education of the Heathen, if any means could be thought of by which a fair trial might be made: I mean by collections in Male and Female Schools GENERALLY, high and low, each in favour of their own sex. Would that the King would command a Sermon to be preached for the cause throughout his Dominions! Oh then we might get Schools at every Station, and a Church too! I deeply feel how many ways you have for Missionary Funds, and how many calls the religious friends in my own dear country have upon their liberality. Still, this is a new and important object; and I hope every Lady, at least, will become its friend. I have no hope that this country will produce funds at all adequate to the wants of the people, for many years to come. Of course, every means have been tried, and will be continued, to obtain money on the spot; but the persons who give here, from a real love to the object, are few indeed. May their numbers increase for their own sakes!

I have long teased good Mr. Corrie to build a young Central School, in the midst of the Rich Natives; but we are waiting till the New Street has proceeded a mile further, before a spot can be fixed on. I should, perhaps, remark,

that a Society has been formed for the improvement of the native TOWN, not the PEOPLE: but it will, I trust, answer this two-fold purpose; as it will throw the Native Town more open to Europeans. An excellent broad street is begun, which is to run entirely through the Town; and this street will be a very desirable place, I think, for Schools—one, a School of Industry, for the poorer Females, with, perhaps, a superior School above, for admission to which I hope we should be paid something, according to circumstances.

I rejoice to say, that one Native Gentleman has been induced to receive a European Teacher for his females; and, the ice being thus broken, I doubt not the thing will become general. Hitherto there has been so little intercourse with the superior Natives, that one has no opportunity of knowing their views. The very little that I have seen of them impressed me with an idea, that it would be easy to convince them of the importance of instructing their females. I hope to meet many of them, at an Examination of the Indigenous Schools, early in January; when I may be able to produce some of my best readers (I think about 20), and propose them as Teachers to their Daughters. This they suggested themselves, last year.

I have troubled you more at large than I had intended, but I do not know what I could have left out. I have often wished to correspond with some very active Lady of your Society; to whom I could write more fully upon the lesser points, than I could do to you.

I have, this morning, it being a holiday among the Hindoos, been exploring some parts of the Native Town, which I had not before seen. Mr. Jetter accompanied me: he is now pretty well known, and is much liked by the Natives. We met with a person who was my Pundit for a short time. He is a high Brahmin, with a most profound contempt for the Bengalee Females. He used daily to assure me, that I should never succeed: their women were all BEASTS—quite stupid—never could or would learn; nor would the Brahmins ever allow THEIR females to be taught, &c. &c. To all this I answered, "Very well—we shall see." This morning I told him that I must begin with their Ladies now, and he must assist my plans; and he has promised to get some Girls collected in a large verandah WITHIN

the compound of a rich Native! I am thankful for this step gained: surely the next will be to the Ladies' apartments! I beseech you, Sir, pray that the Lord may enable me to make the best use of these valuable opportunities.

I find the best plan to get Schools is, to drive into a very crowded spot. The people all immediately flock round us; when we tell them that I wish to have a Girls' School, and inquire how many Girls can be obtained from their neighbourhood; and we generally endeavour to get a Teacher from the spot. If, Sir, it should prove that you have made Mr. Harington, (who is daily expected,) the bearer of ONE THOUSAND GUINEAS, to build proper School-houses, &c. &c., I trust you will soon hear good news of the Sons and Daughters of the many rich Hindoos in Calcutta. Mirzapore is a most valuable Station for Printing-Offices, &c., and as ONE Station for Native Preaching; but to be satisfied with ONE Station among the Natives, would be like saying "We have one Church in Westminster—to build one in the City would therefore be unnecessary, notwithstanding most of the respectable and rich Hindoos live in the latter direction." You will think me a bold beggar—A THOUSAND GUINEAS at once; but we may be bold in pleading such a cause as the one in which we are engaged.

May every effort made for the glory of the Lord and the good of souls be abundantly acknowledged! And may the day be near, when you may be enabled to send forth fifty pious and humble Labourers, where you now send one or two! O Dear Sir, *what are these among so many?* But when the Lord gives the Word, great will be the number of Teachers.

BURDWAN.

CHURCH MISSIONARY SOCIETY.

From the Report of the Calcutta Corresponding Committee we extract some interesting intelligence relative to this Station.

Baptism of Two Natives.

It is with much thankfulness to God, that the Corresponding Committee have to report the commencement of a Native Church at this Station, by the baptism of two Natives. In a Letter, dated May 9th, the Rev. Mr. Deerr communicated to the Committee this

intelligence in the following words: "The two persons who wished to be baptized, Mr. Perowne and I examined in the leading principles of the Christian Doctrine: their answers were satisfactory; and, as I had them about nine months under my own eye, I obtained sufficient proof of their sincerity, as well as propriety of conduct, and consequently they were admitted to baptism last Sunday, the 5th of May. The Service for Adults, which I had translated from the Prayer Book, was used on this occasion. As their names were those of their imagined gods, we thought it proper to change them. The name of the adult was Boloram; who rejoiced to obtain the name of one of the prophets of old, Daniel. The Boy, who is about 13 years of age, chose to be called John. It was a day of rejoicing to them, and of encouragement to us. The Prayers and Form of Baptism made a strong impression on them: even the Pundit who corrected it with me, after having translated it, was greatly affected with it, as such a striking contrast to their childish play when performing religious ceremonies.

Promising Candidate for Baptism.

This Youth thus expressed himself in a Letter addressed to Mr. Jetter, his former instructor:—

My first petition is, that I may have an interest in your prayers. Although I am a very unworthy person, to address myself to you, Dear Sir, because of my youth and unskilfulness, yet I trust that you will kindly receive my Letter.

I am indeed a very great sinner: nay, I am conscious that my sins are more than the sands on the sea shore, because I have transgressed many hundred times the commandments of God, and am still sinning against Him. For the first commandment of God is, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* This commandment I transgress continually, for my heart's desire is not in Him, neither is my mind fixed on Him; but is roaming, about on worldly things, and filled with vain thoughts. And what is still the worst of all, I feel not concerned about it, and have no grief about it; but am like one, with whom all things are well. The anger, envy, pride, &c. which take

rise in my mind, are of such an endless kind, that I am unable to describe them. Therefore I entreat you, that, as often as you are engaged in prayer, you will remember me, that I may be delivered from the wrath to come, and receive remission of my sins; and, being able to walk in this world according to the example of the beloved Son of God, may become a fit vessel for the inheritance of that happiness, which He has prepared for them that love Him.

In conclusion, I would request you to give my kind regards to all your friends, and I hope that you and Mr. Brown will accept many, many salams from me: this is my desire.

The Corresponding Committee remark on this Letter—

It would be superfluous to comment upon the truly Scriptural view given in the above extract, of *Sin as the transgression of the Law*: affording also an example of the beneficial effects on society, of the mode of education in the Burdwan Schools. In proportion as the minds of the Native Youth are impressed with the duty of loving and serving God supremely, will they be disposed to love their neighbour as themselves.

State and Progress of the Schools.

A brief notice of the Examination referred to in the following extract, was given at p. 41 of the Survey. It is the report of the Rev. Daniel Corrie, one of the Deputation, sent from the Corresponding Committee to visit the Schools:—

Upward of 100 Boys assembled from the different Village Schools. They were arranged in two divisions; the first consisting of classes, which, in addition to the Elementary Books supplied by the School-Book Society, are reading also the New Testament and Ellerton's Dialogues. In this part of the Examination, many of the Boys discovered an acquaintance with the subject, highly creditable to their own industry and to the care of their teachers.

On being asked what prophecy was fulfilled by the Birth of Christ, one Boy answered, with perfect readiness, *Behold a Virgin shall conceive, and bear a Son.*

August, 1823.

The duty of praying for our enemies, and loving our neighbour as ourselves, and the blessedness of those who are peacemakers, was quite familiar to them; and it was peculiarly pleasing to observe, that they always spoke of Jesus Christ as the Saviour: For example—"How often must we forgive an offender?" "The Saviour says *till seventy times seven.*"—"What is the meaning of that expression?" "That we should every day forgive."

Some of them shewed an acquaintance with the interior, so to speak, of Christianity, highly interesting: for instance—"What is it to meet together in Christ's name?" "To assemble for prayer."—"What is meant by Christ being in the midst of them?" "He will make their hearts feel His presence."

This is but a mere sample of the Scriptural Knowledge acquired by these Youths, now in all the Burdwan Schools.

What struck me particularly in the Examination during both days was, the order with which the Boys fell into their places and attended to their lessons, and the quickness with which they corrected mistakes in one another. This habit of attention, so foreign to the native character, has not been formed without much labour on the part of their teachers; and it cannot fail to be of essential benefit to the scholars, in transacting the future business of life.

Indeed, the effect arising from these Schools begins now to appear; one of the earliest scholars in Captain Stewart's first school, though now only 19 years of age, having been appointed by the Zumdindar, a mundel (or head man) of the village, as being the most intelligent person among them: none of his family had ever held so high an office. A Youth, too, who has remained some time longer than usual in one of the Schools, in order the better to qualify himself for becoming a teacher, has been detached by Messrs. Perowne and Deerr, at the request of the British Residents at Buncoorah, to take charge of a large Ben-galee School at that station.

A pleasing proof also of the increasing desire, on the part of the Youth, for improvement, appeared at the close of the first day's Examination. Two of the School Pundits had been very negligent during the year, and had given much occasion of uneasiness to Mr. Deerr. Their scholars, as might be expected, were found deficient, and not a

Boy of either school was among the number of those rewarded. One of the Boys of these schools was observed weeping; and, on Mr. Deer's asking him the cause, he broke out in complaints against their teacher, who, by his negligence, had both caused them to appear illiterate, and excluded them from a share in the rewards.

The desire to learn English does not prevail among the Village Schools to the extent that was expected. Very many applications are however made by youth, who have not gone through the lower schools; but they have been hitherto rejected.

The English school consists of about 30. The new school-room and sleeping accommodations are nearly completed on the Society's new premises, and present an attractive appearance from the road. The favour shewn the schools by the British Residents, and the growing popularity of the subject among the Natives, are also encouraging circumstances; and a growing melioration of the state of Native Society cannot fail to crown the persevering efforts of the Committee.

It is added—

The Committee have learnt with regret, that the removal of the English School to the new premises has proved an occasion of offence to some of the Boys, in consequence of which the number of scholars has decreased considerably. Mr. Perowne has made use of the greater leisure thus afforded him, in establishing a Bengalee School, in a village near his dwelling-house, in which he has collected no less than 110 children.

Mr. Deerr thus speaks of the progress of the Schools, and of the benefits which may be reasonably expected from them:—

Though that occupation, which has hitherto taken up most of my time, did not seem, in the beginning, to be the immediate duty of a Christian Missionary, yet I have now the satisfaction to be engaged in the proper work of a Missionary, whenever I am going into any School; for the Gospels are now received and read in all the Schools.

Accordingly, when I make such a journey, I am often filled with thankfulness on my return; for I could by

no means have expected to see, so soon, such a remarkable change.

I spoke lately on this subject with our Head Pundit, while explaining the Parable of the "Grain of Mustard-seed," when he expressed his apprehension that the Kingdom of God would be established among the Hindoos. I told him, "Whether you may like it or not, whether you may wish to promote it or prevent it, if God is willing to establish His kingdom among you, you cannot hinder it." He replied, "That is true. A proof of it is, that the Gospels are now read in the Schools without objection: this is not my doing, neither could I have brought it about." As an illustration, he mentioned a certain Brahmin Boy; saying, "I could not possibly bring him to read that single passage in the Moral Tales of History, in which the Name of Jesus is mentioned but once; but now he reads with pleasure the Gospels, in which it occurs in every page."

The Gospel has to conquer many prejudices among this people. I see them sometimes surprised at the contrast which it forms with their own notions. In explaining to the Boys in one of the Schools the Parable of the King who made a Marriage for his Son, I shewed them what is meant by the *kingdom of Heaven*, and then asked them who was meant by the King's Son? They said, "Jesus:" and, on hearing me explain to them the happy communion subsisting between Christ and His people which is represented in this Parable, they appeared to be quite delighted; but when they read *My axe and my fallings are killed*, they changed countenance. On perceiving how they were affected, I merely said that the preparation made for the feast was to be understood by it.

I asked, one day, respecting the passage, *Let your light so shine before men, &c.*, why it was said, *And glorify your Heavenly Father*, and not those who do the good works. "Because it is God," said one of the Boys very readily, "who enables them to do such good works; just so, as when an establishment prospers, the protector of it is praised for it." I was greatly delighted in that School, because the Pundit as well as the Boys, when speaking of Jesus Christ, made respectful use of the terms "Saviour," "Son of God," &c.

In a subsequent Letter, Mr. Deew writes—

I was lately highly pleased, by the answers which I received when I questioned the Boys in one of our Schools respecting the Rich Youth, in the Nineteenth Chapter of St. Matthew. I shall here put down some of my Questions, with the Answers which were returned to them.

Q. Why is it so difficult for rich men to enter into the kingdom of heaven ?

A. Because, as our Lord had formerly declared, it is impossible to serve, at the same time, God and Man.

Q. What does that mean, to follow the Lord in the regeneration ?

A. Some of the Boys said, "To transmigrate from one body into another." But the Monitor said, "No, Sir, it means, to follow the Lord in true piety, as with a new heart. This may be seen from the Parable of the Labourers in the Vineyard, when the first became last." The Boy had learnt this from the late Mr. Ellerton's Scripture Dialogues. The Pundit himself did not understand this; nor the Pundits of the other Schools. Thus when I proposed the same question in another School, the Pundit whispered in the ears of the Boys, "You, who, after transmigrating from one body into another, are now become my disciples."

Q. Why has our Lord added these words, *The first shall be last* ?

A. Because the Disciples asked what they should receive for having served Him.

Q. What is meant by this: *Many are called, but few chosen* ?

A. (By the Monitor) This is explained in the Parable of the Marriage which a King made for his Son.

Q. How do you then understand it ?

A. We, and many others, have got the Gospel; but only few receive it.

We have reason to hope that the children who are educated in our Schools will become better Teachers than those are whom the Natives style Sanscrit Scholars. What strange ideas these sometimes conceive, may be seen from the following instance. A short time since, one of my Pundits, who is highly esteemed among the Natives on account of his knowledge of Sanscrit, came to me, and said, "Sir, I have bestowed a great deal of meditation on the passage, *Enter ye in at the strait gate*, &c. I think I have now found out the meaning. 'Life,' in

Sanscrit, sometimes means 'water;' now as John baptized, in water, those who confessed their sins, the meaning will be this—Enter ye in at that gate, which leads to the water where you will be baptized."

Mr. Perowne, at a later period, bears testimony to the efficiency of the Schools. A part of his Letter was quoted at p. 41 of the Survey: we subjoin some further extracts:—

The Bengalee Schools continue in number the same as last year; but they are decidedly improved in point of efficiency. The natural indisposition of the Boys to read is almost entirely overcome; and, in many of them, there is a real desire to acquire knowledge. What we want is, to get the people to THINK. Their extreme apathy and indifference are quite astonishing and repulsive to a European just arrived in this country. We trust, however, that mental improvement is making gradual advances; and that the Lord is preparing these people for the reception of spiritual knowledge. We must not be too sanguine: it is our duty to *sew in hope*, and to believe that our labour will not eventually be in vain in the Lord. We must labour, and labour too with many trials, afflictions, and tears; and, when we are in our graves, others will probably *enter into our labours*.

Many of the Boys in the Central School are making good progress in English, Bengalee, Persian, Geography, History, Writing, Arithmetic, &c. In English Grammar, they have made great proficiency: several of them can readily answer the most difficult questions proposed. Indeed, what they can do is quite astonishing, when all the disadvantages under which they have laboured are taken into consideration. The minds of the Boys are evidently expanded by the studies which they have pursued; and, though many of their foolish prejudices remain, and will remain till God is pleased to give them a new heart, yet their judgments are open to conviction. Their observations on different subjects are much more rational than those made by many of the most learned among their countrymen. They think and reason, and frequently pretty correctly, even in support of their own customs: whereas the Brahmins in general, at least so far as my experience extends, do not allow the exercise of their

reasoning powers; and invariably reject every conclusion, however fairly deduced, which does not entirely coincide with their own notions.

Opinions and Character of the Hindoos.

Mr. Perowne and Mr. Deerr enter, in their communications, into the views and dispositions of the Natives; and take the very best method of enabling the Society to form an accurate judgment on these points, by details of conversations with their scholars and the people.

We shall first extract, on this subject, some remarks of Mr. Perowne:—

The more clever of the Hindoos are very fond of discussing metaphysical questions. There is much subtilty in their reasoning; and, as they argue from premises which are either false or cannot be proved to be true, of course their conclusions are of no value. The Brahmins are very fond of asking questions of this nature: "Whence comes evil?"—"Why did God give Satan the power of sinning?"—"How do you account for dreams?"—"Is not all spirit ~~own~~?"—"Where was the soul of man previous to his birth?"—and a thousand such questions. A Missionary is often compelled to enter on the discussion of subjects of this nature, though, in so doing, he must feel that he is off his proper ground. I say COMPELLED; for, if he refuses to give an answer, they conclude that he is unable, and treat him with scorn, and refuse to hear him. Such unprofitable and vain discussions should always be avoided, where it is possible; and the same subject should never be entered upon a second time with the same person. It is the object of Satan to prevent our preaching the Saviour; and it should be ours, to preach or converse about nothing else.

It is, however, sometimes necessary to enter on the question, "Whence comes evil?"—difficult as it is: for it is the great misery of this people, that, while they give themselves up to every species of crime, they charge the whole, with shocking blasphemy, upon God! If a man commits any sin, he blames his fate; and, in effect, tells you, that he was compelled to act as he did. They believe that the actions, whether good or evil, of every man, with all the events of his life, are ordained of God,

and written invisibly in every individual's forehead, soon after his birth: hence the custom of preparing pen, ink, &c. in the room, on the first or second evening after the child is born; hence, too, the word "copal," forehead, is used for destiny or fate. In a word, by confounding moral and natural evil, they make God the author of both; thus destroying, at once, all human responsibility. It will easily be conceived, how difficult it is, under such circumstances, to convince a man of sin. Had not the Saviour promised an Almighty energy for this purpose, I should sit down in despair.

From principles so false and corrupt as those of the Hindoos, you will easily conceive that no good fruits can be produced. Indeed, it is scarcely possible for a person in England to form an adequate idea of the moral degradation every where evident in this country. Such is the depravity in which the people are sunk, that it is almost impossible not to exercise wrong feelings toward them. Patience is absolutely necessary for a Missionary in India. Here we have need to bear, with an unruffled temper and almost without seeming to feel, the most glaring falsehoods, the most foolish and childish assertions and reasoning, the most unjust conduct, and the most blasphemous expressions: for, if you manifest but such zeal and warmth as are perfectly consistent with Christian feelings and principles, they immediately accuse you of being angry; and tauntingly tell you that Christians, so far from betraying anger, ought, when smitten on one cheek, to turn the other.

While, however, from the insensibility and immoral conduct of the Natives, the mind of the European is likely to be filled with disgust, their ignorance and servility, on the other hand, tend to engender a feeling of superiority, very unbecoming the Christian character. Humility, patience, and love, joined to perseverance and faith, are what all Missionaries, especially those intended for India, should particularly pray for.

As my acquaintance with the Natives enlarges, I am increasingly convinced that there is scarcely one who has the least pretension to any religious concern. If you propose any thing to a man, his first question is, "What shall I get?" or "What will be the advantage?" The

very Priests have no real concern about their religion. Their objects are merely mercenary; and they officiate at the temples because they cannot get an easier or more lucrative situation. The following incident will illustrate this observation. In taking a walk one evening, I stopped at a temple. At first, the officiating Brahmin seemed unwilling to converse: at length, however, he laid aside his reserve, and we entered into conversation. Pointing to an image that stood before me, I asked, "What is that?" He replied, "It is God." I expressed my astonishment that he should have such unworthy notions of the Deity, as to suppose Him a piece of stone; or that he should be ignorant enough to think that image capable of affording him deliverance or salvation. "You know," I continued, "that it is only stone, and cannot help itself: why do you thus dishonour God, and deceive the ignorant people?" He rejoined, "Sir, what can I do? I have no other means of getting a living. For my service at this temple, I receive of the people of the village various articles of food, &c. amounting to about four rupees a month." "I perceive," said I, "that your God is your belly:" he fully assented, observing, "Yes; and if you will give me five rupees a month, I will do as you wish." Such indeed is the mercenary character of the Natives, that they confess without hesitation the irresistible power of money over them. They unblushingly assert, "We can do any thing for money—nothing without it." These are the words, not of the most abandoned characters, but of some of the most respectable among the sacred caste!

Mr. Deerr reports the following conversation:—

In consequence of the gross darkness of Hindoo Idolatry, the learned among them often start objections, which should never come into one's mind. Thus, a few days ago, the Expounder of the Hindoo Law, on paying me a visit, in reading some of the explanations which I have written for the use of the Schools, when he came to the passage *Hallowed be my name*, said to my Pundit, "What need is there to make an explanation of this sentence?"—repeating a verse of their Scriptures, in which it is said, that it is sufficient to say of God that he is worthy of worship—"since all that can

be said of him is comprehended in it?" I answered, "That is true. I have left this sentence unaltered, because I cannot but understand what it is intended to mean: but it is not sufficient to give to ignorant people an idea how they ought to worship God: to them it must be plainly and practically shewn." P. "Nobody knows what God is, and the knowledge of him cannot be obtained in this way." D. "How do you teach your young people to worship God?" P. "We tell them, Remember that God is 'worthy of worship;' and, in order to express this feeling, present flowers or other gifts before the image, and say, 'I offer this in order to know thee, and to please thee.'" D. (could not help smiling.) "What knowledge is obtained by doing this?" P. "A disciple once asked his master, 'How is a knowledge of God to be obtained?' In answer, he said, 'When you know no more any thing whatever (meaning having no idea or conception), then you begin to know God.'" D. "But that in this way this knowledge is not to be obtained, nor by worshipping images which you call the first step toward that attainment, comparing it to the learning of the Alphabet, is evident from this—that the most learned among you are occupied in learning this Alphabet from their early youth until their old age, without making progress. Thus you yourself went but a short time ago to repeat the letters over again." P. "I beg leave to ask you, whether you have obtained that knowledge." D. "I cannot say that I am entirely destitute of it, for I know what I feel when I draw near to God in prayer." P. "But allow me to ask, if you are such holy men, why do you kill beasts, which are possessed of the Great Spirit, as well as men?" (The Hindoos believe that the Great Spirit, or the Uncreated Being, dwells in every living creature.) D. "As to animal food, you object to it, merely because you do not duly consider the subject: look but into the water that you drink, and you will see that you swallow, with every draught, thousands of living creatures; besides which you kill he-goats, and, what is worse than all, your mothers and sisters." P. "The latter is such a holy action, that, as a certain author says, the world would no more stand, if it were not for the holiness of these women: they are, as it were, the very pillars which hold it up!"

Such language might appear harsh, but we remained cool. I told him that I should not be offended by his speaking freely. This man is a very civil, and (for a Bengalee) rather sensible man. When thus the Gospel remains hid from those who are wise in their own esteem, the Lord is pleased to reveal it unto the babes whose minds he has prepared for it.

I generally find, that, on account of their gross idolatrous notions, it is difficult even for the Pundits to understand the New Testament without assistance. For instance, when I went into one of the Schools, and read with the Boys the passage, *Are not two sparrows sold for a farthing, &c.*—they smiled at it, as if it had no meaning; but when I had shewed them in what connexion it stands, and told them that even our smallest concerns are not unknown to our Father in Heaven, and that not even one hair of His people shall be injured without His permission, they seemed surprised and ashamed.

In a subsequent Letter, Mr. Deerr gives further illustrations of the views and notions of the Natives:—

According to the opinions of the Hindoos, a particle of the Godhead is dwelling in every living creature. This made me curious to know of how many spirits they suppose men to be possessed; and I inquired accordingly of the Pundits, from whom I received the following account. "There are but two sorts of spirits—the animal life, which ceases at death; and the Jubatna, or the spirit in the proper sense of the word, which is a particle of the Godhead, though, while united to matter, it is involved in deception." In order to explain this, he took my hat, and said, "The empty space within the hat is sky, as well as that which surrounds the hat: it is only inclosed by the crown of the hat. Thus, the spirit within is, indeed, a part of the Godhead; though, by being united to matter, it is involved in Maya (or deception): we call it, for distinction sake, Jubatna: and when our body dies, our spirit is brought before the judgment-seat." I answered, "How can this be? Can God judge himself? And if this were the case, you would have no existence at all." The Pundit replied, "Can you tell me a place where God is not?" D. "I do not know any such place." P. Then you must allow that

he fills my whole frame." D. "You may then as well say that he is in wood, stone, &c." P. "So it is; and it is only an illusion produced by Maya, that you see wood as wood, and stone as stone; just such an illusion as if a person takes a rope for a serpent. Whatever you see, or hear, or feel, as for instance the pain which you feel when you are beaten, the love which a parent feels for his child, in short all agreeable or disagreeable sensations, are but the consequence of Maya." D. "But if this is the case, how can you form a right judgment of any thing? For if one man kills another, this is, according to your opinion, merely a deception: how can you, therefore, presume to judge of any matter?" P. "I cannot express my opinion with sufficient clearness: it is not so exactly as I say." D. "This is just what I want that you should allow—that it is not so as you say: and you see how pernicious your doctrine is; for if that part of man which survives after his death is God himself, what reason has he to be afraid of punishment? And if I am God, whatsoever I do, I cannot make any difference in my ultimate state; why should I therefore deny to myself any gratification, however sinful? Why should I not rather do whatever my heart desires?" P. "Even the fear of punishment is the consequence of Maya." D. "If all is but deception, then your worship is founded upon wrong principles, and your image worship is indefensible." P. "This is true; and if I had the true knowledge of God, and could render true worship unto him, I should no more make this sign on my forehead." He meant to say, that he would no longer perform any religious ceremonies, and should be devoid of all sensations.

In such darkness are these people involved! And yet their self-love leads them to imagine, that, with regard to religion, they are far superior to all other nations; so that they think it wrong even to go near to an individual of another nation; and they say their forefathers would never have done so.

The term which they generally use for a European is a term of reproach—"Melchahho," abominable, or vile. That this is the common term by which they designate Europeans will appear from the mistaken compliment which a Boy paid me, when asking a favour of me: he said, in Bengalee, "Sir, you

are the incarnation of abomination." I supposed the Boy was come to mock me: I looked, therefore, sharply at him, and asked him, "What am I?" Then he lifted up his hands, as they usually do, and respectfully repeated the same. I asked him who had told him to give me this title. He said, "Nobody told me to call you so, but all our Brahmins say that the Sahibs are Melchahho:" he wished, therefore, to give me a more respectful title, by making me an incarnation of Melchahho, or abomination! This, however, ought not to diminish our love for them; but rather to excite our compassion, seeing that they are so deeply involved in Maya, or deception.

I may, however, add, that though the Hindoos speak in this way, yet many of them are in their consciences convinced of the inferiority of their religion to ours. I perceived this, when one of my Pundits complained, that they were despised in consequence of their reading the Gospels in the Schools. I said, "You ought to esteem it a great honour, that you instruct the Boys in your School in such an excellent book." He replied, "You may truly say so: but I assure you if the people knew what is contained in the Gospels, and what the consequence may be of the Boys reading them, not one single Boy would remain in the School; for if a Boy acquires an acquaintance with their contents, this is enough to turn his head, when he is sufficiently advanced in age to know good from evil and right from wrong!" Now if the Hindoo Pundits were not conscious of the untenable-

ness of their System, they would not be afraid that if a Boy was instructed in the Gospels, he would, in consequence, change his mind, when he comes to years of discretion.

Well may the Missionaries feel anxious to communicate to this people the only True and Saving Knowledge. Mr. Perowne writes—

I am earnestly desirous of becoming able to preach, as we must consider THAT the main instrument of the destruction of Satan's kingdom; nor shall I think myself fully engaged in Missionary Work, till a great part of my time is spent in preaching from village to village.

In the intercourse which I have hitherto had with the Natives, I perceive that my great want is—a good acquaintance with the language of the common people, and a facility in illustrating the subject of discourse by easy and striking similes. The language can only be acquired by mixing a good deal with the people: books and even Pundits afford but little help in this respect. Figures are rendered necessary, by the deficiency of intellect on the part of the multitude, and from its being their usual mode of communicating their ideas: in this, an Englishman is not, at first, quite at home.

I cannot conclude without earnestly beseeching you to send us more Missionaries. Two or threemore, AT LEAST, are necessary for this Station. These people are perishing by millions, in sin and ignorance!

Recent Miscellaneous Intelligence.

Church Missionary Society.

WE lament that we have to add to the distressing intelligence in our last Number respecting Sierra Leone. Mrs. Palmer, Widow of the Rev. H. Palmer, removed from Regent's Town to Freetown on the 10th of May: on the 26th she was taken with the common fever of the country, and was delivered of a still-born child: on the 6th of June she died; and, on the 7th, was conveyed to Regent's Town, and buried by the side of her late affectionate husband. How well she was prepared for her departure, will appear from the extracts of her Letters, given at p. 367 of our last Number. The Rev. H. Düring had suffered much from sickness, but was recovered. He writes, on the 30th of May—

Mr. Wilhelm was in a doubtful situation, but it pleased God to restore him. Mr. Gerber has

had the Yellow Fever, but is better: he is the fourth in the whole Colony who has recovered of that fatal disorder.

The state of the Rev. T. C. Deiminger's health, at Malta, has made it necessary for him to retire, for a season, to the cooler climate of the North of Italy.

Major Phipps, an active Member of the Calcutta Corresponding Committee, arrived at Southampton, on the 9th of July, in the *Lady Raffles*.

Letters from Ceylon, of the 8th of March, from the Rev. Robert Mayor, report the good health of the Society's Labourers.

London Missionary Society.

The Rev. W. Crow, with Mrs. Crow, appointed to Quilon, sailed from the Downs, on the 9th of March, in company of the Scottish Missionaries mentioned in a former

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page, on board the *Enphrates*, Captain Meade.

Wesleyan Missionary Society.

The death of the Rev. George Lane, in Sierra Leone, was mentioned at p. 299 of our last Number. He was taken ill on the 27th of March, and died on the 16th of April, aged 27 years. He was a faithful Missionary, of great promise; and died in the peace of the Lord.

Mr. Morgan, at St. Mary's in the Gambia, has recently accompanied Major Grant, in a visit to various tribes of Natives up that river; and recommends the establishment of a Mission at a New Settlement about to be formed by Government, at a considerable distance up the Gambia.

Calcutta.

The death of Archdeacon Loring was mentioned at p. 82 of the Number for February. In a late Quarterly Circular of the Church Missionary Committee at Calcutta, this event is thus noticed:—

It is with much concern that we have to add to the number of Ministers and Missionaries re-

moved by death in India within a few months, the name of the Venerable Henry Lloyd Loring, D.D. Archdeacon of Calcutta. He died on the evening of September 4th, after an illness of only a few hours. Dr. Loring had suffered much from frequent bilious attacks since his arrival in this country; but was in usual health up to two o'clock on the day on which he died. His mind had of late been much impressed with the subject of death; and he had lately expressed himself reconciled to the idea of dying in a foreign land, which had before been painful to him. He had settled his affairs, under the impression that he might not live long. Doddridge's "Rise and Progress of Religion in the Soul" was found turned down open on his desk, at the chapter on "The Soul's Examination of the Sincerity of its Faith and Repentance," which he is supposed to have been reading at the time he was taken ill. Dr. Loring was highly esteemed by all who knew him, and generally respected by the community.

Sierra Leone.

The Chief Justice of the Colony, Edward Fitzgerald, Esq., has fallen a victim to the malignant fever which has lately committed such ravages: he was seized on the evening of the 30th of May, and died on the morning of the 3d of June.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From July 21st, to August 20, 1835.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Aldwinkle (Northampton-shire)	3 3 0	139 9 8
Bath	280 10 0	280 10 9
Bodmin	15 7 0	153 18 8
Bradford (Yorkshire)	5 0 0	1320 9 2
Brentford	13 19 7	104 0 7
Bridewell Chapel	5 0 0	176 16 8
Bristol	100 0 0	20250 3 0
Bucks, South (Iver Branch)	17 13 6	2010 11 4
Chichester and West-Sussex	50 0 0	812 17 6
Clapham	21 1 6	3001 17 7
Colchester and East-Essex	300 0 0	3985 10 4
Derbyshire	5 5 0	5799 0 11
Devon & Exeter	104 9 9	4125 13 6
Dorchester	31 4 0	608 9 0
Epsom	18 10 11	287 14 9
Faringdon	20 0 0	80 0 6
Glentworth (Lincolnshire)	18 5 6	111 4 2
GloUCEstershire	208 14 10	5676 6 2
Guernsey	158 19 0	2429 13 6
Kent (including Blackheath 17l. 7s. 10d. Foot's Cray St. Seven Oaks 10l.)	138 7 10	2225 4 3
Kirkby Lonsdale	25 0 0	685 14 5
Leicestershire	50 0 0	6900 10 10
Lincoln	51 0 0	732 15 8
Liverpool & West-Lancashire	40 0 0	4230 0 2
Lostwithiel	7 0 1	15 10 11
Malta	4 11 9	89 8 8
Martock (Somersetshire)	9 8 4	43 14 4
North-ak and Norwich (including Little Dunham St.)	25 0 0	2030 16 1
North-East London	22 1 6	1283 15 2
Northampton (Creaton Branch)	129 10 8	2444 16 4
North Shalke	19 9 0	187 8 1
Padstow	5 9 7	116 8 10
Penryn	26 0 0	128 13 10
Plymouth Dock & Stone-house	111 0 0	1937 5 5
Richmond (Collected by a Lady)	28 0 0	794 14 0

	Present. L. s. d.	Total. L. s. d.
Saxby	15 2 1	20 1 5
St. Austle	6 7 7	205 4 11
Shropshire	1 5 6	454 6 9
Wainfleet (Lincolnshire)	9 6 4	39 13 8
Wellington (Somersetshire)	28 0 0	518 18 5
Worcester	20 14 0	1203 1 14
York	21 0 0	5208 11 15

COLLECTIONS.

Agg. Mr. John (Evesham)	10 19 0	76 0 6
Bilingsley, Mr. at a Prayer Meeting	5 0 0	40 0 0
Gheed, Miss (Donnington)	7 10 8	54 15 4
Lake, Rev. E. (Worcester)	20 0 0	178 15 3
Lea, Mr. John, jun. (Kidderminster)	12 4 0	50 0 0

BENEFACTIONS.

Anonymous, from New Zealand	5 0 0
W. Chambers, Esq. by C. Holchouse, Esq.	10 10 0

LEGACY.

Miss Elizabeth Hensley, late of Bath, by Lewis Hensley, Esq.	10 10 0
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CONGREGATIONAL COLLECTIONS (in Cornwall.)

By Rev. H. Birkin: Breage, *st. 6d.*—Callington, *st. 10d.*—Camelford, *st. 2s. 6d.*—Constantine, *st. 1s. 6d.*—Fowey, *st. 7s. 6d.*—Germoon, *st. 2s. 6d.*—Lanlivery, *st. 17s. 6d.*—Lostwithiel, *st. 1s. 6d.*—Mevagissey, *st. 10s. 11d.*—St. Austle, *st. 10s. 7d.* By Rev. W. H. Black, Crown, *st. 17s.*—Gwinear, *st. 3s.*—Lansallos, *st. 1s. 6d.*—Lanteglos, *st. 10s. 4d.*—Philham, *st. 17s. 3d.*—St. Erve, *st. 4s. 6d.*—Tywardreth, *st. 12s. 6d.* By Rev. T. Fisher: Tregony, *st. 12s. 6d.* By Rev. G. Modson: Boscunor, *st. 10s. 4d.*—Lanivet, *st. 12s. 6d.*—Lantern, *st. 12s. 6d.*—Padstow, *st. 2s. 7d.*—Philhaugh, *st. 12s. 6d.*—Roche, *st. 7s. 6d.*—St. Columb, *st. 2s. 7d.*—St. New, *st. 12s. 6d.*—St. Winnow, *st. 2s. 6d.*
Total, L. 102. 13s. 6d.

* In a few of the earlier copies of the last Number, before the mistake was discovered, the death of the Rev. William Ward was stated, at p. 308, to have taken place on the 7th of May, instead of the 7th of March.

Missionary Register.

SEPTEMBER, 1823.

Biography.

OBITUARY OF MRS. PALMER.

(WIDOW OF THE LATE REV. H. PALMER, SECOND CHAPLAIN OF SIERRA LEONE)
WHO DIED AT FREETOWN, JUNE 6, 1823, AGED 20 YEARS.

THE death of Mr. Palmer, with that of other faithful Servants of Christ, was stated in our Number for July, and some particulars were given. The excellent Woman, whose last hours we here record, survived her Husband but about a month. From a Letter, addressed by Mr. Vaughan of Freetown, to the Secretary of the Church Missionary Society, dated June 18, 1823, we extract the affecting circumstances of her departure.

Having been conveyed from Regent's Town to Freetown, as we stated at p. 367 of our last Number, on the 10th of May, Mrs. Palmer was received, with great kindness into the house of Lieut.-Colonel Sutherland. The whole of the last week of May she had fever; but the remissions of the disorder gave great hopes of her recovery. Mr. Vaughan writes—

On Saturday, May the 31st, I spent much time with her in assisting her to settle her accounts. We had much profitable conversation. She appeared to have strong impressions (and indeed said so) upon her mind, that her time on earth would be but short. Eternity seemed present to her view. Her conversation was principally on Death, Judgment, and Eternity. She told me that she had no desire of abiding any longer in this vain world; which was now nothing to her; but, like the Apostle, she had a great desire to depart and be with Christ: nevertheless she wished to lie submissive in the hands of her God, and was entirely resigned to His sovereign will; and all her wish was, that the will of God might be done. She said death had no terrors, as Jesus had taken away the sting; and though she felt much from inward conflict, she had nothing

to fear, because her Blessed Saviour, whose sufferings were far greater than ever hers had been, had not only delivered her from the power of Satan, but would deliver her in the Hour of Death and in the Day of Judgment: it was, therefore, with the greatest joy that she looked forward to the immediate presence of God, who had loved her with an everlasting love, and would never leave her nor forsake her.

Mr. Vaughan was desirous that Mrs. Palmer should address a few parting words to his Wife, in a book which Mrs. Vaughan kept for purposes of that nature. This record manifests very strikingly, as Mr. Vaughan observes, "her resignation to the will of God, her sure and certain hope of glory, her comfort and support in the promises, her unshaken confidence in her Saviour, and her full submission to the Divine Dispensations."

Freetown, May 31, 1823. Though I am very unfit to write, yet, as you request a few words, I will endeavour to comply: I feel, my dear Mrs. Vaughan, that they will probably be the last: and do I wish that they should not? No! I would not linger here an hour after that appointed by God for my quitting this body of sin and death; nor would I depart an

hour sooner than that, to avoid much suffering. I AM SURE HE WILL DO WELL! I fear not death! Sinner as I am, I have a sure and certain hope of a glorious resurrection. *The blood of Jesus Christ cleanseth from all sin*: the assurance of this was my Husband's support in his last hours. Oh my dear Mrs. Vaughan, you know how to sympathise with me in trials—trials that are common to Missionaries; but, in this, the trial of my soul, you cannot at all feel for me. He was, indeed, all that my heart could wish. How did he labour and suffer for his Master—his beloved Saviour! *Set not your affections on things below*, needs to be continually sounded in our ears; and oh, let these words dwell in your heart! You may yet be called to suffer as I do: your soul may be disquieted within you, and cast down; but you will not be forsaken: as sure as Jesus is Jehovah, so surely will you find all that strength which is promised in His Word. Glory to His grace, that one so vile as I have found Him all to me! It is true I want the society of him who was all my earthly joy; but I will not utter one wish to have him here: he is in glory; and could I desire him to associate with all that is inglorious? Besides, the hour was come: his Father's name was glorified, according to His own purpose; and that satisfies every murmur. May you and your Husband hold each other as loans, with every precious gift that our God may bestow upon you! It is a trying and an awful time; but fear not: it is for Jesus that we suffer, and surely we cannot refuse. *Rejoice evermore—in all things give thanks*. I find it very contrary to flesh to thank God for removing my Husband; but I know that He, who has enabled me sometimes to do so, will still continue His grace. I have found the latter verses of the viiith of Romans, with the xxiid and xlviith Psalms, great treasures; but, I can only say, *Search the Scriptures*. May the precious blessing of Numbers vi. 24, &c. be your portion! Farewell.

Anne Palmer.

Mr. Vaughan gives the following account of the departing hours of this Christian Woman:—

On Sunday morning, June the 1st.

Mrs. Vaughan and I called to see her: she had violent fever, and was therefore not able to say much: as she reached out her hand and pressed ours, she said, "The will of the Lord be done! I am quite resigned to it." I then quoted some of the most applicable promises I could think of; directing her to look to Jesus, and to consider what He suffered for the joy that was set before Him. She said, "I do: oh, I do! He is my all! He is my all, and in all! I have none other to look to. The promises that you have mentioned, with the smiles of Jesus, will sweeten the bitter waters of Marah." I then asked her if Christ was as precious as in former times—"O yes, yes! if possible, more so. Oh, my Dear Saviour; in Thee is all my hope—my stay—my trust! I long to see Thee face to face: nevertheless, not my will, but thine be done!" We then took our leave of her; commending her to the care of Him who is good, a strong hold in the day of trouble, and who knoweth them that trust in Him.

The following morning Dr. Shower called to inform us, that, on the Sunday Night, she was delivered of a still-born child, but was as well as could be expected; and he had great hopes that she would soon be enabled to return to England. On Monday Night, the fever returned, and she became much worse: the fever continued increasing till noon on Wednesday, when she became delirious, and almost unmanageable. She spoke much about her dear Husband and Child. In a few hours after, she became speechless and insensible; and continued in this state till her departure. She appeared very calm and free from pain, the whole of this time; and on Friday night, June the 6th, at a quarter past eight o'clock, fell asleep in Christ. Happy soul! her pilgrimage is ended. She rests from all her severe conflicts and sorrows, her troubles and her sins! Her age was only twenty years.

As she expressed a wish to me to be buried, if she should die here, by the side of her Husband and Child, I wrote to Br. Norman requesting him to send some men down to convey the corpse to Regent's, which he did on the Saturday.

Thus have I endeavoured to give

you a brief account of the latter days of our departed Sister. She was a most devoted Christian; and bore her severe afflictions with the greatest fortitude and submission to the Divine

Will.—Colonel and Mrs. Sutherland could not have shown greater kindness to Mrs. Palmer had she been their own daughter.

It grieves us to add, that the trials of the Mission in Sierra Leone continued up to the date of the latest advices. Mrs. Vaughan, to whom Mrs. Palmer addressed her almost-dying words, is herself now no more; and others have fallen in their labours. Some particulars will be found in a subsequent part of this Number. We earnestly commend all the concerns of this Mission to the sympathy and prayers of every Christian Reader.

Proceedings and Intelligence.

United Kingdom.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF ASSOCIATIONS.

Meeting of the Penrith Association.

A MEETING of the Penrith Association was held on Wednesday Evening, the 9th of April, the Rev. John Fawcett in the Chair; and was addressed by the Rev. T. S. Grimshaw, the Rev. Peter Treschow, the Rev. James Hough, and T. Law, Esq.

Fifth Anniversary of the Carliols.

The Rev. John Fawcett preached for the Society, at St. Cuthbert's Church, on Sunday the 6th of April.

On Friday Evening, the 11th, the Annual Meeting was held at the Assembly Room; the Rev. Fergus Graham, Rector of Arthuret, in the Chair.

Movers and Secondors.

T. H. Graham, Esq., and Rev. Leigh Richmond—Rev. T. S. Grimshaw, and Rev. Peter Treschow—Rev. James Hough, and Rev. John Fawcett—Rev. S. R. Hartley, and Mr. W. Nanson—and Rowland Fawcett, Esq., and John Dixon, Esq.

Collections, upward of 47l.

Fifth Anniversary of the Newcastle-on-Tyne.

On Tuesday, the 1st of July, this Meeting was held in Fletcher's Long Room; the Rev. John Tyson in the Chair.

Movers and Secondors.

Rev. H. B. Tristram, and Mr. W. Hardcastle—Rev. B. Haslewood, and Mr. W. Nesham—Rev. N. J. Hollingsworth, and Mr. J. B. Featherstone—Rev. S. McGeehan, and Mr. G. Milner—W. Chapman, Esq., and Mr. W. Akenhead—and Rev. B. Haslewood, and Rev. Anthony Hedley.

Formation of the Stockton-on-Tees Association.

A Meeting was held, on Tuesday the

19th of August, in the National School-Room, at Stockton-on-Tees, at which an Association was formed in aid of the Society. The Rev. John Brewster, Rector of Egglecliffe, was in the Chair.

Movers and Secondors.

Rev. James Cundill, Vicar of Stockton; Rev. S. Stanley Faber, Rector of Longnewton; Rev. John Brewster, jun., Vicar of Greatham; Rev. John Dickenson, Curate of Stockton; Rev. James Carr, Curate of Harworth, and the Mayor of Stockton.

President,

Rev. James Cundill, Vicar.

Vice-Presidents,

Rev. John Brewster,
Rev. George Stanley Faber,
Rev. John Brewster, Jun.

Treasurer,

John Wilkinson, Esq.

Secretaries,

Rev. J. Dickenson, Mr. Rob. Wilson.

Fourth Anniversary of the Cork.

The Annual Meeting was held, on Saturday the 9th of August, in the Assembly Rooms; the Rev. Dr. Quarry in the Chair.

Movers and Secondors.

Justin McCarthy, Esq., and Rev. B. W. Mathias—Paulus Emilias Slager, Esq., and Rev. W. Nash—Rev. John Burnett, and Rev. R. T. P. Pope—Mr. J. W. Topp, and Rev. H. Irwin—and Counsellor Connell, and Rev. Robert Gibbs.

Mr. Mathias and Mr. Singer were attending in Cork the Anniversary of the Bible Society, as a Deputation from Dublin; and afforded their assistance at the Meeting of the Church Missionary Association.

The Hon. and Rev. H. D. Erskine, the Rev. Thomas Mortimer, the Rev. R. W. Sibthorp, and the Rev. W. Spooner assisted, at the request of the Com-

mittee, on the following occasions, in some of the Midland Counties.

Sixth Anniversary of the Shropshire.

Sermons were preached, on Sunday the 24th of August—by the Hon. and Rev. H. D. Erskine, at Whittington and at Syllattin; by the Rev. R. W. Sibthorp, at Madeley and at Bridgnorth; and by the Rev. W. Spooner, at Hawkstone, at Uffington, and at St. Alkmund's Shrewsbury.

Meetings were held, on Monday the 25th, at Whittington, Bridgnorth, and Shawbury; and, on Tuesday the 26th, after a Sermon at St. Chad's, Shrewsbury, by the Rev. R. W. Sibthorp, the Annual Meeting of the County Association took place in the Town Hall; William Cludde, Esq., President, in the Chair.

Movers and Secondors.

T. Whitmore, Esq., M.P., and Rev. John Storer—Rev. John Mayor, and Hon. and Rev. H. D. Erskine—Rev. Brian Hill, and Rev. R. N. Pemberton—Rev. C. R. Cameron, and Rev. R. W. Sibthorp—Rev. E. Williams, and Rev. W. Spooner—Rev. C. Lloyd, and Rev. John Richards—and E. Cludde, Esq., and Rev. S. Jones.

Collections, 124l. 0s. 9½d.

Fourth Anniversary of the Chester and Cheshire.

The Annual Meeting was held in the evening of Wednesday, the 27th of August, in the Town Hall; G. B. Granville, Esq., the Treasurer, in the Chair. This large room was completely filled. There was an increased attendance of the Clergy of the city and neighbourhood.

Movers and Secondors.

Mr. Alderman Rogers, and Rev. R. W. Sibthorp—W. Thackeray, Esq., M.D., and Rev. F. Parry—Rev. W. Spooner, and G. Harrison, Esq.—Rev. R. W. Anix, and Rev. F. Ayckbourn—Rev. W. Clarke, and John Price, Esq.—Rev. J. Hawkins, and Mr. R. Buckley—and Rev. R. W. Sibthorp, and T. Whittell, Esq.

Collection, 19l. 12s.

Third Anniversary of the Yoxall, Barton, and Hamstall.

Sermons were preached, on Sunday the 31st of August—by the Rev. R. W. Sibthorp, at Yoxall and at Hamstall; and, by the Rev. W. Spooner, at Barton and at Rosliston. Collections, 49l. 10s. 4d.

The Annual Meeting was held, the next day, at two o'clock, in the School Room at Yoxall; the Rev. Edward Cooper, Rector, in the Chair. Twelve Clergymen were present.

Movers and Secondors.

Rev. R. W. Sibthorp, and Rev. Thomas Gisborne—Rev. T. Mortimer, and Rev. James Gisborne—Rev.

W. Spooner, and Rev. A. Holworthy—and Hon. and Rev. H. D. Erskine, and Rev. E. Blick.

Collection, 29l. 7s. 8d.

Sixth Anniversary of the Tamworth.

On Sunday, the 31st of August, Sermons were preached—by the Hon. and Rev. H. D. Erskine, at Tamworth and at Fazely; and, by the Rev. T. Mortimer, at Manceter and at Atherstone; and on Tuesday Evening, Sept. the 2d., the Rev. T. Mortimer preached at Tamworth.—Collections, 84l. 4s. 1½d.

On Tuesday, the Annual Meeting was held in the Chancel; the Rev. Francis Blick, President, in the Chair.

Movers and Secondors.

Rev. C. Thompson, and Rev. W. Spooner—Hon. and Rev. H. D. Erskine, and Rev. James Gisborne—Rev. R. W. Sibthorp, and Rev. E. Cooper—Rev. T. Mortimer, and Rev. W. Thompson—and Rev. H. Kingsmill, and Rev. A. Malpas.

Collection, 12l. 14s.

Ninth Anniversary of the Birmingham.

In the evening of Thursday, Sept. 4th, a Meeting of the Ladies' Association was held, and was addressed by the Rev. E. Burn, the Rev. T. Mortimer, the Rev. R. W. Sibthorp, and the Rev. W. Vale.

On Friday, the 5th, the Annual Meeting was held in the Large Room at the Hotel; the Right Hon. Lord Calthorpe, President, in the Chair.

Movers and Secondors.

Rev. T. Mortimer, and Rev. J. Garbett—Hon. and Rev. H. D. Erskine, and Rev. W. Spooner—Rev. R. W. Sibthorp, and Rev. W. Vale—Hon. Baptist Noel, and Peter Kempson, Esq.—Richard Spooner, Esq., and Rev. E. Burn—and Hon. and Rev. H. D. Erskine, and Rev. S. Lowe.

Sermons were preached, on Sunday the 7th of September, by the Hon. and Rev. H. D. Erskine.—Collections, including the Meeting, upward of 131l.

On the same day, Sermons were preached—by the Rev. R. W. Sibthorp, at Kingsbury, Coleshill, and Curdworth; and, by the Rev. W. Spooner, at Packington, Sweptstone, and Measham.—Collections, 74l. 1s. 7d.

Eighth Anniversary of the Bewdley.

The Annual Meeting was held on Wednesday, the 10th of September, in the School Room; the Rev. John Cawood, Minister, in the Chair.

Movers and Secondors.

Rev. T. Housman, and Rev. R. W. Sibthorp—Rev. W. Haverhall, and W. Hogan, Esq.—G. Custance, Esq., and Rev. D. Davies—and Rev. W. Haverhall, and Rev. R. W. Sibthorp.

The Rev. R. W. Sibthorp preached in the evening.

Collection at the Meeting, 20l.

Second Anniversary of the South-Downs.

The Annual Meeting was held, on Monday Sept. the 8th, in the Town Hall at High Wycombe; the Hon. Robert Smith in the Chair.

Movers and Secondors.

Robert Bird, Esq., and the Assistant Secretary—Rev. Francis Spitta, and H. Baker, Esq.—Rev. R. M. Malins, and Mr. Ralph Wylde (Missionary Student)—Rev. Mr. Morgan, and Rev. James Knollys—and Rev. H. C. Ridley, and the Assistant Secretary.

Collection, 20l.

Fifth Anniversary of the Berkshire.

The Annual Meeting was held in the Town Hall, on Tuesday, Sept. the 9th; H. P. Sperling, Esq., the High Sheriff, in the Chair. It was more numerously attended than on former occasions, and the Contributions were larger. Much interest was manifested with reference to the intended Seminary at Islington. Upward of 130l. was contributed, of which 70l. was appropriated to that Institution.

Movers and Secondors.

Sir Claudius Stephen Hunter, Bart. and Rev. J. Whitlock—the Assistant Secretary, and Rev. W. Hancock—C. Sawyer, Esq., and Rev. C. Davy—Rev. C. Bird, and Mr. Ralph Wylde—Major-General Orde, and Rev. W. Wilson—and Rev. C. Neate, and Rev. F. Moore.

An Evening Meeting was held, and was numerously attended; John Hooper, Esq., in the Chair. It was addressed by the Rev. Messrs. Davy, Bickersteth, and Hulme; and by Mr. Wylde, and T. Ring, Esq.

First Anniversary of the Faringham.

The Rev. John Pridham preached for the Society, in the Parish Church, on Sunday the 7th of September. The Annual Meeting was held, in the Court Room, on Wednesday the 10th; the Rev. G. Hulme in the Chair. Above 100l. has been raised by this Association in its first year.

Movers and Secondors.

Rev. W. Jennings, and the Assistant Secretary—Rev. John Blackmore, and Rev. John Cooper—Rev. G. Knight, and Mr. Ralph Wylde—and Rev. T. Hunt, and Rev. W. H. Brant.

Collection, 15l.

ANTI-SLAVERY SOCIETY.

THE following Circular, just issued by the Committee, gives a succinct view of the

Progress and Prospects of the Society.

The Committee of the "Society for mitigating and gradually abolishing the State of Slavery throughout the British Dominions," have for some time been anxious to fulfil their promise of com-

municating to the Public a brief view of their Progress and Prospects, and such suggestions respecting the farther Measures to be adopted as the state of their cause may seem to require. The delay which has occurred has, however, been unavoidable. They felt it to be necessary, before they made the promised communication, to ascertain, with as much precision as possible, the intentions of His Majesty's Government with respect to this most momentous subject.

The circulation of the Society's various publications appears to have produced a more extensive effect than could have been anticipated: and although the Session of Parliament was already considerably advanced before the public attention was engaged, no fewer than about Two Hundred and Thirty Petitions were spontaneously addressed to Parliament, from all parts of the country, praying for the Mitigation and gradual Extinction of Slavery; and it is certain that the multiplication of similar Petitions was only prevented by the Parliamentary discussion of the question, which took place on the 15th of May.

On that day, Mr. Buxton made a Motion to the following effect:—

That the state of Slavery is repugnant to the principles of the British Constitution and of the Christian Religion; and that it ought to be gradually abolished throughout the British Dominions, with as much expedition as may be consistent with a due regard to the well-being of the parties concerned.

Had this Motion been agreed to, it was the intention of Mr. Buxton, as he stated succinctly in his Speech, to follow it up, by moving for leave to bring in a Bill, or Bills, which should embrace the following specific objects:—viz.

To remove all the existing obstructions to the manumission of Slaves—

To cause the Slaves to cease to be chattels in the eye of the law—

To prevent their removal, as SLAVES, from colony to colony; and, under certain modifications, their sale or transfer, except with the land to which they might be attached—

To abolish markets and compulsory labour on the Sunday; and to make that day a day of rest, as well as of religious worship and instruction: and also to secure to the Slaves equivalent time in each week, in lieu of Sunday, and in addition to any time which independently of Sunday is now afforded them, for cultivating their provision grounds—

To protect the Slaves, by law, in the possession and transmission of the property which they may thus, or in any other way, acquire—

To enable the Slave to purchase his freedom, by the payment at once of a fair price for

his redemption; and of a fifth part of that price at a time, in return for an additional day in the week to be employed for his own benefit—

To make the testimony of Slaves available in Courts of Justice, both in civil and criminal cases—

To relieve all Negroes and Persons of Colour from the burden of legally proving their freedom, when brought into question; and to throw on the claimant of their persons the burden of legally proving his right to them—

To provide the means of religious instruction for the Black and Coloured Population, and of Christian Education for their children—

To institute marriage among the Slaves; and to protect that state from violation, and from either forcible or voluntary disruption—

To put an end to the driving system—

To put an end also to the arbitrary punishment of Slaves, and to place their persons as well as property under the guardianship of the law—

To provide that all the children born after a certain day shall be free; care being taken of their education and maintenance, until they shall be capable of acting for themselves—

To provide that no Colonial Governor, Judge, Attorney-General, or Fiscal, shall be a possessor of Slaves, or shall have a direct and obvious reversionary interest in such property, or shall be the agent of the proprietors of Slaves.

Mr. Canning, as the organ of His Majesty's Government, expressed his concurrence in the general object of putting an end, at some, though perhaps not very early, period, to Slavery throughout the British Dominions. He abjured the idea of perpetual Slavery. He further expressed his concurrence in several of the specific measures, by which it had been proposed to effect the general object. He objected, however, to the abstract form of Mr. Buxton's Motion; and he proposed to substitute in its place the following Resolutions, which, at the close of the discussion, were unanimously adopted by the House—viz.

1st. That it is expedient to adopt effectual and decisive measures for meliorating the condition of the Slave Population in his Majesty's Colonies.

2d. That, through a determined and persevering, but judicious and temperate, enforcement of such measures, this House looks forward to a progressive improvement in the character of the Slave Population; such as may prepare them for a participation in those civil rights and privileges, which are enjoyed by other classes of his Majesty's subjects.

3d. That this House is anxious for the accomplishment of this purpose at the earliest period that may be compatible with the well-being of the Slaves, the safety of the Colonies, and with a fair and equitable consideration of the interests of all parties concerned therein.

4th. That these Resolutions be laid before His Majesty.

As these propositions embraced substantially the general object which was contemplated in the original Motion, there could be no hesitation on the part of its supporters in acceding to their substitution. It was of the very highest importance, that His Majesty's Government and Parliament should be concurrently and unanimously pledged to so unequivocal a declaration of the duty of effectually mitigating and eventually extinguishing the state of Colonial Bondage; especially as that declaration, while it placed on record this invaluable principle, did not preclude the discussion, either of any one of the specific measures of reform above enumerated, or of the means by which, with a view to the attainment of the general object, those measures might best be carried into effect.

The unqualified acquiescence of the West-Indian Body in the Resolutions proposed by Mr. Canning, made it still more desirable to accede to them. Even the advantage to be gained by carrying the original Motion on a division, had this been a matter of choice, was not to be compared with that which could not fail to arise from the unanimous adoption of propositions so unexceptionable in themselves; brought forward as they had been by His Majesty's Ministers, and not opposed by any West-Indian Proprietor in Parliament.

There still remained, however, considerable difference of opinion, with respect both to the specific plans of reform which were called for, and to the means by which those plans should be accomplished.

On this last point, Mr. Canning proposed that the Government should take the matter into their own hands. By this course, he conceived that whatever danger was to be apprehended from public, and perhaps angry, discussion, might be avoided; while the conflicting interests of the various parties concerned might be more easily conciliated. With respect to such of the Colonies as had no Local Legislatures, and in which the Crown possessed the sole power of making laws, the action of the Government would, of course, be more free and unfettered: there, they might legislate by an Order in Council, which would also serve as a model of legislation for other Colonies. In the case of these Colonies, all that it was intended to do, in the first instance, was, to recommend the adop-

tion of the proposed reform to the Colonial Legislatures; whose full and fair co-operation, however, Parliament, he said, had a right to expect; but if an unlooked-for spirit of resistance should manifest itself, His Majesty's Government would then resort to Parliament for counsel.

In specifying the measures which His Majesty's Government have signified their intention of adopting, the Committee will not confine the specification to what actually fell from Mr. Canning during the debate on Mr. Buxton's Motion. Subsequent communications have enabled them to modify the statement then made, so as to present, if not a particular and detailed, yet a clear general view of the present purposes of His Majesty's Government. They are as follow:—

That the existing obstructions to manumissions, arising from stamps or fines, or other fiscal regulations, shall be removed—

That the Slaves shall be protected by law in the possession, and also in the transmission, by bequest or otherwise, of any property which they may require.

That means shall be provided of religious instruction for the Slaves, and of Christian Education for their children—

That the driving system shall be peremptorily and entirely abolished, so that the whip shall no longer be the stimulant of labour—

That an end shall also be absolutely put to the degrading corporal punishment of Females; and that measures shall be taken to restrain, generally, the power of arbitrary punishment, and to prevent its abuse—

That the means of religious instruction being provided, the Sundays shall be given up to the Slaves for rest, recreation, and religious instruction and worship (Sunday markets being abolished); and that equivalent time shall be allowed them, on other days, for the cultivation of their provision grounds—

That the marriage of Slaves shall be authorised, and sanctioned by law; and that they shall likewise be protected in the enjoyment of their connubial rights.

In respect to the proposal of causing the Slaves to cease from being mere chattels, and attaching them, under certain modifications, to the soil, it was said, that whatever reform of this kind was introduced must be prospective only, as its retrospective operation might disturb the present tenure of property, and take away, in many cases, the only security on which money had been advanced. The question was, therefore, reserved for further consideration.

The admission of the testimony of Slaves in Courts of Justice was also

thought to be beset with so many difficulties as to require a more deliberate investigation. At the same time, Government professed themselves friendly to the principle of admitting the testimony of Slaves, subject only to such modifications as the interests of justice might for a time require.

The propriety of relieving Negroes and Persons of Colour from the operation of that unjust principle of Colonial Law, which subjects them to be dealt with as Slaves unless they shall be able by legal proof to establish their right to freedom, was admitted; and it was signified that further inquiry should be made as to the means for granting them the requisite relief.

It was also admitted to be desirable that no Governor, Judge, Attorney-General, or Fiscal, nor any of the Religious Instructors about to be appointed, should hold property in Slaves; and, though it might be unfair to give to this principle a retro-active effect, yet that there could be no objection to its being made to operate prospectively.

The only remaining points were, the granting facilities to the Adult Slaves to purchase their freedom; and the liberation from bondage of all Children born after a certain day. In neither of these propositions have the Government hitherto signified their concurrence. Indeed, to the measure of freeing all children born after a certain day, they appeared to feel a more decided objection than to any other that had been suggested. Both the points were deemed of so much moment as to render further information and more mature consideration necessary, before they came to a final decision upon them.

Having thus reviewed the Progress already made in pursuit of the great object of the Society, the Committee proceed to state its Prospects, and such future Measures as may be required:—

In reviewing the Resolutions adopted by Parliament and the declared intentions of His Majesty's Government, the Committee see very abundant cause of congratulation. They feel much gratified, both by the admissions which they involve, and by the concurrent determination, which has been expressed by His Majesty's Government and by Parliament, to proceed to the immediate redress of some of the existing evils,

and to secure eventually the extinction of the very state of Slavery.

Still the Committee deeply regret, that the mode of proceeding by Parliamentary Enactment, in effecting the Colonial Reforms which have been recognised as necessary, should not have been preferred to that of leaving this great work to be carried on through the medium of the Colonial Legislatures. Past experience, to say the least, discourages any sanguine hope of their prompt, cordial, and efficient co-operation; and the Committee, therefore, lay their account in meeting with much delay and disappointment, as the consequence of this arrangement.

But, besides this disadvantage, it must be recollected that there are some points, of great and vital moment, on which no distinct hope of reform has as yet been given. It has not been declared, that Slaves shall cease to be chattels—that they shall no longer continue, in this respect, as well as for every other purpose of sale or transfer, on the same degrading level with the beasts of the field: they are still liable to be transported, as the Master's interest or caprice may dictate, from one Island to another, and separated for ever from their families and dearest connexions, and from their native home. It has not yet been settled, that their testimony shall be received in Courts of Law; although, without this, the value of many other provisions in their favour must be greatly diminished. No expectation has yet been given, that they shall enjoy facilities for obtaining their freedom by their own exertions. And, above all, their progeny are still doomed to be born to the same wretched inheritance with their parents, notwithstanding the undeniable injustice and cruelty of such a destination. And, with respect to the points on which a more favourable decision has been signified, they are yet to be fulfilled, and that in the face, it is to be feared, of many unappreciated difficulties.

Let not, therefore, the friends of our enslaved fellow-subjects assume that their work is accomplished. In fact, it is only begun. We are only entering on the field of our labours. We have made, it is true, a fair and hopeful commencement. The influence of the public feeling which has been so remarkably displayed, has effected much. But the ground which we have already gained

may be lost; and, still more, our farther progress may be delayed, or even wholly obstructed, if we should remit our efforts. Nothing which has occurred ought to have the effect of relaxing, in the very slightest degree, our vigilance and activity. On the contrary, the success already obtained should only stimulate us to increased exertion; for whatever measures, with a view to the ultimate attainment of our objects, were previously deemed necessary, may be considered as no less imperiously called for at the present moment.

In this persuasion, the Committee would particularly recommend that associations should be formed in every part of the United Kingdom, for the purpose of co-operating to diffuse information, to procure the requisite funds, and to call forth the distinct expression of public opinion on the subject.

The Committee feel that their cause owes much to those Petitioners who, in the last Session, addressed Parliament with such promptitude and effect. They trust that the same earnest pleadings will be renewed at an early period of the next Session. They trust that, not only from the same places which have already raised their voice in the Sacred Cause of Justice and Humanity, but from every County and every Town in the United Kingdom, one energetic and concurrent appeal will be made to both Houses of the Legislature, in behalf of our enslaved fellow-subjects—praying that they may be admitted, at the earliest safe and practicable period, to a participation in those civil rights and privileges, and in those moral and religious blessings, which are enjoyed by other classes of His Majesty's subjects; and that this Nation may not be permitted to incur the farther guilt, now that our eyes are opened to the flagrant iniquity of such a course of conduct, of daily augmenting the miserable victims of an unjust and merciless policy, by subjecting the Children, who may hereafter be born, to the same state of abject and degrading bondage to which we have been the criminal instruments of reducing their progenitors.

To activity, vigilance, and perseverance in this course, there are the strongest motives to animate us which can call forth the exertions of Britons and of Christians. We have the cheering hope of being instrumental in rescuing upwards of ~~eight hundred~~

THOUSAND of our fellow-subjects from a state of Slavery, which outrages every feeling of humanity, violates every principle of the British Constitution, and is repugnant to the whole spirit of the Christian Religion. And, still more, we may indulge the hope of contributing to deliver them from that more fatal bondage—that yoke of ignorance, vice, and irreligion—beneath which our institutions have continued so long to retain them. May these considerations operate on every mind with an energy, which no delay or disappointment can enfeeble, and which no difficulties or opposition shall be able to resist; and, with the blessing of God upon our zealous, united, and unintermitted efforts, we may look forward to the not very distant time, when we shall be called to rejoice together in the final accomplishment of our Work of Mercy.

LADIES' HIBERNIAN FEMALE-SCHOOL SOCIETY.

Formation and Object of the Society.

At a Meeting of Ladies, held in London on the 2d of July, it was resolved to establish a Society with a particular reference to the education of Irish Females. The Duchess of Beaufort is President: many Noble Ladies are appointed Vice-Presidents: Mrs. William Taylor Money is Treasurer; and Fifteen active Ladies have been named as a Committee, and Four others as Secretaries. The Benefactions on the occasion amounted to 155*l.* 16*s.* and the Annual Subscriptions to 121*l.* 8*s.*

The object of this Society is thus stated—

The establishment, generally throughout Ireland, of exclusively Female Schools; where Girls, in addition to a religious education, might receive the advantages of instruction in needle-work, knitting, spinning, and the other branches of knowledge which apply to their condition in society.

Necessity for such a Society.

The necessity for an Institution of this nature is thus urged, in an Address circulated by the Committee:—

That the Female Peasantry of Ireland are generally uneducated, none, it is presumed, who have visited that country, will hesitate to acknowledge; and until

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something is effected in behalf of ~~these~~ condition, it is morally certain that little good of a permanent nature can result from the efforts which are making in behalf of the country at large. Impressed by this conviction, a number of Ladies, acting under a sense of their obligation to Ireland, have undertaken to add to the list of existing Institutions, a Society which shall have for its exclusive object the education of their own sex in that country.

This object they consider to be simple in its nature, and strictly characteristic of their station in society; and, as their most effectual appeal to an enlightened and benevolent public may be expected to result from a discovery of the necessity that exists for such an Institution, they would submit the following observations.

1. Mothers, among the lower classes in Ireland, are seldom qualified, as in this country, to instruct their Daughters in reading or needle-work; and, therefore, without the intervention of Schools in which these objects may be attained, we can only expect that ignorance, and its consequences, idleness, superstition, and crime, should be perpetuated from generation to generation. Perhaps it will scarcely be credited, that, in many of the remoter districts of Ireland, tailors, who are engaged from house to house in making up articles of clothing, are frequently employed to darn stockings; the women being entirely ignorant of the use of their needle, and therefore necessarily unqualified for the performance of even this simple part of domestic duty.

2. Although Girls are freely invited to the benefit of Schools upheld by the existing Societies, they are necessarily restricted to the same education as Boys; and, in such circumstances, the parents are seldom anxious, or even willing, to enforce their attendance. They do not see the benefit to be derived from **READING ONLY**; and the consequence is, that the number of Girls, in mixed Schools, bears but a very small proportion to the whole. Whenever, on the other hand, needle-work, knitting, and spinning are taught, the attendance is full, and the Girls are uniformly eager for instruction.

3. From the peculiar circumstances in which Ireland is placed by the general absence of her Gentry, and the want of a middle class in society, the very poor

frequently pass on from youth to age without seeing any thing of order, cleanliness, and industry, superior to what their own hovel presents. A well-regulated School, with an industrious and intelligent Teacher, would go far to meet these disadvantages; and would prove the best introduction to the peculiar dispositions and habits which it is intended to cultivate. Indeed, it is worthy of observation, that where private charity has been directed to the support of such Schools, the children may always be distinguished by the improvement of their appearance, the decency of their manners, and, it might be added, the superior intelligence of their countenances.

If these facts and observations are admitted, they point out the absolute necessity for an increase of Female Schools in Ireland; and surely no object can present a stronger, or more interesting appeal to the principles and the feelings of Christian Females in this country, than that of attempting to rescue from poverty, idleness, and moral degradation, those millions of their own sex, who, in their eagerness to receive the benefits proposed, may be regarded as crying aloud, *Come over, and help us.*

It will be seen that the proposed plan is intended to combine the two great objects, which every Christian and benevolent mind must desire to advance in Ireland—religious instruction, as the basis of moral improvement; and, necessarily connected with it, those arts of domestic employment, which may diffuse through society the advantages of industry, cleanliness, and comfort.

For direction and success in this important undertaking, the Ladies proposing it to public attention, desire to look with humble confidence to the guidance and blessing of Him, who, in commanding the instruction of youth, mercifully vouchsafed the promise of success—*Train up a child in the way he should go, and when he is old he will not depart from it.*

Continent.

FRANCE.

PROTESTANT MISSIONARY SOCIETY.

Progress of the Society.

THE formation and early proceedings of this Society were stated at pp. 130—134 of our Number for

March. In the Number for July of the “*Archives du Christianisme*,” some further notices occur; the Editor of that work having undertaken to be the channel of communication between the Society and the Public. Extracts are given from Twelve Letters, addressed to the Committee by Pastors in different parts of France. Many of these Letters enclosed remittances; and all breathe the same ardent desires for the propagation of the Gospel, which now characterize the communications of the enlightened and zealous servants of Christ in every part of the world.

Liberality of a Poor French Woman.

Our Readers have been apprised of the Mission by this Society of the Rev. Jonas King to the Mediterranean. In his way from Paris to embark for Malta, Mr. King met, at Nismes, with an instance of devotedness to the cause of Christ, which we may almost venture to place by the side of that act of pious charity of another Widow, which stands as the model and the sanction to every age of our utmost liberality in the service of God. He thus details the affecting circumstances:—

No sooner was the subscription opened, than 304 francs were immediately given. To this sum I must add a subscription, of which I ought, in the first instance, to have spoken—that of a poor Widow, aged 70 years, who gave 70 francs, all that she possessed, to the objects of the Society. Having heard of the Missionary Society, she said, “I am about to die. I have no children or relations to claim my money. I will give this mite to propagate the Gospel of my Saviour, before whom I shall soon appear.” This woman is very poor. She has gained her livelihood by hard labour, and she has been able only by the strictest economy to save any thing. She had reserved this money to pay the rent of her lodging; but her landlord, finding that she had collected it halfpenny by halfpenny, remitted the debt, desiring her to dispose of the money as she pleased. She said, at once, “Then I will give it to the Missionary Society.”

Mr. King went to see this poor Widow. His Journal thus speaks of his visit:—

On entering her room, I found her sitting on the side of her bed, leaning with one hand on her stick, and with the other putting some clothes in order. I was introduced to her as a Missionary, on my road to preach the Gospel abroad. Her countenance then assumed a brightened aspect; and she expressed herself in a manner which denoted her obligation to the Almighty, by whose power she had been enabled to live to His glory. I then spoke to her of Anna and of Simeon; and asked whether she put her whole trust for Salvation in the merits of Jesus Christ. She answered this question with an eagerness which marked the feeling of her mind—"To whom then should I go? He has the words of eternal life." After having thanked her for the gift which she had made to the Society, I spoke to her of the Woman who had brought the precious ointments to anoint the feet of Jesus. The poor Woman was no longer able to restrain her tears. She lifted her eyes to Heaven, and, striking her hands together, uttered some words which I could not hear. Then she added, "I acknowledge my sinfulness: I am but dust and ashes." I asked her if she feared death. She again put her hands together and said—"I must die, in order to see God! Jesus has been pleased to enlarge my faith. I am nothing of myself." I asked her the history of her life. She answered me in a recital, interrupted by many tears. Among other things she told me that she had been educated as a Roman Catholic; but that, at the age of thirteen, it had pleased God by the power of His grace to touch her heart, and to convert her.

One of the Members of the Niamos Missionary Society expresses a wish that this gift may be the corner-stone of their Institution; and justly adds—

One more honourable has rarely been made in any age of Christianity.

Western Africa.

Sierra Leone.

In the Obituary of Mrs. Palmer, in the present Number, we prepared

our Readers for further ill tidings from Sierra Leone.

Great Mortality among the Europeans.

Mr. Phillip Vaughan writes to the Secretary of the Church Missionary Society, on the 18th of June, from Freetown—

Br. Nylander informed me that his last Letter was the most alarming one that he had ever written to you; and I am sorry to say that the information that this contains is also truly alarming: though I am happy to be able to add that our Missionary Friends are all still living, and fast recovering from their severe afflictions. I shall, therefore, proceed to inform you how awfully Death has been executing the Decree of Heaven—in a manner, indeed, before unknown even to the oldest inhabitant.

The following is the number of Europeans, who have died since my arrival in the Colony:—

In the month of December, 7—January, 2—February, 9—March, 11—April, 12—May, 24—and (to the date of this Letter) June, 19: Total 77. Among this unhappy number, I have buried three Medical Men—Andrew Kennis, M. D., Philip Duigan, M. D., and James Pumberhacken, M. D., who all died within twelve days: and also three of our Council—Thaddeus O' Meara, who has left a wife and four daughters to lament his loss; John O'Neill Walsh, Acting Colonial Secretary; and Edward Fitzgerald, Chief Justice: Mr. Fitzgerald was only three days ill, and died on Tuesday Morning, June the 2d.

Very few of the Europeans who have recently died, have fallen victims to the fever of the climate. The Medical Men have not ascertained the character of the disease. Almost all die of the black vomit; and very few that have died have had more than three or four days illness.

Oh that these dispensations of Providence may be sanctified to all our souls!

On the day on which the Chief Justice died, Letters were received from Sir Charles MacCarthy, informing us that he is gone to the Gambia. He passed this place, on the Sunday before the Chief Justice died, at a distance of about 140 miles. His Excellency says that it has been a very unhealthy time at Cape Coast; and that he has lost many men: but the greatest loss to him was Dr. Nichol, who died at Cape Coast. Two of the sur-

viving Medical Men have been very ill. We had only Dr. Barry for several days to attend to the Hospital and the Colony at large. So many were sick in Freetown, that none of our Brethren could have medical aid. A schooner has been sent off to the Isles de Loss for assistance.

We mentioned, in a former page, the death of Mrs. Vaughan: to this we are grieved to add those of the Rev. C. W. Beckauer and Mrs. Bunyer—all of the Church Missionary Society; and the Rev. John Huddleston, of the Wesleyan Society. Particulars of these distressing events have not yet arrived.

Lamented Death of Chief-Justice Fitzgerald.

On this afflicting subject, Mr. Vaughan adds—

He was our sincere friend. I can truly say that he acted as such toward me. Since the death of Mr. Palmer, he has done every thing in his power to assist me in conducting the Bible and Poor Societies; and assured me that he should be most happy, in every practicable way to help forward whatever might be undertaken for the good of the Colony. The day he died was a day of general mourning and lamentation. His house was filled with people. I should think that upward of 2000 people attended his funeral: it had a grand and awful appearance, for there were but few Coloured People down whose cheeks tears of sorrow did not stream. There was the greatest solemnity and order which I ever remember to have seen on such an occasion. All the military followed the corpse to the grave, where Br. Nyländer buried him.

Importance of an Efficient Ministry in Freetown.

We have had repeated occasions of noticing the active benevolence of the Chief Justice; and have now before us a Letter addressed by him to the late Rev. Samuel Flood, of the 1st of May, on occasion of Mr. Flood's sailing for England, from which we shall extract some passages, as it both marks the anxiety of the writer for the best interests of the Colony, and supplies some

intelligence in relation to those interests:—

I have much gratification in the assurance afforded by the observation, compatible with the short time that has intervened since the arrival of your present highly-gifted co-operator, the Rev. H. Palmer, that a confidence may be placed in his exertions after your departure, similar to that which has been so fully justified by your exertions, in the interval between the departure of Mr. Garnsey until the arrival of his successor.

But if it should happen, that your future views may be directed to climates less trying for Mrs. Flood's constitution and for your own, I beg you to impress on those concerned in the nomination of your successor, the importance of providing a person whose good understanding and acquirements may correspond with those of the Minister whom he will have to succeed, and of the one with whom he will be associated.

The Congregation of the Church at Freetown is as large as the Church will admit; and the progression, in future years, is likely even to exceed the ample accommodations which will be furnished by the Great Church, now approaching to completion. The European Inhabitants, composed principally of the Gentlemen of the Civil and Military Departments, the Naval Officers belonging to the Squadron employed on the Coast, resident Merchants, and occasional Visitors on mercantile pursuits, form collectively a more respectable and more enlightened community, than is usually found in towns of the same magnitude. Many of the leading Coloured Inhabitants may be characterized in similar terms.

The dispositions prominent among the community are, in many respects, excellent; and such as would appear to present the most inviting field for the labours of a zealous and well-qualified Minister. But I must add that a Minister of inadequate qualifications would, in all probability, be, in a corresponding degree, unsuccessful; and that the dispositions now so attractive would be checked in their growth by his mismanagement, and rendered unproductive of the good fruits which would surely be derived from them by proper cultivation.

I am not by any means disposed to undervalue the importance of the wonderful improvements, so rapidly accomplished in the Villages of this Colony, in which the Africans, liberated from Slave Ships, have been settled. The happy change in the character and condition of these Africans is, indeed, miraculous: but, according as they shall be removed by the advance of years from immediate contrast with what they have been, the wonder will subside; and they will be in the situation of ordinary Christian Communicants, of subordinate class. It is certain, at least, that this will be their situation, when the generation in which the change has been effected shall have passed away. Then, Freetown must be acknowledged to be, what I have always held it—entitled to the first rank in religious consideration; and qualified to furnish the leading example for the other towns of the Colony, as well in matters of religious duty, as in those that regard civilization, industry, and all the other acts that minister to the improvement of social life.

The importance of preserving the Ministry of the town in a state of respectability, calculated to uphold the character of what must be and ought to be the first Christian Community of British Africa, will be strengthened in this further view, the correctness and propriety of which you can best appreciate: and I am sure you will not fail to impress it, on every occasion, according to your feeling of its truth, and of its beneficial tendency.

Urgent Want of Two Chaplains.

The Committee of the Church Missionary Society are anxious to be enabled to recommend to His Majesty's Government, without delay, two Clergymen, who will labour, under the Divine Blessing, to occupy faithfully the important office of Chaplains to the Colony, so well described, in its present and future bearings, by the late Chief Justice.

CHURCH MISSIONARY SOCIETY.

Sickness of the Rev. H. Düring.

WE regret to have to state the following particulars to our Readers. On the 17th of June, Mr. Düring

thus writes concerning himself from Gloucester:—

I have been severely ill: obstruction was followed by inflammation, which I thought would have put a stop to my earthly existence; but, through the upholding hand of our God, I am still spared, and am in some measure enabled to attend to my duties. For the first time since the 11th of May, when I administered the Lord's Supper at Regent's, I held Service here twice last Sunday, with the assistance of William Tamba, who has been here every Sunday during my illness. He is quite restored; which is a mercy to us, as he is continually wanted some where or other.

Mr. Düring's recovery was, however, but temporary. On the 9th of August Mr. Nylander adds the following afflicting intelligence:—

Br. Düring seems to be at the point of death. We held a Special Meeting on the subject, on the 7th; when a Certificate of the principal Medical Gentlemen was read, stating that Br. Düring is labouring under a dropsical affection of the abdomen, together with a generally diseased state of the viscera of that cavity, which, it appears, is no longer capable of performing its usual functions; and that, to proceed to Europe as soon as possible affords the only prospect of recovery. A brig sails to-morrow, but all the places having been engaged, Br. Düring could not be sent by her. There is a ship to sail in two or three weeks time: should Br. Düring, who is now in a state of great pain and weakness, be spared so long, he will sail in her.

Plea for more Labourers.

Mr. Nylander thus earnestly urges for more help in that great work, which thrives under their hands, while their strength is weakened:—

Africa now stretches forth both her arms to the Society, praying, *Come over, and help us!* Send us help, or we perish for lack of knowledge!

Mr. Vaughan is much esteemed. Mrs. Schemel is usefully employed at Freetown. Br. Wilhelm labours under great bodily infirmities, and is frequently confined to his bed: Mr. Liak is of great help to him. Mrs. Liak is always sickly. All the others belonging

to our Missionary Family are well; and the Lord does wonderfully support me with health and strength according to my day. My children are well, and so is Mrs. Wenzel. George Thomas continues my assistant.

Pray send Br. Johnson, and many more like him, as soon as possible to Sierra Leone; and may the Lord guide you to choose men endued with the grace of the Holy Ghost, and wisdom granted from above, that they may be useful in this benighted land!

Bear us especially in mind before the Throne of Grace!

We are happy to add that the late distressing events in the Colony have not appalled the hearts of the servants of Christ. They have, indeed, induced the Committee to subject the persons destined to that coast to a still more rigorous medical examination. Great caution has been heretofore used in this respect; but it is well known, that, except in cases which decisively disqualify men for encountering a tropical climate, so many circumstances tend to modify the effects of such climate on particular constitutions, that there is little certainty in any judgment which may be previously formed on the subject.

Two Clergymen, who have been several Years in Holy Orders, offered themselves for Sierra Leone: to one of them the First Chaplaincy of the Colony was given by Earl Bathurst; but the final decision of their medical advisers made it their duty to decline this service.

Mr. and Mrs. Pope are proceeding, in the true spirit of Christians, to assist Mr. Vaughan in the Freetown Schools: and while, as is the fact, the desire of temporal advantages makes men urgent to step into the secular employments left vacant by the death of those who have gone before, we cannot but believe that there will be no want of men, devoted to the higher objects and sustained by the sure supports of the Christian Labourer.

We have been the more encour-

aged in this expectation by the heroic spirit manifested at Basle, on receipt of the distressing tidings which first arrived from the Colony. We quote Mr. Blumhardt's words on the occasion, addressed to the Secretary:—

You have suffered a great and irreparable loss, in the death of our dear and truly-lamented Johnson. Our Missionary House is mourning for the decease of such a Hero in the Israel of God; but we do not mourn like those who have no hope nor consolation. Our dear Schemel was happy enough to be his attendant in his going to heaven, and to bear his mantle. Praised be the Name of our Lord, who gives us victory every where and always!

It was a remarkable movement in our Camp, when this lamentable news was heard among us. Every one of our Brethren was preparing himself by the most serious meditations, to come forward, and to offer himself as a sacrifice for the Lord. Should many more such tidings of an immortal world arrive, we could not longer detain our dear brethren-soldiers, from going to the spot where the Heroes of the Church are fallen. The desire to be employed in the work of conversion among the poor Negroes, was never stronger in our Missionary House, than in these days. May the sovereign grace of the Lord Himself prepare them to stand fast on the evil day, and to live and to die as true disciples of Jesus!

Merciful Alleviations of Affliction.

It will have been already seen, that mercies are mingled with these afflictions. As a further evidence of this, we quote what Mr. Vaughan says of himself and his Native Assistant in the Freetown Schools:—

Mr. G. Fox has been very ill with fever: I was apprehensive, a day or two since, that he would not recover, but now I have great hopes. I have, in consequence, the Schools to attend to myself; which, with the other duties that lie upon me, is almost more than I can get through. I have, indeed, great reason to be thankful to the Father of Mercies, for the health which He has bestowed upon me since I have been in Africa. Oh, that He may enable me to use that talent to His glory!

We may add, also, as a further alleviation, the continued increase of Native Teachers. Mr. Düring wrote on this subject before his late attack of illness—

There are three of my Young Men, who were desirous before I sailed of being admitted as Native Teachers; and, since my return, they are still more so. One of them conducted both the Day and Evening Schools during my absence. There is a fourth, also, who offers himself, whose ability in learning is beyond question.

We cannot but subjoin, under this head, a striking passage from a Letter of Mr. Düring to the Secretaries, of the 11th of June:—

The ravages of this fever have been so great, that there are only three leading Members now left, on whom, in the absence of the Governor, the direction of the Colony devolved. But, notwithstanding this awful dispensation, our Stations are in a thriving state. The work of Almighty Grace seems daily increasing. The numerous applications of people to speak to me about the distress of their minds, often make me doubt whether the concern manifested is real: but, on examining them, I find that all right to withhold from them the Means of Grace is cut off. Thirty are on trial, and have received daily instruction for Baptism since the 1st of April.

Thus, my Dear Sirs, we see every trial sanctified; as plainly as if the fact were written with a sun-beam! No sooner has the violence of the storm passed over our heads, but the Sun of Righteousness bursts through the remaining clouds with redoubled splendour and glory, to revive the half-slain, and to cause us still to go on our way rejoicing, though that way is but rugged.

REGENT'S TOWN.

CHURCH MISSIONARY SOCIETY.

State of the Settlement.

MR. DURING, who was to have his eye on Regent's Town during Mr. Johnson's absence, writes thus to his friend, in the Letter of June 17th before quoted:—

You no doubt feel anxious to know how matters go on at Regent. I shall give you a conscientious statement, though as briefly as I can.

Mr. Norman has hitherto dealt with the people to my entire satisfaction: he does not use the least hard measure, but gets one as well as another to do any thing he tells them by soothing them. In this he has completely succeeded; and I find, to my great comfort, that the people are pleased with him, and look up to and respect him. I, in my turn, have encouraged him. I have not had the least occasion to speak to him for any fault whatever: he is remarkably careful; for, in the least difficulty in which he sees himself placed, I am sure to have a long Letter from him asking advice, and which I always give.

One thing, however, has caused me much anxiety. Two men, whose names I do not know yet, had begun to sell Rum secretly. T. Richards, whose activity in finding out things is almost unparalleled, was the first that had suspicion of it, but could not succeed in tracing out the offenders.

Mr. Düring then mentions four men by name, who were found in a state of intoxication; and adds—

This confirmed T. Richards in the belief that the liquor was sold in the town, as none of these men had been out of it all that day. As soon as I heard of this, I desired Mr. Norman to send all the constables to search the whole town for the pernicious liquor. Three men were, in consequence taken: in the house of one of them, was found about a gallon: another partly pleaded guilty: and of the third I do not know whether he is guilty or not. If the weather permits, I have proposed to go there to-morrow, and settle the palaver, and speak to the people.

One of the four men above mentioned was a Communicant. Mr. Düring writes, in reference to this man—

I am truly grieved on his account. I do not know how his mind is affected as yet; but I shall have no rest until I have seen and spoken to him, before any other. This is all the palaver which I know about, at present; and I am sure if there were any more I should know: and, therefore, I say with confidence, that all things, with the exception of the last mentioned, go on as well as can be expected. Be not therefore troubled, my Dear Brother! To prevent men from falling into sin, no man can: but to see that outward things go on quietly, I

will engage for, until you return ; which I hope may be soon, as the whole management of the Society's business rests upon me and Brother Nylander.

GLOUCESTER.

CHURCH MISSIONARY SOCIETY.

THE progress of this Settlement during the absence of its beloved Minister was reported at pp. 108 and 109 of the present Volume ; and, at p. 239, we briefly noticed Mr. Düring's return and joyful reception. We shall now bring up the account of proceedings at this Station to the latest dates ; but shall first quote, from Mr. Düring's communications, a pleasing circumstance which occurred at the beginning of his voyage :—

All that sojourned with us on board were STRANGERS to us, except one of the crew, an elderly man. On Sunday, the second day after our embarkation, I went on deck, having been indisposed all the night previous ; when he came to me, and said, " Sir ! what a comfort it is, to know that the Lord's people are praying for us ! " " It is a comfort indeed," said I : " but do you know that they are praying for you ? and are you interested in it ? " " I trust I am," he said ; " for it is impossible that it should be otherwise. If I walk along the deck, the right foot is interested in the work of the left, and the left in the work of the right ; as the whole building is fitly joined together under one head." His duty then called him away, for which I was in some measure sorrowful ; but he preached to me so effectual a sermon, that it greatly encouraged me.

Mr. Düring's Reception on his Return.

Mr. Düring gives the following account of his reception by his people, on his landing at Free-town :—

As soon as the ship was come to anchor, I got into the first boat that I could obtain. I wished to go on shore unnoticed ; but this I found impossible, as some of my dear flock had recognized me while yet on board. Oh what were my feelings, when, at a distance at which a musket ball could not have reached me from the shore, I heard them exclaim—" That's our Massa !—

That's Mr. Düring ! Yes, that's he !—thank God ! " They had watched my arrival every day since the beginning of the month, and this was the 18th. day ; for they had intelligence of our being in the Gambia. On reaching the shore, they literally pulled me out of the boat ; and some hung so about me, that I could not stir—others cried for joy—others called out, " You want to kill Massa to-day ? "—and others exclaimed, " Thank God, He send our Massa home again ! " It was about eleven o'clock in the morning when I landed, and this tumult continued till three in the afternoon.

It is impossible to describe the acclamations of joy, which they expressed in every possible way. Saturday is their chief market-day, and always the fullest about this time. The news soon reached the market ; and found its way into the mountains, about half an hour after. I had got as far as Mr. Flood's house, where I could scarcely speak to any one, but was obliged to go into the piazza to shew myself, and salute every one there, which I believe was almost half Gloucester.

When I went on board, all followed me to the shore. The women, in particular, all wanted to go on board to fetch Mammy, as they call our Wives : " for," said they " we are hungry to see Mammy again, and the Pickannies : do Massa, take us with you ! " But this was impossible.

As soon as I returned, as in the twinkling of an eye I had lost both my Wife and Children among them. I was much afraid that they would keep the Children too long in the sun ; but they had carried them straight to Mr. Flood's house. There I found them fully employed with Mrs. Düring and the Children, which gave me time to rest a little.

When I had this interval, I thought it my duty to pay my respects to His Honour the Chief Justice, His Excellency the Governor being absent. While I was in conversation with His Honour, I heard some one call me outside, " Massa ! Massa ! are you there ? " I looked round, having my back toward the door, and said, " Yes, I am here : I am come at last ! " In they came, running as fast as they could ; and being afraid that others would do the same, I left the Chief Justice, and went to the Missionary House.

Here I met Brother Johnson. The sight of him gave me new life, he being dear to me. Oh what I felt for him! His left eye tied up—his dear Wife in England, far from him—and his Sister about to leave him.

After four o'clock, the people began to press me very hard to go home before dark; "for," said they, "Gloucester Town all cry for you very much. Yes, Massa, we want you there very much—we hungry to see you there again."

About five o'clock we started from Freetown, in company with Br. Johnson.

When we had proceeded a few hundred yards, a gun was fired close before my horse. I begged them to desist, at least until they were out of Freetown; but as soon as we were out of it, they began quite in style. This is a token of the greatest respect and honour, that they can shew to their superiors, in their own countries. They kept up this firing till we came in sight of Gloucester; when it ceased, and, instead, they began singing "Praise God from whom all blessings flow." When we came into the town, they wanted to carry me up to my house, which I protested against in the strongest terms.

What I have felt this day it is impossible to describe. "Thank God, Massa come again"—was heard from all quarters.

"We no have trouble too much, all this time you go to England," said one of them; "but we are glad too much to see you here again. That time you go all people cry for you too much: this time you come back, all people laugh. Plenty people live here they sick, they no have foot to walk; but, to-day, all get strong to run Freetown."

Another said, "Massa, all that time you go England, all we people stand like chickens when their hen die or leave them: and then they all run about and cry; but when they find their Mammy again, they are glad and quiet."

When we had been ten minutes or a quarter-of-an-hour in the house, they began to ring the bell for prayers. We went into the Church, which I found full. The sight affected me so much, that it was with the greatest difficulty that I could utter a word. I read the 89th Psalm, and concluded with prayer: this was all I could do.

And now since I am here again, and my former health established, I am happy.

Sept. 1823.

I was afflicted; but it was good for me to be so, and it has proved to have been good also to my people.

Mr. Johnson's View of Gloucester.

On occasion of administering the Lord's Supper at Gloucester, in December, Mr. Johnson writes—

My heart rejoiced in God my Saviour, when I beheld such goodly numbers. It is now little more than six years since I took the first people to this place; and, with the assistance of a Young Man, built a shed for their accommodation. The brook which flows here induced me to recommend the spot to the Governor. His Excellency agreed to the proposal, named the place Gloucester, and appointed Br. Düring Superintendent. It was then a thick forest; but is now a neat village. The Church, the Parsonage House, and the Girls' School present an interesting scene: but what is far more gratifying, is a Church full of attentive and cleanly-dressed people; who are advancing in Christian knowledge and experience; about one hundred of them having been made acquainted, through the teaching of the Holy Spirit, with the Saviour of sinners, to whom they have fled for refuge. *What has God wrought!* Praise and Glory be to Him!

Journal of the Rev. Henry Düring.

We shall give this Journal much at large, as it may serve for a guide in that course of pastoral labour, which it has pleased God so singularly to bless, in the case both of Mr. Düring and Mr. Johnson.

Jan. 19, 1823, Sunday — According to my former habits I went to the Church at six o'clock, to early Morning Prayers, at which I found the great body of the people. At ten o'clock, the bell was rung for Forenoon Service; but it was unnecessary, for the Church was full a good while before: I preached from Col. i. 19; but could scarcely proceed, for it was more than my feelings could well bear. In the afternoon, Wm. Tamba kept Service, and explained Eccles. chap. xi. much to my satisfaction. I preached, in the evening, from 1 Thes. i. 4—10; when I got on better, being more self-possessed than in the morning. The Church has been full four times to-day: all was attention, and every thing in the greatest order.

Jan. 21, 1823.—Entered again on my former duties, in this Settlement. Assembled, at four o'clock in the afternoon, all the Communicants, now increased to 99—39 having been added during my absence. In the evening, I expounded Acts viii. 1—4.

Jan. 22.—Examined, and admitted on trial for Baptism on Easter Day, 81 Candidates. Expounded, at Evening Service, Acts viii. 5—8.

Jan. 26, Sunday.—Preached, in the morning, from Isa. lxx. 24. The Church was crowded; a good many strangers being present. Catechized the Boys, in the afternoon, on Matt. xiii. 24—30: they all enjoyed it, for they found themselves in their element. In the evening, preached from Eph. ii. 1—5. What a blessed work is preaching, when the preacher's soul is drawn out, and the hearers have ears to hear, and hearts to feed upon the Word of Life! This, I have reason to believe, has been the case with us here to-day.

Jan. 27.—I could scarcely do any thing else, than hear people talk to me; either of what great things the Lord had done for them, or in complaining of their distress on account of their sins. This being really the case, who will say that this is not the work of the Holy Ghost; seeing that it is He alone, that convinces of sin, and afterward comforts His people by leading them to taste the things of Christ? After four o'clock I assembled the candidates, for private instruction; and was much pleased with their ready answers to my questions.

Jan. 28.—Went to Regent, Leopold, Charlotte, and Bathurst. The improvement in all the Mountain Villages struck me very much. Preached, in the evening, at Leopold, from 1 Thess. i. 4—6. There was a decent congregation, and all remarkably attentive.

Jan. 29.—This day has been similar to Monday. A poor fellow, a sawyer, had been teased and provoked by another for a length of time, till, at last, his patience which was admired by several, failed. He answered the insults offered by the other, and they fell into a quarrel. He came this evening, in consequence, after Service, nearly broken-hearted for what he had done, supposing it almost an unpardonable sin. He begged me to send for the other man, in order to make up the

quarrel, in my presence: "otherwise," said he, "suppose the Lord take away my life this night, I fear too much; for I shall go to hell for that." The other man came, and, being also sorry for his misdemeanour, a reconciliation took place without any trouble. The sawyer is a Communicant: the other is not. Oh that all who call themselves Christians were of such an excellent mind!

Jan. 31.—The people still continue coming in numbers. Another striking instance of tenderness of conscience, and the power of the Word of God was evidenced, this evening, by two women; who had given way to words, in their momentary passion. Both came after Evening Service, and both were afraid to bring the matter forward. I guessed what they wanted, as I had heard something about it; and therefore brought it forward myself. At first, each seemed to justify herself, which made it rather difficult to reconcile them. I endeavoured to convince them, that they were both in fault; that both had done the same thing, and consequently both were guilty of the same sin: they still seemed to doubt whether it was really so. At last, I took up the Bible, and gave it to one of them, desiring her to read Matt. vi. 14, 15. No sooner had she read, but she burst into tears—frankly confessed her fault—and instantly desired the other to forgive her, though the other had been the first offender. This so much affected the other, that a most cordial reconciliation took place immediately.

The "Nepos" having arrived last night, I informed the people that 1000 Prayer Books were on board for them, for which Books they had asked from my first day's arrival. This caused general rejoicing, they being in great want of them.

Feb. 1, Saturday.—At our evening meeting, one of the Candidates for Baptism, a School Girl, was in such distress of mind, that whatever I could bring forward calculated to comfort her, seemed useless—a striking instance, that unless the Holy Spirit apply the Word to the heart, our best endeavours will be but vain.

Feb. 2, Sunday.—Preached, in the forenoon, from John iv. 10, on Christ as the Gift of God. I. That Christ is the Gift of God the Father; and that, with and in Him, are given to His Church, 1. Grace: 2. Faith: and

3. The Holy Ghost, as the glorifier of Jesus—II. The indisposition of every man to come to Christ for salvation, unless he is convinced of sin by His Spirit. 1. The Woman of Samaria did not seek Christ, but *He must needs go through Samaria* in order to seek her and her countrymen, as the shepherd does his straying sheep. 2. She had no saving knowledge of Christ until she was convinced of her sins by Him: read vv. 11—15, and 16—26. I administered the Lord's Supper to 97 Communicants, including Mrs. Düring: three were absent through sickness. Having had prayers in the afternoon, I preached in the evening, from 1 Cor. i. 18.—I. What we are to understand by the *preaching of the Cross*—II. That to men, as long as they are in an unconverted state, the preaching of the Cross will be *foolishness* and an offence: in which state, if they die, they must inevitably perish—III. That when the Holy Spirit makes the Word of the Gospel (the Cross) effectual, it then, and not before, becomes the *power of God* and the *wisdom of God* to those to whom it is applied.

What a blessed day has this been!—the Church four times full again! The means of Grace are prized, I trust, by a goodly number. *My soul, praise the Lord; and all that is within me bless His holy Name!*

Feb. 4, 1823—Went to Regent in the morning, where I had to perform the ceremony of marriage between Mr. Beckley and Miss Johnson. The marriage state is truly solemn and most sacred; but the happiest union that may take place on earth between any man and woman, falls infinitely short of that eternal union that exists between Christ and His Church: Hosea ii. 19—23.

Feb. 9, Sunday—Preached, in the forenoon, from Matt. xvi. 13—18, on Christ, the object of our faith, as necessary to salvation. I. It is not a historical, but an experimental faith, that can give us an assurance of Christ's Godhead and Almighty power to save—II. This faith is the gift of God (v. 17)—III. The blessedness of those who can say, *I know whom I have believed*. In the evening, I preached from John xx. 13, on the Character of those who have been brought to a saving knowledge of the Lord Jesus. I. The knowledge that Mary Magdalene had of Christ was experimental; whence all her tenderness

and anxiety (Luke viii. 9. Mark xvi. 9. Song iii. 1—3)—II. If her knowledge of Christ had been merely historical, she, no doubt, would have manifested the greatest indifference, like all nominal professors described in Song v. 9.

After Service, I was surrounded by people, some rejoicing, and others in distress. One man said, "O Massa, today I find my heart!"—"How do you find your heart? Had you no heart before?" "Yes: but that always sleep same like some person that is dead."—"What do you mean by your heart being dead or alive? I have a heart too; but that is always alive to do bad, never to do good." "Well, Massa, I hope you pardon me: I can't talk same you talk."—"Well then, talk as well as you can." "This morning, soon, at first prayer, when you pray, that other heart in me get big—big! Water run out of my eyes. That same thing I want, you pray for. When I come home, I sat down upon my bed; and, at once, I remembered the first verse of the Twenty-third Psalm. Oh that make me glad. When Church time, I was troubled, because my heart feel lazy: but when you preach, that trouble go away again; and I feel glad again, because all what you say belong to me. So my heart stand."

Feb. 14—Though it is nearly a month since I came hither, yet my time is still so taken up, that I never know when I have done, from day-break till late at night. I have recruited my strength; but my people know how to put it to the test. I do not regret this; for I desire to spend and to be spent, in declaring the whole counsel of God to the Gentiles of Africa.

Feb. 16, Sunday—Preached, in the morning, from John ix. 35—38. The subject was interesting to myself, and the people enjoyed it: but it was hard labour to me to speak, on account of the prevailing dry winds, by which I contracted hoarseness. In the evening I preached again, though with greater difficulty to myself than in the morning, from Job i. 6—pointing out the various ways in which Satan works to harden the impenitent, by inducing them to put the evil day far away; and to distress the people of God, by insinuating, that the promises do not belong to them, that their sins are too great to be forgiven, and that the Lord has forsaken them, &c.

Feb. 17, 1823—Found it profitable to be with the Candidates for Baptism, who are daily instructed after four o'clock by three of my Communicants, who take it in turn. The subject to-day was the Trinity in Unity and Unity in Trinity: it interested me very much; and I think it will no less interest every lover of the truth, and therefore I give the outlines of the Questions put by the Teacher, and of the Answers which he received.

"How many persons are there in the Holy Triune God?" "Three: God the Father, God the Son, and God the Holy Ghost"—"Does not that mean that there are three Gods?" "No. Father, Son, and Holy Ghost are One God"—"What has God the Father done for our salvation?" "He gave his children to his dear Son Jesus Christ"—"What has God the Son, our Lord Jesus Christ, done for our salvation?" "He came down from heaven, and died for sinners"—"What was the reason that the Lord Jesus Christ came down from heaven to save us?" "Because He loved us"—"What is the work of God the Holy Ghost in our salvation?" "He convinces us of our sins;" or, as the man expressed it, "He make poor sinners see 'dem sins"—"What does He next?" "He leads them to the Lord Jesus Christ."—"He was about to leave the subject, when I put the question, "What does the Lord Jesus Christ call the Holy Ghost, in St. John's Gospel xiv. 26?" "The Comforter"—"I bid the Catechist go on himself." "How does the Holy Ghost comfort His people?" "He convinces them of all the Lord Jesus has done for them." "Could not a man do this?" "No: Suppose a man talk to me, I can hear it; but no man can make me believe it"—"Why not?" "Because faith in the Lord Jesus Christ, only God the Holy Ghost can give: no man can do it."

The time was now spent, and I desired him to draw to a conclusion; when, in simple but endearing language and in an affectionate manner, he summed up the whole; and gave a short but beautiful view of the Love of God, and afterward concluded in prayer. I felt truly thankful for this reward, from my Lord, for my toils and labours.

Feb. 18—Expounded, in the evening, Acts x. 1—18.

Feb. 22, Saturday—Had a most blessed meeting. The Discourses of the last week seemed to have had great

effect. I was much struck with the simplicity of one man who had cut himself severely in the hand; "which," he said, "was a punishment from the Lord, because I went that morning to work without prayer." Several expressed great fear and distress of mind, from a supposition of having committed the unpardonable sin; whereas, as much as I could gather from their different accounts which they gave of themselves, there was no more in it than the evil workings of their hearts: yet few of the truly converted escape this temptation, owing to their ignorance in spiritual things.

Feb. 23, Sunday—Preached, in the forenoon, from Job xxii. 5; and, in the evening, from Matt. xii. 31, 32. I. In what the sin against the Holy Ghost consisted: viz. in the Scribes and Pharisees maliciously ascribing the miraculous powers of the Lord Jesus, by which he vindicated His Godhead, to the Devil, with a view to obscure His glory as Messiah—II. That no truly converted person could have committed that sin; since conversion is the sole work of the Holy Ghost: and where this sin has been committed, hardness and blindness of heart, must be the certain consequence; which the state of the Scribes and Pharisees fully demonstrated in the New-Testament History. See Matt. xxvii. 62—66. xxviii. 11—15. Acts iv. 16.

Feb. 25—Set out early this morning, in company with the Brethren Johnson and Norman, on a tour to York, Kent, the Plantains, the Camaranca River, and the Bananas. We arrived at York at half-past eleven o'clock in the night. To this place Mr. Beckauer has been destined.

Feb. 26—Left York for Kent, where we arrived between 11 and 12 o'clock. Spoke to the people from Acts x. 44, &c.: they were very attentive, and I doubt not, but that there is some real good among them.

Feb. 27—We went, after Morning Service, into our boat, and set sail for the Plainain Islands, about 23 miles distant from Kent; and arrived in the evening at half-past 8 o'clock: but were disappointed in not finding Mr. George Caulker at home; though, notwithstanding his absence, every attention was paid to us. While supper was preparing, we looked over his Library. It contains several works, all much used; and, above all, we were much pleased to see

that the Bible which he uses in his translation as we supposed, shewed that he is not careless in this great work that he has taken in hand: the Hymn-Books and School-Books also shewed that they were in constant use. After supper, we called our people to Evening Prayer; when those of Mr. Caulker readily joined us, and plainly shewed that they were by no means strangers to this duty.

Feb. 28, 1823—We started, this morning, at half-past two o'clock for the Camaranca, about 18 miles; and arrived at the entrance, at four o'clock in the afternoon. The settlement of Mr. Thomas Caulker is full ten miles up this river, or rather creek: we did not reach it till near eight o'clock. We rather surprised our host, as he had not the least notice of our coming: he made us, however, very comfortable, in a manner which we did not expect. A country supper was served up in European style: we had Evening Prayer, in which, with several of his Headmen, he joined us; and then we were conducted to our several apartments to take our rest.

March 1—When we rose, we found Mr. Caulker dressed exactly like a European, and with very much the appearance of a Gentleman. I could not but admire in him, that he preserved the cool negligent air of superiority, so peculiar to an African Chief. He breakfasted with us, and conversed freely on the subject of instructing the Africans in the truths of Christianity. He expressed great satisfaction with the conduct of William Tamba; and wished very much for him to come again. At our departure, he conducted us to our boat, and thanked us for having visited him; and said that he should be glad, at any time, to see us again: and we, in return, invited him to come and pay us a visit, whenever he should come into the Colony, which he promised to do.

It strikes me—notwithstanding what has been reported to the contrary, and which is more from supposition than from fact—that there is a field open in this part; and I doubt not but that a judicious and persevering Missionary, with a Native Teacher, would be an instrument of great usefulness.

We left Mr. Caulker, at a quarter past ten o'clock, for Kent. In coming down the river, we were as much astonished as we were in going up, at the myriads of birds of all kinds and sizes,

but chiefly of the vulture and duck kind; and at the number of alligators, from three to eighteen feet long, lying on the mud banks, and, as we supposed, watching for the birds which live upon fish.

March 2, Sunday—We arrived again at Kent, at a quarter past eight in the morning; where we kept Divine Service. I read the prayers; and Brother Johnson preached; from Job xxii. 5; after which we administered the Lord's Supper to 18 Communicants. I preached, in the evening, from 1 Sam. xvi. 7.

March 3—Went over, after Morning Service, to the Bananas; where we were kindly received by the Superintendent, Mr. Campbell. Here Brother Johnson married five couples, by license; which is the first Christian Rite ever performed on this island.

Having been longer out than we intended, our several duties in our respective Settlements called us home. We accordingly left the Island, between six and seven o'clock in the evening, and reached home on Tuesday the 4th, where we were heartily welcomed by our respective flocks.

March 9, Sunday—Preached, in the morning, from Rom. v. 1, on Justification through the righteousness of Christ only, and not as some men think by a mixture made up of man's goodness and that of the Lord Jesus. Administered the Lord's Supper to 96 Communicants. Preached, in the evening, from Romans v. 1—5, and dwelt chiefly upon the effects of our Justification. I have spoken twice on this subject to-day; 1st, To guard my people against unscriptural notions; and, 2dly, to make them more attentive to the doctrines contained in the xxxix Articles, which I verily believe to be in such perfect unison with both the Old and New Testaments, that I have purposed to take, at present, one or two of the Articles for my subject every Lord's Day.

This day will, I trust, be remembered by many. What a stupendous mercy is conveyed to ruined men, in our Justification before God without our works or deservings! It is this, and this only, which makes God's faithful people mount up with wings as eagles; to run and not be weary, to walk and not faint.

March 11—Attended our Monthly Prayer Meeting; and, afterward, the Anniversary at Regent.

March 13—Went to Freetown; and,

after I had done there, accompanied Br. Nylander to Kissey, where I spoke, in the evening, from Acts x. 43, &c. There was a very decent congregation (the new Church being fit for use) who were remarkably attentive. How easy it is to speak, when the audience seems eager to hear the Word!

March 14—Expounded, in the evening, at Gloucester, Acts xiii. 15—37. After Service, I was called to visit some sick Communicants. In the first house, I found both husband and wife sick. "I am sorry," said I, "to see you both in such a state."—"Ah, Massa! what for you feel sorrow? I no feel sorrow. I am glad; and nothing troubles me no more. My body feel pain all over; but that's good for me: yes, I know by that, that my Father loves me, and that makes me so glad! This now makes three nights no sleep come in my eyes: one time my heart want to grumble; but, directly, one thought strike me—Remember Job! he have plenty sores, and he no stand so. Then I feel so ashamed of myself: first, that thought trouble me much; and, by and bye, my sin come before me: I was so troubled, no more fear live in my heart. Then I begin to think of my awful state. I say, in my heart, 'What a miserable sinner I am! if the Lord cut me off just now, I must go to hell for true.' Then something tell me, 'Suppose you was true Christian, you can't stand so: it is of no more use for you to pray: the Lord can't hear your prayer no more, because your sins are too great.' But, Massa, that same time when all that trouble live upon me, I remember what you say, long time ago, when you preach from them words, *But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me* (Is. xlix. 14, 15): You say 'Some time our unbelieving heart will say, the Lord hath now left me: He will no more have mercy: He hath forgotten to be gracious any more—and at another time, or perhaps at the same, the Devil will whisper, There is no help for you: your sins are so great, that God cannot pardon them, &c.: but remember that your heart is deceitful above all things and desperately wicked, and that the Devil is a liar from the beginning.' That same time I could say, 'That is true! It is nothing what my heart say or what the Devil say: the Lord Jesus say, *I came not to call the righteous, but sinners to repentance*; and again, *I am come to*

seek and to save that which was lost.' This word, Massa, take all at one time my trouble from me: my heart began to be soglad: no more—water run from my eyes. And then I think again on what you say last Sunday, particularly in the evening."—Here he repeated the heads of my Discourse.—"When I think about that, and what a poor blind sinner I was, and that the Lord gave me from that blindness, I can say no more than this, 'For true God love me with everlasting love.' I can't say what I feel in my heart"—He burst into a flood of tears, and I with him. After some time, he said, "Before time, I fear to die, when sickness catch me; but now I can say, 'Jesus has died for me;' and that same thing which the Lord Jesus has appointed for me, is good for me, even if I must die to-night." His wife was much in the same state of mind; with this exception, that she was more solicitous for her two little boys, whom she most earnestly recommended to me to take care of, in case she should die. I spoke to them, and to as many as were in the house, for some time; for, on such occasions, there are always plenty of people present, especially if they hear that I am sent for.

I then went to another, a single man, who also was very ill. When I entered his house, he exclaimed, as soon as he saw me, "O Massa, I am glad to see you. I hope you have some good word for me, for I am poor: I don't know how my heart stand this time, no more trouble live upon me. I fear I only belong to them people, who build them house upon the sand."—"Are you sensible," said I, "that you are a sinner, that must perish without Christ for ever?" "Oh yes, if the Lord Jesus don't save me, I shall perish; because when I look upon all things in this world, all that can't save my soul!—my sin too great. Massa, I am very glad that you have come: but suppose you can see my heart in what fashion it stand now, you can't come to me, because my heart is too wicked. Yes, that word in the Eighth Chapter of Acts belongs to me: since that time you talk about that man Simon, no more—fear come upon me*: for true since that

* The form of expression here used—"no more—fear come upon me"—is common among the people. Thus they often say, when they are filled with joy and consolation, "No more—joy come upon me;" or "No more—my heart feel glad too (very) much!" and

I sick, I always think on that—*Thou hast neither part nor lot in this matter, because thy heart is not right in the sight of God.*” “But,” said I, “how can you compare yourself with that Simon?—for if that man had felt that he was a sinner, he could not have offered money to the Apostle for the gift of the Holy Ghost. Could you act in the same way as that man did?” “No, Massa, I have nothing to give.” “Yes,” said I, “you have something to give; for the Lord says, in His word, *My son, give me thy heart*; and blessed be the Name of the Lord, He does not say, ‘First make thy heart good:’ no, He says, *Give me thy heart*, which yet is *deceitful above all things and desperately wicked*; and then, *Let us reason together*; and *though thy sins be as scarlet they shall be as white as snow.*” “Yes, me glad to do this, but my wicked heart won’t let me. Plenty time, my heart stand like people when they quarrel. And, since last rainy season, that fashion my country people stand in trouble me very much. Same time you go to England last year, plenty sore live on my foot: by and bye, I want to go to the hospital; but, one day, my country people from Rubees,” a small native town between Wellington and Hastings, “come to see me: they tell me, Witch give me that sickness, and suppose me pay them they want to make country fashion”—that is, a superstitious ceremony. “When I hear them talk of witch palaver and them country fashion, my heart feel so sorry for them: no more—water run out of my eyes: I don’t know what to do. Then I tell them, ‘I don’t want your medicine: that fashion you talk no good: I want to trust in the Lord Jesus Christ—He can make me well, if He please, to day. No, me no want your fashion, and me no want your medicine.’ Then they go away; and, two days after that, I go to the hospital. By and bye, my foot get well, and the chicken pox catch me: then the doctor send me to Fourah Bay, and they put me in the house of one white man that shot himself two years ago. That same time me live in that house,

I see every thing look gay: then I think, ‘What use now this fine house to that man? He dead now, and other people live here; and, by and bye, they die too, and must leave it again, and so every thing in this world stand.’ When I think about all this, I remember what you preach same year Mr. Johnson go to England—*Arise ye, and depart; for this is not your rest.* Yes, it is no use for man to put his heart upon things of this world. I ask myself, that same time, ‘What thing is there you like best past the Lord Jesus Christ?’ When I think about all them things that live here, I stand like stranger—no more—the Lord Jesus Christ can do me good; and suppose that I know that I belong to Him, that is best, past every thing!” He said much more, but it is impossible to remember all, for what I have stated is merely the outline.

I could wish to put down on the spot what they say on such occasions; but were I to attempt it, they would be afraid, and would not be able to speak another word.

March 16, 1823, Sunday—Preached, in the forenoon, from James ii. 26; and, endeavoured to set forth the doctrine contained in the xliith Article; and, in the evening, from Matt. xv. 13. Found my duty hard to-day, notwithstanding the abundant cause for thankfulness that my labours have not been in vain.

March 23, Sunday—Preached, in the forenoon, from Rom. viii. 29, 30; and on the xlviiith Article; and, in the evening, from the same text.

March 25—Had our Quarterly Meeting here.

March 28, Good Friday—Read prayers in the forenoon, and preached from Matt. xxvii. 51.

March 30, Easter-Sunday—Was very much confused, on account of both my children being dangerously sick. My poor little Boy, who had been taken with the fever on Friday, was seized with violent spasms this morning. I read the Prayers, and preached from Matt. xxviii. 11—15. This was the day appointed for baptizing the candidates: 25 Adults, having given, in their several examinations, full proof of their sincerity so far as man can judge, were baptized, and afterward admitted to the Lord’s Supper, which I administered to 127 Communicants. The occasion was truly solemn; and, for the time, I lost all my sorrows. Five infants also were baptized.

and, on the contrary, “No more—my heart feel sorrow,” or, “No more so—so trouble come upon me.” They mean by this form of expression either excess of joy or excess of sorrow, from whatever source the joy or sorrow may arise. H. D.
We have introduced the break after “no more,” as expressive of the natural acting of the mind; as though they should say, “Add no more,” or “No more was needed,” or “I could resist no more.”
EDITORS.

April 3, 1823.—Was called upon to undergo the final separation with my poor little Boy. Inflammation in the bowels was the means whereby the Lord put a stop to his short career of two years and three months.

April 7—Set out, this morning, for Kent; in order to attend the Monthly Prayer Meeting there, and to introduce Mr. Beckauer to his Station at York.

April 8—Held a Prayer Meeting at Kent, in the forenoon; and, in the afternoon, we established an Association in aid of our Society.

April 9—Returned home, after having visited York.

April 10—Examined, and admitted on trial, 14 Candidates for Baptism; and put off several for a future period of admission, not being able to give a satisfactory account of themselves as to their state of mind.

Sympathy of the People with their suffering Minister.

We have already spoken of Mr. Düring's illness. His Letter to the Secretaries, of the 11th of June, quoted before, contains an affecting picture, both of his suffering and of the affectionate sympathy of the people with him. He writes—

Never have I experienced more excruciating pain, but never felt more peace and comfort! Oh the blessedness of true religion, when its genuine efficacy is experienced! It is indeed an easy yoke and a light burden, when Christ, the Head, speaks peace to the suffering members.

But while I have hinted at my personal affliction, I must not forget the conduct of our people; as it will throw further light on their progress. During the whole time of my sickness, which all knew was of a serious nature, the whole under my care were particularly distressed about it; and all the Communicants of Regent's both sympathized with those here and felt for me; and their joint prayers and supplications for me were almost incessant.

When my disease had come to a crisis, which was on the 2d of June toward evening, I was seized with agonizing pain in the bowels, and a strong palpitation of the heart, which made me breathe with extreme difficulty. This was very soon known; and, in a little time, the bed room and piazza were filled chiefly with the Communicants, all

viewing me as certainly dying. No distressful howling noise, as practised by their brethren in their natural state, was heard; but silent tears were seen running down their cheeks in great abundance, while the more hardy vented their grief in sighs and groans. The sight was too much for me: I desired them to remove at least so far that I could not see them; and said to those near me, "I take it very kind of you that you feel for me in my distress, but you only increase my pain when I see you so; for which reason I wish you would stand in the piazza, where I cannot see you." But, as some wept out, others came in: I was, therefore, obliged to give way to them. One man, who seemed to have been thinking of what I had said, came close to the bed, and said, very feelingly, "Massa, don't drive us away. We come to see what we can do for you: suppose you tell us to fetch Doctor from town, we can go and carry him up quick, suppose he no have horse to ride."—"Ah," said I, "no earthly Doctor can help me, if the Lord Jesus Christ does not. The only thing that is left for me and you, is to fly to Him in our trouble. I should be obliged to you, if you would pray with me!" No sooner had I uttered these words than all were instantly on their knees; like soldiers well exercised in the use of their arms! Many times have I felt the power of prayer; but to a season like this I had been a stranger until now; and I believe all the people, too, were very deeply impressed as well as myself.

Another event brought also great comfort and satisfaction to my mind, during my illness; this was, the remarkably good behaviour of the people, both here and at Regent's. Never, I am fully authorized to say, did practical religion shine more brightly among our people, than in the last two months: nor did they sympathize with me only, but equally with other suffering servants of the Society: nor did they stop here; but every respectable European, who fell a victim to the Yellow Fever, was lamented by them, and I have heard them pray for those whom they knew to be ill with equal simplicity and earnestness. These, my Dear Sirs, are evidences of the power of grace which need no comment: they speak volumes to every Christian Mind.

Farewell; and remember us in your

continual prayers: we never fail to remember you.

WELLINGTON.

CHURCH MISSIONARY SOCIETY.

State of the Settlement.

JOHN SANDY, one of the Regent's-Town Communicants, was placed at Wellington, which is near Kissey. He addresses to his late Minister, under date of Aug. 9, 1823, the following brief statement:—

I have taken this opportunity of writing to you about my Station, in which I am placed. I am very sorry to see the Lord's labourers taken from us; but I know that it is the will of God that it should be so.

I send you a statement of my School. In the Day-School, I have 36 Boys; and, in the Evening, 89. The place which we have is a large house; and, on Sundays, we have it always full at church-time. And when I look back, and see what the Lord has done for us, I think it is wonderful; especially the way in which he brought us under the sound of the Gospel: by this I can say the Lord has done great things for us poor Africans.

I pray that the Lord may spare you to us. I am sorry for your being absent from us; and I hope to see you again, by the help of God.

Mediterranean.

AMERICAN BOARD OF MISSIONS.

THE appointment of the Rev. W. Goodell and the Rev. Isaac Bird to this Mission, and their arrival at Malta, have been before stated: see pp. 23, 158, and 198. From the Instructions delivered to them by the Board, we shall extract a few passages which have reference to the scene of their labours.

Jerusalem a Missionary Station of peculiar interest.

Your ultimate destination, with the blessing of the Lord of Missions, is the Land of Judea; and the particular place of your residence the ancient city of David. You will endeavour to fix yourselves in this interesting spot, as soon as you can do it with the requisite preparations, and with the prospect of making a judicious application of your
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powers and faculties to the spiritual wants of the people. After three months' residence at Jerusalem, your beloved brother Parsons considered it a place of unrivalled importance, as the centre of Missionary Operations; and one that is to be occupied, if possible: it comforted him on his dying pillow, that God had enabled him to act as a pioneer to succeeding labourers.

If ever there was a Missionary Station, in which the persons engaged would be continually prompted to fidelity, that, to which you are assigned, is the very Station. Every time you cast your eyes on Gethsemane and Calvary, you will be reminded of the sufferings which your Saviour bore for your sins, and for the sins of your brethren of the human family. When you walk over Mount Olivet, you will think how frequently the same glorious Personage, in the days of His humiliation, passed that way, on His visits of kindness to the friends whom He loved. As you look back upon the devoted city, in which the abomination that maketh desolate has so long been set up, you will remember with what compassion and tenderness the Blessed Jesus wept over it. As you cast your eyes to the south, you will see the village of Bethlehem, where the wise men worshipped the infant Saviour: as you turn to the north, you will gaze upon Mount Zion, so long the emblem of the Church on earth and the Church in heaven. By all these external objects, be excited to unremitting diligence, to laborious industry, to a close and humble walk with God, to ardent aspirations after eminent holiness. The very stones of the pavement would seem to cry out against unfaithfulness in this consecrated region; as the very hills and valleys would lift up the voice of joy and gratulation, at the revival of genuine religion in a place, which formerly enjoyed the peculiar presence of Jehovah, but has now lain, for so many dark and dismal ages, under the distinct and visible expression of His anger.

Journeys of Investigation.

In considering Western Asia and the neighbouring parts of Africa as fields of Missionary Labour, it is obvious that a large portion of present exertions must be applied to exploring the state of these countries, and opening channels in which the waters of life may hereafter flow to refresh many nations. It is pro-

bable that one of you, in company with one or more of your brethren now in the field, may find it conducive to your great design, to spend every winter, for many years to come, in exploring tours.

Egypt now presents a very inviting aspect to inquiries of this sort; and is favoured with a more enlightened government, than any other country under the domination of Mahomedan Rulers. The Press is there beginning to exert its influence; and a favourable prospect appears of introducing Schools, on an extensive plan. While travellers are ransacking the most remote corners of this ancient seat of the arts from motives of curiosity or of gain, shall not the Church have her agents employed?—not to rake out, from the dust of thirty centuries, the remains of dead men; but to impart to men dead in sin that eternal life, which is brought to light in the Gospel.

Political Troubles not to retard Christian Efforts.

It may be thought, that the present troubles in the Turkish Empire will interpose a serious obstacle to Missionary Efforts. Suffer not your minds to be discouraged by this apprehension. The precise issue of the present political commotions, in that part of the world, we do not pretend to foresee; but it is the opinion of men best informed on the subject, that the result will be, and at no distant period, favourable to the dissemination of knowledge and religion. But suppose it were otherwise; and, to the view of the mere politician, nothing appeared in prospect but interminable ages of cruel oppression, of bloody superstition and relentless massacre—is the opinion of the mere politician to be the rule of duty for the Christian Church, in regard to her operations for the diffusion of light and life in the regions of darkness and moral death? Is she to remain inactive and inglorious, and to defer her spiritual conquests, till the God of this World is willing to surrender his dominion and to release his victims? Is she never to read the plain command of her Saviour, written as with a sunbeam, till, through the glass of worldly wisdom, she can see plainly enough to spell out the ambiguous indications of political changes? The Church is to enlighten the World; and not to wait till the darkness, which broods over the nations, shall dissipate

itself. The principles of the Gospel are to control and to subdue the jarring passions of men; and not to suspend their divine influence, till these passions shall die without a struggle.

Spirit to be cultivated by Mediterranean Missionaries.

In whatever department of your labours you may be employed, let it be always your endeavours to discharge with vigour and fidelity the duties of each day. Whether you are occupied in preparatory studies, or in superintending the press; whether you are travelling in the passage-boat of an Egyptian Canal, or pitching your tent on the east of the Red Sea, or spending your summers at the foot of Mount Lebanon; whether you read the Scriptures with pilgrims in the Holy City, or issue from its gates with Bibles and Tracts to be distributed in Armenia—whether in the house or by the way, in the city or the field, remember that you are the Servants of Christ.

A delightful part of your duty will be to cultivate the most endearing union among those, who are embarked in the same cause; not only with your Brethren, attached to the same Mission, but with the Missionaries of other Societies, the agents for distributing Bibles and Tracts, travellers who wish to promote the progress of Christianity, and all who love your Saviour and wait for His appearing. The hearty co-operation of men belonging to different communions and engaged in different employments, you will endeavour to secure for the extension of our common Gospel.

Let it be an object with you to discover new modes of access to the minds of the people where you may be, and the speediest and most efficacious method of bringing Divine Truth into contact with the conscience and the heart. Probably, great improvements are yet to be made, in both these respects. St. Paul declares it to be a characteristic of Pagan Nations, that they are *inventors of evil things*; and it should be a prominent trait in the character of those, who aim to subvert paganism and every false religion, that they are *inventors of good things*. Do not suffer yourselves, however, to be led astray by crude speculations or hasty conclusions. In regard to any measures for the prosecution of your work, examine faithfully, judge deliberately, and act perseveringly.

*Situation of Malta, favourable for the
Diffusion of Christianity.*

The spirit of the age is at work in many countries. Stupendous results must be expected. Happy they, who are engaged in turning every change, in the circumstances of men, to some good account in their Divine Master's cause.

Malta is a place eminently favourable to the diffusion of knowledge, and to Missionary Enterprise. That indefatigable labourer, Mr. Jowett, has written to the Society, under whose direction he acts, that he could find abundant employment there, for twenty able and faithful Missionaries; and that, by the time these were fairly engaged in their work or fitted for active service in other countries, there would be room for twenty more. It is in a high degree probable, that this will be a radiating point, whence light will be sent forth into all the surrounding countries, for many years to come. The salubrity of its climate, the security afforded by the present government, the free communication which is thence maintained with all the ports of the Mediterranean, and the fact that so many foreigners resort thither from distant regions, afford great facilities for the accomplishment of benevolent designs.

In connection with the last topic, we shall extract some remarks from late communications of the Rev. Pliny Fisk to the Board. They respect more particularly, the

State of the Maltese.

The island contains about 25 lasals, or townships. A lasal includes a village and the surrounding country. The inhabitants are generally poor, and many of them live miserably. At least this is true, and most emphatically true, if we compare them with the people of the United States.

The great body of the people, and in the country almost all without exception, know no language but the Maltese. This is a dialect of the Arabic; but the Arabic Alphabet is totally unknown to the Maltese. In writing Letters, in their own dialect, they always use the Roman character. I have seen no books in their language, except a Popish Catechism, the Gospel of St. John, a Grammar, and a Dictionary. The Catechism was published by the Bishop, for the religious instruction of chil-

dren; and is the only book, that is generally known among the common people. Of the labouring class, I am told, very few can read even this, though perhaps they may have learned it when boys. The Gospel of St. John was translated under the superintendence of the Rev. Mr. Jowett, and printed by the Church Missionary Society: this has but just begun to be circulated; and the circulation of it will probably be attended with difficulty: it can, however, scarcely fail to be useful, both in a religious and literary view. The Gospel of St. Matthew is now in preparation.

There are Schools in the different villages, in which children are taught the Catechism; often however by rote, without ever learning to read. Out of Valetta, such a thing is seldom heard of, as a woman being able to read. In Valetta, a great part of the inhabitants speak Italian, and the children of respectable families are taught to read and write it. In many families, French is also taught. Men of business sometimes speak English. A Newspaper is printed, twice a week, in English and Italian, by the Government. Generally speaking, the inhabitants of the island have neither means nor inclination for cultivating literature and the sciences. Should they continue permanently under the English Government, a most happy change in this respect may be anticipated.

In regard to Religion, I apprehend the Maltese must be considered among the most dutiful and devoted sons of the Church of Rome. In the Bishop's Catechism, in reply to the question "What do you believe?" the child answers, "I believe all that which our Holy Mother Catholic Roman Church believes and teaches." Probably few of the Maltese could express their creed more correctly, or assign any better reason for it. My Arabic Master, who is a Priest, has told me, "We ought to believe BLINDLY, whatever the Church says." The Pope, some time since, sent permission to relinquish a considerable number of the festivals, so far as to labour during the day, after attending mass in the morning: but the Maltese, whether excited to it by their Priests or not I cannot say, refused to comply with the new plan; and strictly observe all their festivals, as before.

The Ecclesiastics are very numerous; the streets seem always full of them. The whole number in Malta I have not been able to ascertain: some say 500; others, 1000; and others, not less than 3000. Only a small number of these are preachers: the others find employment in saying mass, hearing the confessions of the people, visiting the houses at certain seasons to bless them, administering the sacraments, &c. A certain course of study is requisite, as preparatory to the office; but, after being once ordained, study seems to be very generally neglected. I have sometimes asked the Maltese, why their Priests, since they are so numerous, do not establish Schools, and teach all the children and give them a good education: the answer generally is, either that they are too ignorant or too lazy.

India within the Ganges.

Parliamentary Regulation of Ordination.

AN Act received the Royal Assent on the 11th of July, which, among other enactments in reference to India, has the following important Clause:—

And whereas doubts have arisen whether the Bishop of Calcutta, in conferring Holy Orders, is subject to the several Provisions and Limitations established by the Laws of this Realm, or Canons Ecclesiastical, as to the Titles of the Persons to be ordained, and as to the Oaths and Subscriptions to be by such Persons taken and made; be it further declared and enacted, That it shall and may be lawful for the Bishop of Calcutta for the Time being, to admit into Holy Orders of Deacon and Priest, respectively, any Person whom he shall, upon Examination, deem duly qualified, specially for the Purpose of taking upon himself the Cure of Souls, or officiating in any Spiritual Capacity within the Limits of the said Diocese of Calcutta, and residing therein; and that a Declaration of such Purpose, and a written Engagement to perform the same, under the Hand of such Person, being deposited in the Hands of such Bishop, shall be held to be a sufficient Title with a View to such Ordination; and that, in every such Case, it shall be distinctly stated in the Letters of Ordination of every Person so admitted to

Holy Orders, that he has been ordained for the Cure of Souls within the Limits of the said Diocese of Calcutta only; and that unless such Person shall be a British Subject of or belonging to the United Kingdom of Great Britain and Ireland, he shall not be required to take and make the Oaths and Subscriptions which Persons ordained in England are required to take and make: Provided always, that nothing herein contained shall be construed to repeal or affect the Provisions of an Act passed in the Fifty-third Year of the Reign of His late Majesty King George the Third, entitled "An Act for continuing in the East-India Company, for a further Term, the Possession of the British Territories in India, together with certain exclusive Privileges; for establishing further Regulations for the Government of the said Territories, and the better Administration of Justice within the same; and for regulating the Trade to and from the Places within the Limits of the said Company's Charter," or any Letters Patent issued by His late Majesty, or by His present Majesty, their Heirs and Successors, in virtue of the said Act of their lawful Prerogative.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

JOURNEY OF THE REV. PRINCIPAL MILL.
Of the five languages necessary to extensive usefulness in India, Mr. Mill states that there is no one, with the exception of the Bengalee, which is learnt with greater advantage at Calcutta than at any other place: Hindoostanee, Arabic, and Persian, are better acquired in the regions adjoining Delhi and Agra; and Sanscrit in every place (as Benares, Oujein, Poona, &c.) where the Brahmins have the ascendancy.

Hearing, therefore, distinctly (he writes to the Board) that my official duties would not commence till after a year, and knowing that from that time they would detain me necessarily within the immediate neighbourhood of the Presidency, I obtained, after eight months' residence in Bengal, our late Bishop's approbation for visiting a friend at Poona, whom the event has connected more intimately with the concerns of our establishment than I then

expected; and for taking in my way several parts, interesting in another view, of the Coast of Malabar.

Of this Journey, and of a Letter written by Mr. Mill from Agimoor, the Board thus speak:—

The Rev. Principal Mill availed himself of the opportunity which the imperfect state of the College Buildings presented, of traversing some of the most interesting parts of the Peninsula, while the infancy of the establishment admitted of his absence; conceiving that the personal inspection of the several tribes of Native Christians would serve many useful purposes in the further progress of his duties.

His Letter contains so many interesting details on subjects nearly allied to the designs of the Society, that its publication cannot fail to be gratifying to those, to whom the diffusion of Christian Knowledge in the Indian Peninsula forms an object of high concern.

This Letter is dated July 29, 1822. We shall extract the most important information communicated therein.

Syrian Christians.

We have laid many details relative to these Christians before our Readers; and they cannot fail to have been greatly interested in those given in our Number for March from a Military Officer (Major Mackworth): but as different persons view the same people under different associations, we shall quote most of what Mr. Mill says of them:—

Being supplied with Letters from our late Bishop to Cochim, and to Archdeacon Barnes at Bombay, I embarked at the end of October last year (1821), and arrived at Cochim in November, with the intention of visiting the Christians of St. Thomas, as they have been generally called, in the interior.

I trust I shall not barely be excused, but considered as performing a duty to the Society, in enlarging a little on the subject of that singular communion. For a Church, subsisting like theirs, if not from the Apostolical age (a tradition justly suspected), at least from the ages immediately succeeding, whose members have been recognised as a distinct and respected class of the community, in the very heart of Hindooism, for more than

fifteen centuries, is a phenomenon which cannot but claim the attention of every one engaged in the Propagation of the Gospel in this country; and is, itself, a most satisfactory answer to the many who contend, that its permanent reception by any class of respectable Natives is an impossibility.

The Christians of St. Thomas, though evidently Indian themselves in origin, as in complexion and language (which is the Malayalim), have received their Orders, with their Liturgies and Ecclesiastical Traditions, from the more ancient Parent Church in Syria. Accordingly they resemble, in their Form of Government, every other Ancient Church of which we have any knowledge, by which Christianity has been planted in the midst of idolaters: neither in the THREE Orders (to which they have superadded many of confessedly inferior authority) do they differ from the Western Church, except that the Deacons exercise fewer of the proper functions of the Catechists or Presbyters, than custom has allowed them among us.

It were happy, if, with this apostolical regimen, of which they are most carefully tenacious, they had preserved uniformly unimpaired the fundamental Articles of the Christian Faith; but the unhappy disputes respecting the Person and Natures of our Lord, which, beginning with verbal questions, ended with dividing the Oriental Churches into two opposite erroneous Confessions, have extended their evil influence to the Church in Malabar.

It is evident, from the accounts that La Croze has detailed with his usual candour and sagacity, that, at the time when the Portuguese were forcing the Romish Usurpation, with all its novelties, upon them, they were, like the See of Babylon to which they adhered, Nestorian. And it is evident also, that those Bishops and Priests from Syria, by whose assistance, half a century after, they were enabled, for the greater part, to throw off that usurpation, and recover their ancient ecclesiastical independence, were from the See of Antioch, the most opposed to that heresy, being Jacobites: and this is, accordingly, the creed of all the independent part of the Syro-Malabaric Church at this day, who are under a Metropolitan Bishop of their own nation: these correspond with the Church in Antioch; like them, have the anti-catholic expression (to say the

least) in use, of the two natures forming **ONE NATURE**; and unanimously hold the Nestorian duality of persons in the utmost detestation. The other great division of this Church, who remain under that forced subjection to the See of Rome, though they have still Priests of their own nation, and their Liturgy in Syriac, printed at Rome for their use, have all their superior governors sent to them from Europe, and are in a singular state of schism—the Portuguese Archbishop of Cranganore, a suffragan of Goa, still claiming them as his charge; while this right is denied by the Propaganda Society at Rome, who have constantly sent out Italian Vicars Apostolic, and now latterly an Irish Bishop, residing at Verapoli, to rule them: these unfortunate Churches, still sufficiently proud of their ancient character to feel their present degradation, yet under the terror of the exclusive pretensions to catholicism and infallibility, submit partly to the one, partly to the other, of these opposite claimants.

It is the former and happier division of this singular people, to whom we look with the greatest interest and hope; as those whose recovery and rise to their early primitive character will, as we may confidently expect, bring with it the emancipation of the rest. From their venerable Metropolitan, Mar Dionysius, who is exerting himself in various ways for the improvement of his Clergy and People, I had the happiness of hearing very warm expressions of respect and attachment to the Church of England, and our late regretted Bishop; whose interviews with himself, and mutual presents, he evidently remembered with great satisfaction. I received, both from him and several of his Clergy, copies of the New Testament, and other works in Syriac, which I hope, at no distant time, to deposit in our College Library.

Mr. Mill thus speaks of the Church Missionaries stationed among the Syrians:—

The persons to whom I was chiefly indebted for my intercourse both with the Priests and Laity of this extraordinary people (of whose Indian Language I was wholly ignorant), were three Clergymen of the Church of England resident at Cotym, in Travancore; and actively employed in superintending the College and the Parochial Schools; the former of

which, by the grant of the Heathen Government of that country, the latter, by the desire and contribution of these Christians themselves, have been recently established in their community. Singular as such superintendence may appear, and almost unprecedented, there is nothing in it, as exercised by these Clergymen, which opposes the order, either of that Episcopal Church which they visit, or, as far as I am capable of judging, of that to which they themselves belong.

Of the considerate and candid spirit maintained towards the Syrian Church by the Missionaries, Mr. Mill thus speaks:—

They do nothing but by the express sanction of the Metropolitan consulting and employing them: their use of the Anglican Service for themselves and families at one of his Chapels, is agreeable to the catholic practice of these Christians (who allowed the same 260 years ago to the Portuguese Priests, as to persons rightly and canonically ordained, even while they were resisting their usurpations), and is totally unconnected with any purpose of obtruding even that Liturgy upon the Syrian Church: while their conduct with respect to those parts of the Syrian Ritual and Practice, which all Protestants must condemn, is that of silence; which, without the appearance of approval, leaves it to the gradual influence of the knowledge now disseminating itself, to undermine, and at length by regular authority to remove them.

Portuguese Christians.

Along the whole of this coast, from Cape Comorin to Calicut, there exists another class of Christians, totally distinct from either of the two divisions of the former Church; though Europeans, who do not visit the interior, too frequently confound them, to the great injury of the Syrians. These are all persons of the fishermen's caste (which, further north, is Pagan), whom the Portuguese, on their first landing, found little difficulty in persuading to submit to be baptized, and embrace their modes of worship. These poor people live in great ignorance; repeating the Latin Ritual, like others of the same class in the south of Europe; and are subject to the Portuguese Bishop of Cochín.

Far beyond the regions which contain these, from Mangalore northward to the

Goa Country, like the most numerous remains of the converts made by Francis Xavier, and other Portuguese Missionaries of the sixteenth century. The character of these is generally respectable, as compared with their Heathen and Mahomedan Neighbours; though, in all their ideas, and their mode of considering even the sacred mysteries of Christianity, they rather resemble Hindoos than Christians—in the paganism of their rites exceeding greatly the Romanists of the Western World, and even retaining the distinction of castes among themselves. Their Pastors, who are all of the half-Portuguese half-Indian race, sent to them from Goa, are little disposed or qualified to remove these evils, and appear to hold their people in the utmost contempt.

A few Italian Carmelite Missionaries stationed in the Canarese Country, far surpassing these country pastors in intelligence and general character, only serve to shew more strongly the inefficacy of that corrupt form of religion, when exhibited in the most favourable shape, to produce any good effect in this country.

The city of Goa now presents a most remarkable spectacle. Its splendid cathedral, churches, convents, &c. now stand insulated, as it were, in the country; no remnant existing of that populous city with which they were once surrounded. The new city, Panjam, is a comparatively mean place: the Inquisition, too well known for its atrocities in the cases of F. Ephraim Neves, M. Dellon, &c. is now mouldering to ruins, without the least prospect of recovery. It is said that all the European Portuguese, who refuse to take the oaths to the New Government, which is a Government of half-castes, will be banished the country; and, in this number, the Archbishop Primate is included.

Persian Version of the Old Testament.

From Goa, I proceeded by sea to Bombay, and thence to Poona.

At this latter place, which was the principal object of my journey, I had the happiness of assisting at the commencement of a work, which forms the principal official intelligence that I have now to communicate to the Society; I mean the Persian Version of the Old Testament, undertaken under their auspices by my friend, the Chaplain of that Station. Mr. Robinson is, I believe, already favourably known to the Society, from his Bombay Visitation

Sermon lately published, on the difficulties and the prospects of the Clergy in India; and his qualifications as a Persian Scholar are generally acknowledged in this country. He engaged in this undertaking with the approbation and encouragement of Archdeacon Barnes; and one of the last acts of our late excellent Diocesan's life, was the formal acceptance of his labours; subject to all the Statutes of the College respecting translations, its committees of revision, &c. This work, in conjunction with the New Testament of the late excellent Mr. Martyn (which may also be properly made a subject for the revision of the College), will, it is hoped, be the means of supplying the Mahomedan Natives of India, as of other parts, with a classical faithful Version of the Scriptures in their favourite language; and forms, in every view, a most desirable opening of the labours of our College in this department.

Want of Protestant Missionaries.

From Surat, the last place on the Western Coast which I visited, my intention had been to return to Bengal by sea; but the accounts that I received of the uncertain length of a passage at this season, together with an invitation from the Resident at Pertabgurrh to accompany him to his station in Central India, determined me to prefer returning overland.

Before leaving this interesting coast, I trust I shall be excused in remarking to the Society, on the peculiar want of Protestant Missionaries here, compared with the opposite side of the Peninsula; and the peculiar necessity here, considering the persons with whom they would have to do: and that these should be of the United Church of England and Ireland, or else of one of her Sister Episcopal Communions in America or Scotland.

Black Jews in the Concan.

A remark of a different nature, but curious as relating to the history of religion in this country, should not be omitted. I allude to the existence of BLACK JEWS in the Concan, or low tract of country between Bombay and Malwan on this coast; in equal or even superior numbers to those in the far southern neighbourhood of Cochin, who have for more than a century engaged the attention of the Christian Public in Europe. They have, like the others, Rabbinical

from that division of Jews in Europe, called Saphardim, or Spaniards: they have printed Service-books also from them—circumstances which, with their possession of ALL the Old Testament, are sufficiently destructive of the imagination, hastily entertained by some, that they are of the Ten Tribes. Many of the Sepoys, in the service of the Company at Bombay, are of this singularly interesting nation. They are called by themselves and their fellow-soldiers, Israeli; and all these men, however ignorant in other respects, can read the Hebrew letters.

Parsees, Jains, and other Tribes.

The time consumed in this tour, protracted as it has been beyond my calculation, will not, I hope, be deemed lost, even to the purposes of study. The marches in India, with the retinue and conveniences which they require, are far from being unfavourable for this; and the slight deficiencies as to reading are more than compensated, by the opportunities afforded for observation and intercourse with different classes of Natives. I have been enabled, by this means only, to collect documents respecting the Parsees (or remnants of the ancient Persian Fire-worshippers, at Guzzera), the Jains, and other singular tribes or sects in the Peninsula, which, with other books obtained during the same journey from the Brahmins and regular Hindoos, may not be unfit for the Library of an Institution destined, as we hope, to embrace the whole of this country.

Great Want of Clergymen in the North of India.

Another reason, though not strictly belonging to the purpose for which I am sent hither, nor contemplated by myself beforehand, will not be heard with indifference by that Society which I have the honour of addressing: it is, the miserable defect of Ecclesiastical Institutions, of every kind, in this central region; rendering even the casual hasty passage of an unknown Clergyman of more importance, than can readily be conceived in Europe. The multitudes, who, within a few hours, applied to me for baptism, &c. in the cantonments of Nusseirabad and Nemuch, were enough to mark what must be the want in the other stations, equally abounding in European Troops, of Mhow, Aessingurh, Saujor, Hussaina-

bad, Nagpore, &c., all 500 miles or more distant from the nearest place where there is a Chaplain, in either of the three surrounding Presidencies. The Commander at the first mentioned Military Station, who had applied twice in vain for a remedy of this evil, had passed, as he told me, sixteen years of his life without seeing a Clergyman; and was OBLIGED to perform several properly clerical offices himself, and this in some of the most populous of our stations in India.

All the officers, to whom I have spoken upon this subject, have appeared even astonished at a neglect, from which the Dutch, the Portuguese, the French, and the Danes in India, are so markedly free; and which I believe to be without parallel in the colonial history of any Christian Nation. The prejudices of the Natives have been strangely alleged at home, in excuse for this; when it is known to all who have most conversed with them, as may be said without fear of contradiction, that, in proportion to their fear of interference with their own modes of religion, is their disposition to condemn and even despise those who have no religious institutions themselves. Their aversion for the British Nation seems to have increased from the happy and decided, but yet very partial, approaches to a better state, that have taken place already: from the public opinion, which is now even loud upon the subject, we should be happy to augur more.

Prevalent Desire of Information.

It was my wish to add here something respecting the many encouraging appearances, now first presented, of the opening of the Native Mind in India; such as are the introduction of Native Newspapers in their own language—their curiosity respecting other manners and histories than their own—their desire to learn English, and (notwithstanding that suspicion on the article of religion, which makes every caution, short of dissimulation or compromise, necessary and proper toward them) to read in that view every “*Shastree*” of ours, when considered as a part of English Education. This is a large subject of itself, upon which I hope hereafter more fully to address the Society.

Indian Writings against the superstitious Views of the Natives.

But there is one appearance of this

kind, which, as it bears more immediately upon the great object always before us, I cannot omit: I mean the rite, in different parts of India, of persons, who, on the principles of natural religion only, oppose in speech and writing the reigning superstitions of their countrymen, as impious and abominable. These men, who are mostly of high caste as Hindoos, and retain fully their place in society, are not indeed enlightened as to the remedy wanted for the evils which they discern: they mingle often, with their opposition, views respecting satisfaction and atonement, more remote from the truth than the traditions (however distorted and corrupt) of the people whom they oppose; and they all want that disposition to undergo sacrifices in the cause of truth, which it seems that nothing, but a better hope than theirs is able to inspire. Yet their party is extending itself; and while the leaders, content with the sort of admiration which they excite, comply outwardly with the corruptions and superstitions that they are undermining, the effect on the community at large of this discussion, seems to be paving the way for their final destruction.

Remarks on Rammohun Roy.

The unfortunate course which the most celebrated of these leaders, Rammohun Roy of Calcutta, has taken, is perhaps not unknown to the Society. From being an adversary of the Brahmins, his brethren, on their own ancient principles, and endeavouring to restore, on the authority of some PART of the Vedas and their commentators, the primeval tradition of the Divine Unity, and to expose the evil of idolatry, of bloody and obscene rites, &c., he has latterly turned to profess himself a Christian; but it is such a Christianity, as, being unaccompanied with any submission of mind to its authority as a supernatural revelation, leaves us no reason to applaud the change. A Work published by him some time since, under the very welcome and just title, "The Precepts of Jesus the Guide to Happiness and Peace," was an artful attempt, in exhibiting all the discourses of Christ which represented practice as the sum and substance of his religion, to set the MORALITY of the Gospel against its MYSTERIES; studiously omitting all those discourses which

joined the two inseparably together. The work, if divested of its insidious short preface, was perhaps calculated to do good, being composed of passages from the Gospels only; but when the Baptists of Serampore directly attacked the publication, he issued forth what he termed, "A Defence of the Precepts of Jesus," being an elaborate tract against the doctrine of the Trinity, with that of the Incarnation and Sacrifice of our Saviour. This treatise, certainly not entirely his own—and, if report speaks truly, dictated by one who had separated from the Baptists, and has since opened a Unitarian Meeting-house at Calcutta—is conspicuous for nothing so much as the presumptuous variety of its nominal author; its affectation of Western Learning, and attempts at Greek and Hebrew Criticisms, are to the last degree contemptible; and what there is in it to deserve notice, is borrowed from the long-confuted supporters of the same impiety in England. Whatever mischief may be apprehended from this publication (which, like his other publications, is not deficient either in style or plausibility of manner) among the malignantly-disposed who will not inquire further, or among those of the Mahomedan Superstition who with their strong prejudices against the characteristic mystery of Christianity are yet half convinced by its evidences, there are yet satisfactory appearances that the Antichristian Apostasy, which it supports will not gain ground, among the Christians of this place; and the rock upon which the Church is built will remain here, as in the whole world, unshaken.

CHUNAR.

CHURCH MISSIONARY SOCIETY.

Proceedings of Rev. W. Bowley.

OUR Readers are acquainted with Mr. Bowley's labours. Extracts from his Journals have been given at various times. These Journals, beginning with the Year 1816, have been printed more at large in the Appendixes to the Society's Reports; and well deserve the attention of such as may not have read them, as it is by Journals of this nature that Christians at home become familiar with the habits of thinking among the Heathen, and learn

duly to appreciate the difficulties of Missionaries, and to feel and pray for them.

The Calcutta Corresponding Committee give the following view, in their Fifth Report, of Mr. Bowley's proceedings:—

During the past year, 18 have been admitted into the Native Church by baptism: of these, however, only four were Adults. An increase has also taken place in the number of Communicants. Mr. Bowley writes—

The conduct of the Native Christians, you will rejoice to learn, continues, under the Divine Blessing, to be such, as to demand our gratitude to the God and Father of our Lord Jesus Christ, for His benign presence among us, which is manifest in the lives and conversation of this dear people. Their humility, teachableness, and meekness, encourage me greatly to spend and be spent for them.

From 30 to 40 are generally on the list of those, who learn to read the Hindoostanee New Testament, either in the Persian or Nagree character: those who are far advanced in the Testament, generally assist to bring the new beginners forward: and there are more than this number, who, considering it too late in the day to commence reading, for want of sight, &c. do not fail to get off the Catechism, together with the Morning and Evening Prayers, by rote.

Several Communicants have been added since my last: we have now upward of 50. The Lord's Supper is administered regularly every other month, except when particular seasons occur. All who desire to be participants, intimate their wish from a week to a month before hand; and, at a convenient time, they are examined, as to their knowledge, motives, &c. If no objection exists, they are forthwith admitted; otherwise they are deferred, with exhortation to press on to the knowledge of our Lord and Saviour Jesus Christ, and never to rest satisfied till they have secured an interest in him: they are then dismissed with prayer.

Mr. Bowley attends the Annual Fairs below Buxar, and at Joinpore, and Mirzapore, as well as the many festivals at Benares. Many copies of single Gospels and Tracts and Catechisms have been given away on these occasions; and though many avoid taking them, from an idea which is gone abroad in those parts of the country, that there is a bewitching power attending the personal, or hearing of our books, yet, Mr. Bowley observes—

Many have come, at least to a theoretical knowledge of the truth as it is in Jesus; and openly acknowledge, in many instances, that all mankind are of one original stock—that meats and drinks cannot recommend us

to God—that the Hindoo and Mahomedan systems of religion are destructive both to soul and body, and an intolerable yoke upon the people who adhere to them—that the Christian is the only true revelation from God—that all others are fabricated to answer some by-ends—and that, without Christ, there is no Salvation. It is not an easy matter to convince such persons, that, without water baptism, they cannot be saved, while their neighbours endeavour to persuade them that they can; no doubt in order to excite them to abandon their hopes from Christ, and their predilection for His Gospel. Surely the Lord is not an unconcerned spectator of all this! No doubt, among this class there are, as of old, some secret night disciples of the Saviour; whom we may not be permitted to rejoice over as we would, till we arrive in heaven.

Besides the School for Adult Christians referred to above, the Society has Five other Schools at Chunar. One of them is a Girls' School, in which are nine Scholars; respecting which Mr. Bowley only observes—
—being a new thing in India, difficulties must naturally be expected in the conducting of it.

The sentiments with which Mr. Bowley concludes his review of the year, are so truly the language of Christian Faith, that the Committee would adopt them as their own:—

If I be not permitted (says this laborious Missionary) to see converts to the Cross, may the Lord grant me grace to be diligent and faithful unto death! May the desires and anxieties, which I trust he has kindled in my mind, never be extinguished while a single soul remains a stranger to salvation!

Extracts from Mr. Bowley's Journals.

These Journals have not, of late, come regularly to hand. From some which have arrived we shall now extract the chief passages.

At Benares.

Oct. 6, 1821—Accompanied Mr. Adlington to a Melah, or Fair, between the Cantonments and the City, where the Feats of Ram, and others of their gods, were exhibited. The Rev. Messrs. Morris and Adam joined us: we took up our station under some fine shady trees, where we distributed Gospels and Hindoo Tracts till very late; giving away, altogether, about 66 single Gospels and 56 Tracts. Not having any books in the Persian or Oordoo, we were compelled to refuse many. At this scene, Ram and his brother being idolized and carried about the crowd in a stage, offerings of flowers, &c. were made by the populace.

Oct. 7, 1821, *Sunday*—Attended the Church at Morning Service; and, after dinner, went with Mr. Adlington to the place of assembly, as yesterday. Took up our station by the road-side, where all who passed had an opportunity of seeing us. Here we were pretty well thronged till night came on: gave away 96 Hindoe single Gospels, and all the Hindoe Tracts which we had. The Persian readers were disappointed, as yesterday, to our grief.

Oct. 8—Mr. Smith related a striking circumstance, which occurred the other day in Benares. A Shopkeeper, a Hindoo, sitting in his shop reading a Hindoe translation of St. Matthew's Gospel, was so much affected that he began to weep bitterly: this being observed by another Hindoo, he was grossly affronted and abused; "Because," said the other, "being a Hindoo, he should not pay so much attention and regard to Christians' Books, and be thus affected, while neglecting to attend to his own Shasters." This undeserved treatment so aggravated the man, that a quarrel ensued; and he was about taking the offender before a Magistrate. At this moment, a Native Christian happening to pass, heard the particulars: he exhorted the complainant to forbearance and resignation, by reminding him of what Christ, whose Gospel he was reading, had endured for sinners, without returning evil for evil. The Scriptures, we see, are neither distributed nor perused in vain.

At Chunar.

Oct. 14, *Sunday*—Early prayer meeting: Forenoon, visited three families. One was that of an Old Man, who is ill with a confirmed consumption: read a Tract, and exhorted him to prepare to meet his God. In the second, was a person nearly 96 years of age: he came into the country in 1755, and was at the taking of the most renowned places in India: he has been invalided 40 years: his hearing is entire, but his sight much impaired: he says he never was sick, and his Wife testified the same, for the last 40 years: she was found reading her catechism: the poor Old Man rests much upon his being a staunch Churchman, and a regular attendant upon the Means of Grace: by his leave I read an appropriate Tract, and prayed with him; for which he appeared very thankful. The third was a man 79 years old, quite deaf, but his vision is as clear as that of a child: he

said that he prayed regularly morning and evening, repeating the Creed and the Lord's Prayer: I asked him if he knew who Christ was, what he had done for sinners, &c.: he had some vague notions of what the Son of God had done: I asked him if he was a sinner: he knew he was, and that he should die one: I told him that if he died before he had sheltered himself in Christ, he could not escape destruction, nor be admitted to heaven; and that he needed not die a sinner while Christ was ready to receive even the most aged.

Visit to a Fair near Buxar.

Oct. 29—Previously to departing for Buxar, we held a meeting for prayer. Left Chunar in a boat, at ten at night, to proceed to Benares. Spent the day, till three o'clock, with Mr. Adlington. Thence returned to the city; and, at nine at night, took Mr. Smith on board, and went on all night.

Oct. 31—At six o'clock this morning put to at Bulwa, a village ten miles from Benares. The people seemed quite illiterate. Mr. Smith read to a few, but it proved too early to gain much attention. About nine, stopped at Kythee, four miles further: here we saw one of the Chunar Families, who deemed nothing too good for us; but we would not be burdensome, and, therefore, after seeing them, went off to a village half-a-mile distant, where we sat in one of the shops reading and speaking to a great crowd, who gathered round us. On being exhorted to read and attend to what was contained in the Tracts, one man said, "Since God has sent you here to teach us, we shall certainly listen to what you have to say." While some were admiring what they heard, one man, a Sepoy, observed to the people, that we were speaking well of God, but, by and bye, should be reviling their Gods. This must have arisen from imprudent conduct in some persons: we, indeed, never fail to tell them, that there is no salvation out of Christ, and that there is no other name given under heaven whereby sinners can be saved. Left about eleven o'clock.

Crossed the river, to a village on the opposite bank: a goodly number soon got round us. Went on till three o'clock; when we reached Sydpore, a very extensive village, about 22 miles from Benares. The houses have chiefly tiled roofs: it has also several temples. We walked about the place: finding the

people disposed to hear, we sat down in one of the shops, in a room that was brought us: the men, about 40 in number, seated themselves about us. Opened the conversation with a learned Brahmin; who, on going to engross all the talk to himself, was stopped by one of his disciples, saying, "We have enough of you at all times: now permit the Gentlemen to speak." We spoke of sin, and its consequences; and of the insufficiency of works for Salvation: several endeavoured to make out Salvation by their system, but without effect. All appearing anxious to know how God could be reconciled to sinners, we spoke of Christ. One conceived Christ to be their Ram; but he was shewn that Ram was also the son of fallen man. On being told that Christ was a different person, they evidently appeared disappointed, and their countenances fell. Alas! instead of the Only-begotten of the Father being *glad tidings of great joy* to this people, the very hearing of His Blessed Name seems to dash all their hopes to the ground, and to damp their prospects of Salvation! They evidently appear farther from the Kingdom of Heaven, than those nations which present a blank, as it were, before the preaching of the Gospel. However, they continued attentive; and, when it was getting dark, brought us a lamp, and held it in their hands while we read. One wished to know how he might obtain the Salvation that was in the Son of God. We replied, "Trust in him: He alone has done and suffered for sinners." Left about seven in the evening.

Nov. 1, 1831.—Early this morning found that we had come but a short distance all night. At noon, went to a village, but the people were out: could do nothing there. Came to an extensive village, where there seemed an equal proportion of Hindoos and Mussulmans. Walked about the place with books: were kindly treated by a respectable Mahomedan, who seated us on chairs: a good number soon assembled about us. They behaved so courteously toward us, that great difficulty was found to introduce any thing of a disputatious nature: Mr. Smith, however, broke the chain, and the conversation commenced; but the Head Man pleaded ignorance of these things, saying that a routine of prescribed duties sufficed with him and the generality of Mussulmans: instead of at-

tempting to defend his system by arguments, he simply said, "Thus it is written, and thus we believe." Seeing an evident unwillingness to pursue the subject, we left them.

Came on to Ghazeepore before sunset; and attended the Soldiers' Meeting for worship, in the evening.

Nov. 2.—Addressed the Soldiers. Was engaged by a pious Gentleman to spend the evening. After nine o'clock drifted down the stream, and so got on slowly all night.

Nov. 3.—At nine this morning, went to a very extensive village, named Beerpore, six miles from Buxar, containing about 1000 houses. We first directed our footsteps to a Devotee's, where we saw Brahmins and others prostrating their idols, at full length, three times, before him. On being asked whether he could spare time to enter into any discussions, he replied that he should not be at liberty till evening: we shewed him a Tract; but he affected to think it beneath the notice of persons of his description. Thence we walked about the village; and were welcomed by two respectable Brahmins, who read the Hindoo Gospel and Tracts, while I explained them. A great crowd soon collected, and attentively heard us: from their conversation I found that they had been reading St. Matthew's Gospel, as they repeated portions of our Lord's Sermon on the Mount: this may account for their notice of us. One Brahmin, in good circumstances, after hearing us and obtaining books, would have us honour him, as he said, with a visit, and accept of some cream and sweetmeats; nor would he bear a refusal, but constrained us: here is another instance of the beneficial effects of reading the Gospel. On the opposite bank of the river, there is a similarly populous village.

At half-past two, we arrived at Buxar. Had Hindoo Service in the evening: preached from Heb. ix. 27.

Nov. 4, Sunday.—At nine, I officiated, in English, in the Barracks: text, Isa. xxv. 6—8. In the afternoon, had Worship at a friend's, two miles off: took the subject of the Philippian Jailor. Evening, met the religious Natives, who sung delightfully: addressed them from Matt. xv. on the Woman of Canaan. At ten at night left Buxar; and, during the night, came about 14 miles to the Fair.

Nov. 5.—During the last rains so

much of the land was carried away, that I could scarcely believe my own eyes; when I saw the temples so near the river. I think there could not be less than 300 yards of the plain, between the temples and the river, washed away. About eight this morning, four respectable Mahomedans came to our boat; and, after hearing Luke i., Matthew vi. and Romans iii., they appeared much gratified, and thankfully accepted books. About an hour after, several others, of the same description, came: one asked if I had any of Luke's Gospel: a copy was given him: after discussing several points, which they could not defend, they took away some books. In the afternoon, walked about the Fair, and went among the Devotees. Had much disputation with a Pundit, in the presence of a concourse of people: this man said he had been all day at his devotions: whenever he found he could not defend any point by reason, he invariably flew to the authority of the Vedas, saying, "It is written, &c."—"Yes," replied a Devotee, "but the Vedas have nothing to do now, seeing that we are upon reasoning grounds." The Pundit seemed confused, especially as others also confirmed what had been adduced by us.

Nov. 6, 1821.—Walked about the Fair. At the temple, we had a concourse to argue with on the folly of Idol Worship: they pretended that they worshipped God, through the medium of these things: finding that we differed from them so much, one man said we were Atheists: we endeavoured to convince them that they were Atheists, who substituted idols instead of the True God. In the afternoon, also, we went our round: had much conversation with a number of Devotees, while a Pundit was reading and expounding one of their books on the subject of Fasting: on asking for an explanation, the Pundit replied by repeating a part of a Tract given away last year: on a doubt being expressed whether what he said was actually in the Shasters, and he not being able to produce any passage, we drew out our Hindoo Catechism, which he read fluently, on Salvation by Christ; but, lest it should lower him in the eyes of the people, he would not accept of it: this, however, a Devotee gladly did; and another followed us to the boat for one, though it was night.

Nov. 7.—Spent the morning as yes-

terday. On our return to the boat, the Pundit mentioned last night came, and acknowledged that what he had repeated was from a Catechism which was given to a Devotee last year, and now begged a copy for himself. Another Brahmin also, who met us last night, came and heard the Gospel of Salvation: he did not seem moved or disconcerted, but rather prepared to hear the vast difference between both systems: he was constrained to acknowledge that we were right, and accepted of a copy of the Gospel and a Tract. During the day, many Hindoos and Mussulmans came to our boat for books: read and spoke of the Rich Man and Lazarus: they were told that they would have to render an account to God for these books.

Nov. 8.—Took our usual circuit, in seeking for opportunities of speaking to the people. About eight, a learned Pundit, less bigotted than any whom I have seen, came to our boat; and, in the course of conversation, condemned idolatry, though he acknowledged that he practised it for fear of the world. On being questioned respecting Salvation, he candidly confessed that he did not believe in a state of happiness and misery to come: but, on being closely pressed with arguments, he yielded; admiring what he had heard, and said that the Christian Religion was true and good, and his countrymen were deluded.

After this, went out on the beach: spoke to great crowds, and gave away books. Many Hindoos and Mussulmans came to our boat, with whom we had much conversation:—that neither of their systems would avail them in the hour of extremity—that God had revealed but one way for the salvation of the world—that Mahomed was neither His prophet, nor the Koran His word, inasmuch as they contradicted the preceding Scriptures. Gave away all the Oordou Gospels and Tracts remaining, and afterward were obliged to refuse many applications.

At three o'clock we went to some Goorods, who had pitched their tents about two miles off. Several of these great men were seated, with their disciples, under a very large tree. They welcomed and seated us, spoke of the books which we distributed, and were desirous of hearing something; on which a Hindoo Catechism was read and expounded. One man was for cavilling

at every thing—the others impatient to hear: thus we proceeded—answering objections, reading, and explaining, for more than an hour; a very great concourse having encircled us. Returned to the boat at dark.

After tea, went out again, sat among a crowd, and entered into further conversation for more than an hour. They were convinced of the folly of trusting to the water of the Ganges for the purification of the heart. The Salvation by Christ was pointed out: many promised to come next day for books.

This was certainly the most prosperous day that we have had. Blessed be God!

Nov. 9, 1821—A learned Molwee spent about an hour-and-a-half in candid discussions on the most important truths: such as, God is a Spirit—the Trinity—Death—the Future State—Judgment—the Fall—Original Sin—Salvation by Christ; and concerning Mahomed. Read to him the First Chapter of St. Luke, on Christ's incarnation; the Fourth of St. John; and the Rich Man and Lazarus. On taking leave, we gave him the only Hindoostanee Testament left for our own use. I never recollect to have met with a Mussulman, who gave me so much pleasure, in conducting a dispute with such a spirit of candour. He saw, that, to prove original sin and the depravity of his race by Adam's fall, would inevitably involve all the prophets in the evil; and he, consequently wished to know how the covenant made with Adam would affect his posterity. He was told that they were involved in the crime of their father Adam; as Levi was connected with the act of his forefather Abraham, when he paid tithes to Melchisedec.

As soon as they left us, we went out to the people where three roads met. Stood upon an eminence, and spoke, and distributed books from about three to dusk. Several desired to know our motives for distributing these books, and what they contained: they were told that we conceived that the Hindoos and Mussulmans had not the knowledge of God, nor were acquainted with the way of Salvation which He had revealed: they were hasting to eternal ruin; and it was the duty of all who knew this to rescue them, as any one would a blind man from falling into a well: they willingly accepted books; but every man,

who had a book given him, was made to read previously.

Nov. 10—Remained at the Fair till nine this morning, speaking to the people, and distributing books.

Nov. 11, *Sunday*—Read and expounded a great portion of the Catechism. Had English Worship with the Europeans: preached on Is. liii. 1st. Officiated in Hindoe immediately after. At night had to perform Service at a friend's.

Nov. 12—Set out, by land, at day-break, about six miles. Stopped at a village, Muneed, to speak to the people: they recognised us as having been here last year: heard us gladly, and claimed the same number of books that we left them before. At another village, Hoodisur, we met several learned men, to whom we read, and gave Gospels and Tracts: the people were very civil. Came on, and put up at a very large village, Muhummaudabad: here the people were shy, and fearful of taking any books; though they could not but approve what they heard during the day: several, after reading, accepted books; but brought them back afterward.

A learned Brahmin came, with several others, from the last mentioned village. These men did not see us as we passed, but heard enough to excite their curiosity. The Brahmin was both candid and reasonable, holding to the doctrine of the Vedas. He was for separating the attributes from God himself, and was not easily persuaded that it was impossible: he was told, that, as light was inseparable from the sun, so were the attributes from God. The conversation lasted, in the midst of a crowd, for about two hours: he thankfully accepted books himself, and recommended them to others.

Nov. 13—Set out at day-break. Came on to Ghazee pore.

Nov. 14—Set out at dawn. At Futtoolapore, four miles, read and spoke to the people. At Nundgunge, 12 miles from Ghazee pore, stopped till three. Gave the Thanadar a New Testament, according to promise last year. Came on, in the evening, six miles. At Nissarre, we read and spoke to a good number. Two men came running a long way after us for books. At dusk, put up at Dooklee, 18 miles.

Nov. 15—Set out, after four, and very early came to Sydpore, four miles.

Spoke to several on the folly of idol-worship: none took offence.

When we had come six miles further, we met a Fundit busily reading the Shasters. He said that he worshipped Krishna. On being asked whether he would do what Krishna did, he replied; that it did not become man to attempt to do the works of God: a servant must not affect equality with his Lord. On introducing hints relating to Krishna's works, he appeared aware of the weakness of his cause; and endeavoured to turn the subject, by speaking in high terms of Europeans, as being noted for wisdom, but he never before had the happiness of an interview with any. He read a Tract presented to him, fluently; and thankfully accepted of it and a Gospel.

Came on to Kytbee, where we put up

during the night. Visited a temple, where were a number of Devotees, who attended to what we read and spoke; but, though they could read well, none would accept of a Tract.

Nov. 16, 1821—Set out at two, this morning. Came to Secrole, to Mr. Adlington's, at one o'clock. After breakfast, accompanied him and Mr. Smith to a Melah three miles off, where some of the most respectable inhabitants of the town were present, with multitudes of others. We obtained an attentive hearing from many respectable persons. It was evident that they had read the Gospels and Tracts distributed before. One particularly asked who Jesus Christ was, and appeared much affected on hearing His history related. Returned at three. Officiated for Mr. Adlington, in the Lines.

Recent Miscellaneous Intelligence.

American Baptist Missions.

We extract the following from an American Publication:—

On Sunday, the 22d of June, sailed from Boston the ship "Edward Newton," Captain Bertody, for Calcutta, having on board the Wife of the Rev. Mr. Judson, American Baptist Missionary at Burmah, and also the Rev. Jonathan Wade and his Wife. Mrs. Judson arrived in England from India, the 31st of May, 1821, for her health; and has been on a visit to her friends in this country: she has now embarked to return to her Husband. Mr. Wade will also attach himself to the Mission at Burmah, under the direction of the Baptist General Convention, having been set apart for the work by a Committee of the Convention, met at Utica in this State, the 11th of June. The Rev. G. D. Boardman, formerly tutor in Waterville College, Maine, is expected to join the Mission, after he shall have completed his Biblical Studies, for the purpose of aiding Mr. Judson in the Translation of the Scriptures.

Church Missionary Society.

Despatches have arrived since the former part of this Number went to press, which contain further particulars relative to the West-Africa Mission. At the end of July, all the Missionaries, except Mr. Düring, seem to have been well, or recovering.

Mr. Deininger left Malta for Leghorn on the 9th of July. His strength had visibly decayed in the last three weeks. At Leghorn, he will be under the care of Dr. Peebles, a pious English Physician.

In stating the good health of the Society's Labourers in Ceylon, at p. 367 of our last, Mrs. Bailey should have been excepted. She has suffered so much from an affection of the liver, that the necessity of her return home was apprehended.

The Rev. Henry Williams and his family (see p. 118) arrived at Van Dieman's Land on the 10th of February; where he met Mr

Marsden, who had visited the Settlement on public duty. They reached Port Jackson in safety; and Mr. Marsden had received Sir Thomas Brisbane's permission to accompany them to New Zealand.

Elizabeth Bowden, after instruction in the National System at the Central School, sailed, in April, for York Fort, Hudson's Bay, in the Company's Ship Prince of Wales, Captain Davison. She was under engagement to be married to Mr. G. Harbidge (see p. 280) before he left England; and will act as School-mistress at the Red River Settlement.

Wesleyan Missionary Society.

Mr. Huddleston, whose death in Sierra Leone, was mentioned in a former page, departed this life on Sunday the 20th of July.

India.

Lieut.-Col. John Munro, formerly Resident at the Court of Travancore, has returned to India. He sailed from Gravesend, Sept. 14th, on board the Waterloo, Captain Studd.

River Gambia.

Major Grant, the Commandant at St. Mary's in the Gambia, has lately ascended that River (see p. 368), with the view of fixing on a spot for the formation of a New Settlement considerably in the interior. Lemon Island, about 500 miles up the river from St. Mary's, has been selected. The river is there about 200 yards wide, and fertile land abundant.

Sierra Leone.

The Governor returned from his visit to Cape Coast and the Gambia, on the 11th of July, in perfect health; and made the best arrangements in his power for a supply of the

vacancies occasioned by the deaths of so many Europeans. His Excellency was shortly to return to Cape Coast. In anticipation of Sir Charles's arrival at Sierra Leone, Mr. Nylander drew, in a Letter of July the 6th, the following melancholy picture of the Colony:—

The Governor, who has been absent since November, is daily expected. He will be astonished to see the Colony almost empty of Public Officers—no Lawyer—no Judge—no Secretary—only one Writer, and three Members of Council—no Chaplain—no Schoolmaster—only three Medical Men—and a few Missionaries!

Mr. Nylander is now the Senior Missionary from the Church Missionary Society; having completed, on the 23d of September just passed, the Seventeenth Year of his uninterrupted residence in Africa. He has been appointed by the Governor to the spiritual charge of Freetown, till the arrival of new Chaplains. By a List which he has sent to the Society, it appears, that, from the 1st of April to the 30th of June, 31 European Colonists, 36 European Seamen, and 56 Coloured Inhabitants, were buried at Freetown, making a total of 93 Europeans and Natives. Besides these, a number of Sailors, 30 at the utmost, died and were buried up the river, where they were employed in loading timber: Mr. Nylander attributes their death to over-exertion and intempe-

rance, rather than disease. He adds these remarks:—

There was a report in the Colony, which will probably be sent to England, of more than double the number of deaths, and of the extraordinary raging of the West-India Yellow-Fever. It is true, the fever and the black vomit did rage greatly among us; but all the persons who have died did not die of that disease; and now, blessed be the Lord! it has all the appearance of having subsided altogether; and no other discouragements, therefore, are in the way of Europeans coming to this country, than those which are common to the climate. At the best of our times we have to remember—*Be ye also ready!*

Mr. Nylander states some circumstances in reference to the death of the late Chief Justice, which will alleviate the sorrow of those who so justly lament his loss:—

Very good and favorable thoughts are entertained of the late Chief Justice. I saw him the day after he was taken ill; but his illness had not the appearance of the dreadful disease which has attacked us; and thoughts of recovery were cherished. Our conversation led us, however, to consider the fallen state of man, the miseries which sin has brought into the world, and the awful consequences of unrepented and unpardoned sin. He felt sensible that he had sinned against God; and, with many tears, acknowledged himself a sinner: this led us to behold the Lamb of God which taketh away the sin of the world. He seemed to be in a very serious frame of mind; and I trust that he did indeed apply to that Physician whose aid he seemed to desire, and has been admitted into the presence of God.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From August 21st. to Sept. 30th, 1835.

ASSOCIATIONS.	Present.	Total.
L. s. d.	L. s. d.	
Berkshire	10 0 0	243 10 0
Bewdley	10 0 0	875 7 1/2
Birmingham	145 0 0	5300 3 3
Brilles (Warwickshire)	13 15 5	23 15 5
Brighton (incl. Col. of St. at St. James's Chapel, by Rev. R. P. Beachcroft)	35 0 0	130 0 0
Bucks, South (Princes Risborough, &c. &c.)	11 3 8	243 15 5
Cambridge—Town, County, and University	100 0 0	4700 10 8
Clapham	10 10 0	3015 7 7
Chester and Cheshire	70 0 0	1800 14 7
Chobham and its Vicinity	45 4 6	357 4 10
Derbyshire	16 5 0	5915 5 11
Edmonton	50 0 0	478 1 10
Helton & Melcombe Horsey	30 0 0	30 0 0
Horaby (Yorkshire)	8 0 0	70 8 7
Ile of Man (Sch. Fund. &c.)	68 12 3	98 12 3
Kent (Blackheath Branch)	70 0 0	985 4 5
Northampton	35 6 3	1574 4 0
North-East, London	5 1 0	1065 16 9
Penzance	28 6 0	304 15 0
Pontefract	30 0 0	300 2 0
Saffron Walden & N.W. Essex	70 0 0	706 16 9
Serlby and its Vicinity	16 10 0	504 11 9
Southwark	40 0 0	3094 4 5
Sussex	130 0 0	4410 13 4
Tutbury (Staffordshire)	12 3 9	206 9 5
Yeovil	154 0 0	1095 14 5

COLLECTIONS.

Miles, Rev. W., Corston	2 11 0	6 16 6
Eyard, Misses, Chiswell St.	3 3 6	17 1 6

	Present.	Total.
Coates, Miss, Salisbury Sq.	1 4 10	11 6 10
Lanfear, Miss, Woolley	1 13 6	16 3 0
Payne, Rev. W. R. (H. M. S. "Fort")	5 0 0	5 0 0
Salmon, Rev. George	30 0 0	30 0 0
Saunders, Rev. G., Hook-norton	5 0 0	10 11 0

CONGREGATIONAL COLLECTIONS.

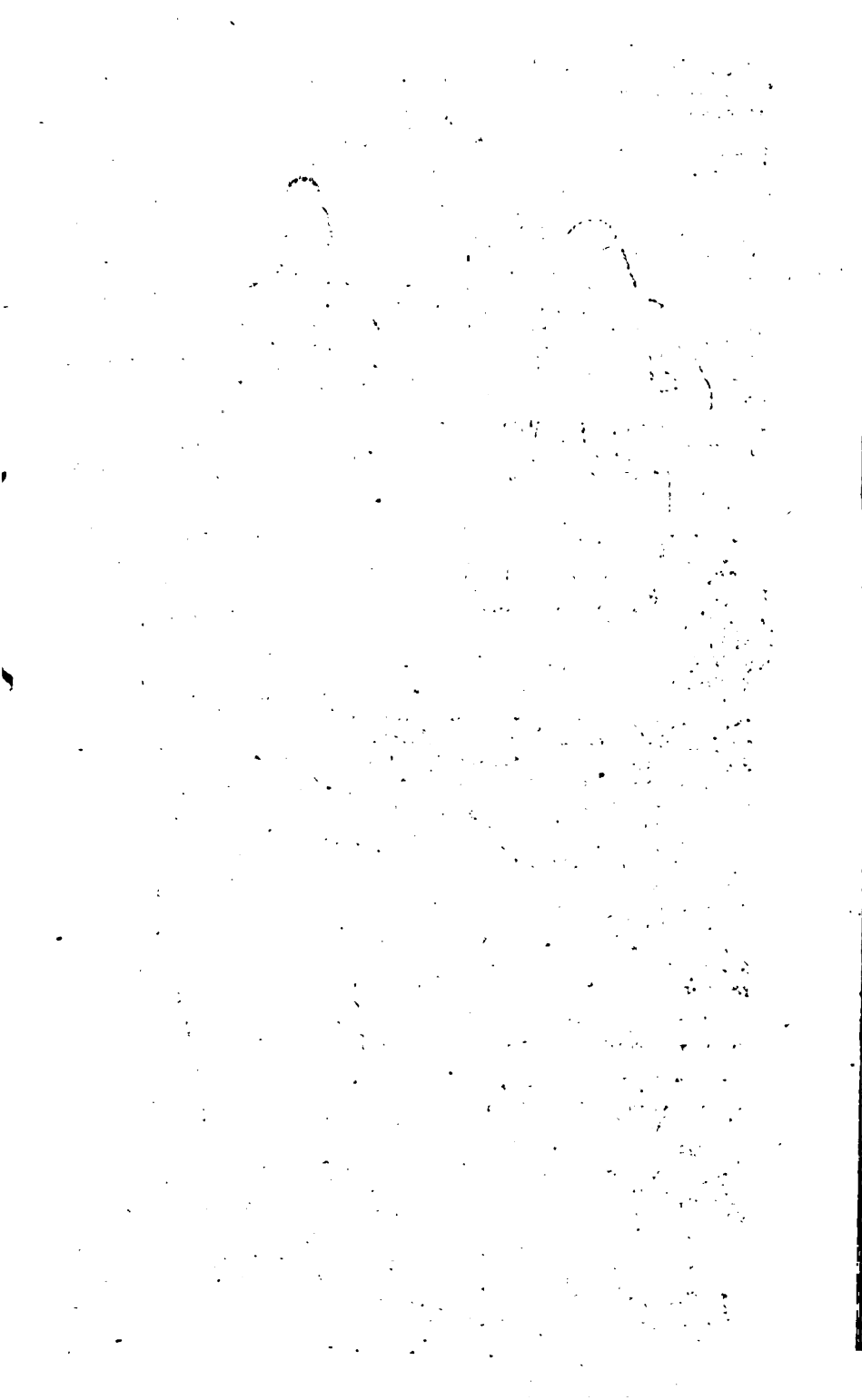
Coleshill (Warwickshire):	
By Rev. R. W. Sibthorp	24 0 6
Hampstead Chapel, on Sunday, Aug. 24.	
By Rev. E. G. Marsh, M.A.	48 1 10
Wolverhampton (Staffordshire):	
By Rev. W. Spooner	18 1 1

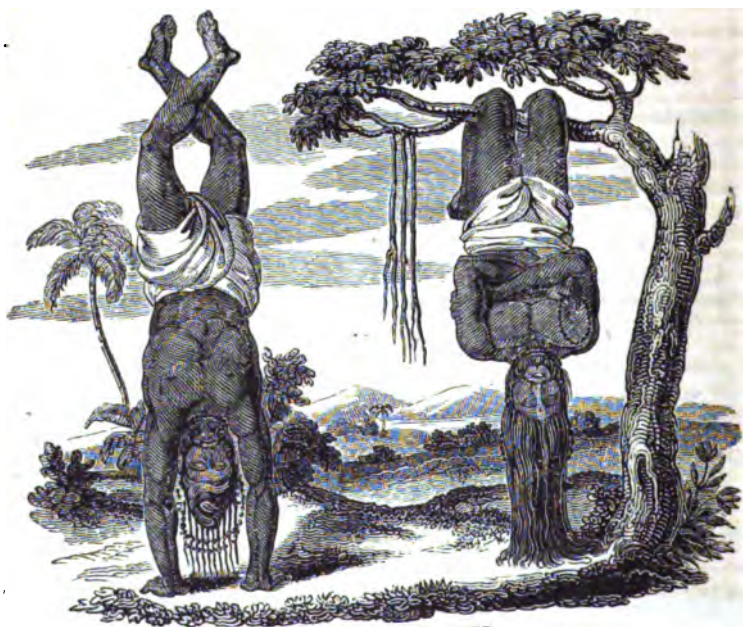
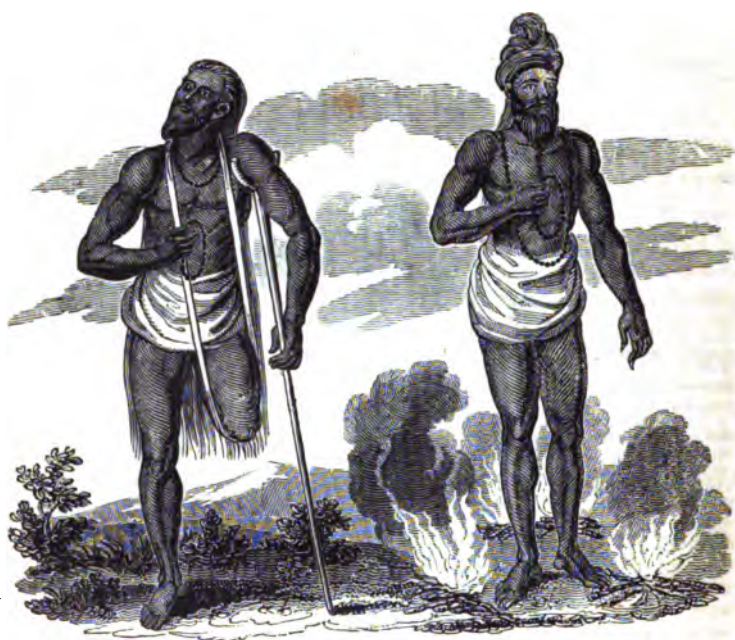
BENEFACTIONS.

Anonymous: being "A Trifle toward defraying the additional expenses of the Society, through the loss of so many Labourers," by the Rev. R. W. Allen	15 0 0
Bedwell, Phillip, Esq., St. John Street	10 10 0
Craddock, Mrs. E., Leyton	5 5 0
Greaves, Rev. G., Chaplain to the British Factory at Archangel	10 10 0
Oldfield, T. B. Esq., Peckham Cottage	21 0 0
Oldfield, Mrs., ditto	10 10 0
Settle, Rev. S., Winterborne Stoke	10 0 0
Thank-offering from a Married Couple on the return of their Wedding-Day	10 0 0

SCHOOL FUND.

Burt, Capt. Thomas, for	
Louisa Smith (2d, 3d, 4th, & 5th years)	50 0 0
Ile of Man Association, for	
Thomas Howard (2d year)	5 0 0





HINDOO DEVOTEES.

Missionary Register.

OCTOBER, 1823.

Biography.

OBITUARY OF MRS. VAUGHAN,

(WIFE OF MR. P. VAUGHAN, CHURCH MISSIONARY SCHOOLMASTER AT FREETOWN)
WHO DIED JUNE 25, 1823, AGED 23 YEARS.

THE death of Mrs. Vaughan was mentioned in our last Number. She survived a fortnight from her first attack. Her afflicted Husband has sent home an account of her illness and death, the chief parts of which we here lay before our Readers. A greater triumph of Faith has been rarely witnessed on a dying bed.

June 11, 1823—My dear Wife complained of sharp pains in her limbs: toward night, she was seized with violent vomiting; which decreased in a few hours, and severe fever ensued. Dr. Barry, who came immediately on being sent for, succeeded in removing the fever and vomiting.

June 12—Mrs. Vaughan was, by the mercy of God, much better this morning, and sat up a few hours. Her mind appears to be very happy.

June 13—The mercies of my God are very great: I enjoy good health, and my Wife is much better. Though very weak in body, she appears to have much strength of soul. She expresses a conviction that the Lord is preparing her for some greater affliction; but prays that she may be faithful unto death.

June 14—My dear Wife is but a little better this morning. I sometimes think, from her heavenly-mindedness, that she is too happy to live in this world long. She observed, on one occasion, "Let us talk more about the things of eternity, for all things below will soon fade away. I often lament that we set our affections so little on things above, and am quite sure that we should not do so; for we know not how soon we shall be called upon to leave them." About seven in the evening, she became much worse; but said, "I do not like to complain, for I am much better than I deserve. I think it a great mercy to be out of hell; but a greater to have an interest in Jesus,

my only Saviour." On being asked how she bore her affliction, she said much better than she had expected. She had never been afflicted before, and therefore was afraid she should be very impatient; but she found the Lord to be very gracious, and His promises wonderfully fulfilled toward her; therefore she dared not repine.

June 15, Sunday—Mrs. Vaughan is still suffering from weakness. Among other remarks to-day, she said—"I feel thankful that God has, by His Holy Spirit, *raised us up with Christ*; and that He has latterly enabled me to see more clearly that *Vanity, Vanity*, is stamped upon all created things, and that they are all *vanitation of spirit* . . . Nothing can do us good, or bring glory to God, that does not lead us to a Crucified Saviour: neither shall we profit in our actions or conversation, if all does not centre in Christ Crucified: but I have great reason to lament and mourn over the coldness and deadness of my evil heart . . . Jesus crucified is the Christian's great theme in this world, and redeeming love will be his everlasting song in the world to come. Ah! this is a song that even angels will not be able to sing."

June 16—About eleven o'clock last night, my dear Wife appeared much worse, and I had but little expectation that she would survive till morning. She urged me to write to her relatives, and inform them that she was very happy; remarking, "My

time is in the Lord's hands: I leave the issue with Him, because I know that He will do all things well. I have no fear of death, because Jesus hath taken away the sting; and Death will give me more than was in Eden lost. Death is victory! Death is the deliverer who rescues man! Death is the crown of life, and the lattice letting in eternal day . . . I have no desire to live; but, O Jesus! as long as I live, I'll live to Thee!" quoting from Young—

Were death denied, poor man would live
in vain: ^{[fool.}

Were death denied, poor man would live a
Heav'n wept, that man may smile;
Heav'n bled, that man may never die.

Toward day-light she became somewhat better, and appeared very composed. Seeing me weeping, she said, "Come hither, my Dear: don't grieve for me, for I am very happy; and why should you be otherwise? I am not afraid, for I know that the death of a Saint, even as vile and unworthy a one as I am, is precious in the sight of God. I am the Lord's, whether living or dying: I shall not only be preserved in and through life, but in death and judgment . . . It rejoices me to know that Jesus is gone before to prepare a place, not only for me, but for you, and all who love His appearing: we shall be kept, therefore, by His power, till we are brought to His everlasting glory."

June 17, 1823.—I inquired if she would not wish to return to her native climate, as more healthy than that of Africa. She replied, "O no! by no means! for it is for Christ's sake that I am come here, and I only lament that I am not enabled to do more for the good of souls. I know it is He, who has brought me hither; therefore He will give me health, strength, and life to do what He has appointed for me to do in Africa, and I have nothing else to desire; nor do I fear any thing, because my God lives and reigns here, the same as He does in England." I asked whether she were not sorry that she came hither: "Why should I be sorry," said she, "when I believe I have done the will of God?"

June 19.—My Wife's health appears to be fast improving. On my remarking that the Lord was very

gracious in restoring her health, she said, "Yes, He is; but He would be still more so in taking me out of this world, if my work is at an end: it does appear to me to be so, and, if so, *Make haste, my Beloved, to fetch me away, and be thou like to a roe or to a young hart on the mountains of spices.* But it is very mysterious that so many of those who came out, with an express desire to do good to the souls of the injured sons and daughters of Africa, have been taken away in so short a time: however, the work of the Lord is not carried on by might nor by power, but by His Spirit: it will still go on; and we know that He can work even without means. . . I often feel much for my dear Children in the Schools; and though I cannot convert their souls, yet I will continue to pray for their salvation. Who can tell, but the Lord may have made use of such an unworthy servant as I am, as the means of bringing them to Jesus, though he has not allowed me to see it." Several of the Brethren having sent to inquire after her health, she said, "I wonder that they should trouble themselves so much about such an unworthy Sister, though I trust an affectionate one: do give my kindest love to them all, and tell them how grateful I feel for their kindness: indeed they have always been exceedingly kind to us since we have been here."

June 20.—My dear Wife has been better this day than since the commencement of her indisposition. She has talked very much on the propagation of the Gospel, and said, "It is no wonder that we feel so little love for the souls around us and so little real desire for their salvation, when our love to the Saviour is so cold." She was much edified by Baxter's Saint's Rest: next to her Bible, this was always her favourite book. She found it much blessed to her soul whenever she read it. As she was seldom able to sit up so late as the time of Family Prayer, it was, by her wish, held in her bed-room. On these occasions she would often say, "One would think that the Hymns and Chapters which you read were selected on my account; but I know that is not the case, because they come in the regular order. The Second Epistle to the Corinthians,

which you began to read a few nights ago, I have been led to view in quite a different light to what I did before." Having read the Hymn, "Come thou fount of every blessing," she remarked, "That expresses the very sentiments of my heart: oh! let us say it over once more"—which being done, she added, "I can always think on that Hymn with great delight."

June 21, 1823, *Saturday*—My dear Wife is much worse to-day; and her affections appear to be daily fixing more and more on things above. When the clock struck seven, she said, "Now, you know, is the appointed time for our Missionary Prayer Meeting; therefore do not let my sickness prevent it, for it will not be too much for me." After reading the Scriptures and Hymns, and conversing and praying together for our usual time, she observed, "This has been a time of refreshing from the presence of the Lord. I find that promise fulfilled toward me—*They, that wait upon the Lord, shall renew their strength.* It is a pleasing thought, that, most probably, many of our Christian friends have been engaged in the same holy devotion, and particularly those who meet at Salisbury Square for the same express purpose that has engaged our attention. Mr. Ward very beautifully says, 'It is Prayer, that moves the hand, that moves the world;' and I do hope that our various Meetings will not be in vain. Though we cannot meet in body, we can in spirit, at the Throne of Grace. I now appear to feel a greater desire than ever for the ingathering of Zion; and I do hope that the time is not far distant when every one of God's promises shall be fulfilled. Oh what a joyful time will that be, when we shall all meet to part no more!" I inquired if she did not repent coming to assist in hastening that glorious time: "Repent! Oh no! how can I! Neither have I repented of one single step that ever I took toward coming hither; neither should I, if I knew that I should die to-night: because I sought for my God's direction (and had I not done so, I should have suffered for my neglect), and I firmly believe I had it, both by the teaching of His Spirit and the leadings of His Providence; and as I trust that my motives

arose from the constraining love of Jesus, I have nothing to fear or to repent of, though I have great reason to lament over my unworthiness and barrenness. I rather rejoice at the thought, that I am counted worthy to suffer for Christ's sake; and glory in the idea that I shall die in His service. I have always found His promises fulfilled toward me. I asked for His presence, and I have and shall have it; and as He has *delivered me in six troubles*, He will not forsake me in the *seventh*."

On the 24th the pains of childbirth came on, and great hopes were entertained that she would do well. In her extremity, she called for her Husband, and gave him this affectionate charge:—

Though I am not able to talk much to you, yet be sure you pray for me, that I may be submissive and quite resigned to the will of God. I leave the issue entirely in His hands; but I rejoice in the thought, that, if I suffer with Christ here, I shall be glorified with Him hereafter; for these light afflictions, which are but for a moment, work out for me a far more exceeding and eternal weight of glory; therefore, my Love, make yourself quite happy, for I am so.

The next day, the 25th, she was delivered of a still-born child; and, after manifesting throughout the day the gracious support that was afforded to her departing spirit, closed her eyes for ever on the world soon after nine o'clock in the evening. We extract, from Mr. Vaughan's narrative, the most striking parts of her conversation.

About twelve o'clock, she said to me, "I do not think there can be any expectation of my living long. Well! I am quite resigned to God's will. Jesus is far more precious than ever I felt Him before. I do feel a great desire to go to Him. I do hope I shall soon go. 'Jesus! let me to Thy bosom fly!' Oh, I never felt so exceedingly happy before! Jesus is my all and in all!"

I told her that the Medical Men still entertained hopes of her recovery. "Oh!" she said, "I am sorry to hear that; but, O Lord, pardon my im-

patience; but I have no desire to recover, or even to live long. Don't grieve for me. Jesus is my Prophet, Priest, and King: therefore I have nothing to fear; no, not Death itself, for he is no longer the King of Terrors but a Messenger of Peace."

About four o'clock, while in conversation with her, I discovered that my dearest Wife was dying; and was obliged to quit the room, to give vent to my feelings. Before I could speak, on my return, she said "Why do you grieve so?"—and, clasping her arms round my neck, added, "I am very happy, though I now know that I am dying. I have no fear. I feel Jesus very precious; you should, therefore, rather rejoice with me that I am going from a world of wickedness to one of happiness. Thanks be to God who giveth us the victory through our Lord Jesus Christ. I feel more happy than words can express." I asked, "Do you think the Saviour will be with you as you pass through this dark valley?" She replied, "I know He will; for *the Lord is my Shepherd*," repeating the whole Psalm, and then adding "The last clause is the crowning mercy of all!" "Well," I said, "The Lord has heard your prayer, and has nearly granted you your heart's desire, for you now really are dying." "Yes," she replied, "I am: thank God! I am."

I then asked many questions respecting her confidence in her God and Saviour. There did not appear to be a single doubt or fear on her mind as to her future happiness. She said that the Tempter would, at times, endeavour to harass her; "but I know," she added, "in whom I have believed; and I know that the Eternal God is my refuge, and underneath me are His everlasting arms. Nothing can separate me from the love of Christ. He will never leave me nor forsake me! Oh, when shall I die to vanity, pain, death? When shall I die? When shall I live for ever?"

The supports and consolations of Faith, so abundantly vouchsafed to this Christian Woman, should encourage all who labour and suffer according to the will of God to cherish her dying counsel, and to trust with filial simplicity in their God and Saviour. May He graciously endue all His servants among the Heathen with like Faith and Love!

Some time afterward she cried out, referring to the beginning of the Third Chapter to the Colossians—"There is my security—there is my hope! and had I no other promise than that, it would cheer and comfort me. How great is my security!—for I know that my life is hid with Christ in God!"

I asked her if she would wish to make any alteration in the arrangements on which we had before agreed? "No," she said, "I am happy to think that I have now nothing to do, but, like Moses, to go up into the mount, leave the world behind me, gently close my eyes, and fall asleep in my Redeemer, who I know liveth and whom I long to see." I asked her if she felt much pain or inward conflict: She said, "No: thank God, I am free from both." I asked if she had any thing more that she wished me to say to any one? "Yes," she replied: "give my dying love to my Mother, Sisters, and all my friends, in Africa, in Hereford and in London. Tell them all to trust more simply to Jesus, for they will find Him faithful. . . . He will change this vile body, that it may be like unto His glorious body. . . . Oh, how glorious! My life is hid with Christ in God, and when Christ who is my life shall appear, I shall appear with Him in glory."

About an hour before she departed, she embraced me, and said, "I shall soon bid you a short farewell, but we shall meet again. May God ever bless you!—oh, how long, Jesus!—I long to go!—Comfort my dearest Husband!"—She then pressed me to her, kissed me, and said, "I am nearly in Heaven!—Farewell!—and may God ever bless you, my dearest, dearest love!"

After this heart-rending farewell, she fell into a composed sleep—but never opened her eyes again, nor even moved—but thus sweetly fell asleep in Jesus, without a struggle or a groan!

Proceedings and Intelligence.

United Kingdom.

BRITISH & FOREIGN BIBLE SOCIETY.

NINETEENTH REPORT.

IN the present Number we shall give an abstract of all such parts of this Report relative to the United Kingdom and the Continent, as have not been before noticed in our pages; reserving the other Foreign Proceedings for the next Survey.

Stipends assigned to the Secretaries.

Your Committee have to communicate a Resolution, which they have adopted after the most mature deliberation, that an Annual Salary of 300*l.* should, in future, be attached to the Office of Secretary to the Society. It is to be observed, that, in consequence of the gratifying success with which Divine Providence has favoured the British and Foreign Bible Society, the magnitude of its efforts and the variety of its relations have progressively increased; and have thrown upon its Secretaries an accumulation of labour and a weight of responsibility, which could not have been foreseen, and consequently was not in the contemplation of the Society when it accepted their gratuitous services.

It is obvious that this prosperity has been materially promoted, so far as human means have been instrumental in producing it, by the indefatigable exertions of your Secretaries; and your Committee, deeply and gratefully impressed with a sense of the Christian zeal and disinterestedness, which have prompted the distinguished individuals, who have hitherto filled that office, to devote themselves gratuitously to this great work, cannot sufficiently express their unfeigned esteem and heartfelt acknowledgement for their invaluable services. But whatever gratification they may feel from these acknowledgments, in which every Member of the Society will cordially unite, it would be unbecoming the dignity of this Institution to require the gratuitous continuation of their labours.

In adopting the amount stated, your Committee have been more influenced by an economical attention to the finances of the Society, than by the consideration of a compensation for services

which no salary can adequately remunerate.

Increase of Free Contributions.

The Committee would always bear in mind and gratefully acknowledge, that, in reporting their own proceedings, they are recording the results of the operations of Auxiliary Institutions. It is upon their aid, that the stability of the British and Foreign Bible Society depends; and from them, that the resources of its liberality are supplied. And it is, therefore with peculiar pleasure, that your Committee have to report an increase in the FREE contributions of Auxiliary Societies, in the past year, to the amount of nearly NINE thousand pounds. They consider this fact, not only as indicating the continuance of zealous exertions in their cause; but also as affording proof, that the labours of this and other religious Societies have already met with some degree of success, in supplying the local wants of particular districts. And it has always been found, that those, who possess and can themselves appreciate the value of the Holy Scriptures, are the most anxious in their desires and endeavours to communicate to others so great a blessing.

Issues of the Scriptures.

The number of copies of the Scriptures issued from your Depository, during the year ending March 31, 1823, has been

123,197 Bibles,

136,793 Testaments;

which, together with those issued at the expense of the Society, from foreign presses, since the commencement of the Institution, amount to THREE MILLIONS, EIGHT HUNDRED AND SEVENTY-FIVE THOUSAND, FOUR HUNDRED AND SEVENTY-FOUR copies of the Holy Scriptures.

Grants of Money and Books.

These amounted, in value, in the course of the year, to the following sums:—

	£	s.	d.
Domestic, chiefly Ireland....	2,847	15	7
Europe.....	15,565	0	4
Asia.....	8,278	0	4
Africa.....	10	4	2
America and West Indies...	2,410	11	3

Total..... 29,265 11 8

Works completed during the Year.

	Copies.
German Bible.....	16000
— New Testament.....	5000
Spanish New Testament, Scio's Ver- sion	20000
Italian Ditto, Martini's Version.....	5000
Greenland Ditto.....	1000
Hebrew Old Testament.....	1500
Arabic Bible	3000
Mandjur Gospel of St. Matthew.....	550
French Testament, De Sacy.....	20000
Besides various editions in the English and Welch languages.	

Works in Progress.

	Copies.
Arabic Testament, Sabat's Version ..	5000
Malay Bible, Arabic character	5000
Turkish Bible	5000
Tartar-Turkish Bible.....	3000
Tartar Bible.....	2000
Syriac and Carshun New Test.....	2000
Carshun..... Ditto	4000
Amharic Gospels	3000
Ancient and Modern Greek Test....	5000
Armenian New Testament.....	5000
Persian Psalter.....	2000
— New Testament	5000
German Bible	5000
— New Testament.....	7000
French Psalms, Proverbs, Ecclesi- astes, and Isaiah, De Sacy's Version, French New Testament, Martin's Version	5000
— Ditto, De Sacy.....	25000
Spanish Bible, Scio's Version	5000
— Psalms, Proverbs, Ecclesi- astes, and Isaiah, Scio's Version..	10000
— New Testament, ditto	5000
Italian Psalms, Proverbs, Ecclesi- astes, and Isaiah, Martini's Version,	5000
— New Testament, Ditto.....	5000
Portuguese Ditto, Pereira's Version.	10000
— Psalms, Proverbs, Ecclesi- astes, and Isaiah, Pereira.....	5000
Danish New Testament.....	5000
Gaelic Pocket Bible.....	10000

*Remarks on the Opposition of Roman
Catholics.*

While the British and Foreign Bible Society most cordially rejoices in the acceptance with which its principle has been so extensively received, it is to be lamented, that there are nations professing Christianity, in which both its efforts and object are proscribed; and to which the perusal of the Scriptures, if not interdicted, is permitted only under restrictions calculated to deprive them of half their value and influence. This deplorable prejudice—which would exclude the light of heaven; which would deprive a famished world of the bread of life, prepared for its eternal sustenance, and deny to misery the balm of heavenly consolation—has been deeply regretted, while happily its

effects have in some measure been counteracted by pious and distinguished individuals; and by none more than Doctor Leander Van Ess, whose name, while it merits the affection of those of his own Communion, will long command the esteem and respect of all sincere Christians. With such coadjutors, your Committee trust that the cause of Truth and Charity will finally prevail; and that the Word of God, which was graciously revealed for the illumination of the whole human race, will have free course and be glorified.

*Union of the Institution and its Foreign
Associates.*

Your Committee have now to express their cordial satisfaction, in which all the Members of the British and Foreign Bible Society will participate, at the uninterrupted continuance of that friendly intercourse, which has so long subsisted between their Institution and its Foreign Associates.

A strict adherence to the simple principle of their Association is the base and cement of this happy union, which has proved the source of blessings to millions. Disclaiming all concern in political affairs, and all interference in the civil or religious establishment of this or any other country, the labours of the Society are exclusively directed to one object—to communicate, in the widest extent possible, that which is the common property of all, the Code of Divine Inspiration; inviting the co-operation of all the Members of the Christian Community in its labour of love.

*NAVAL AND MILITARY BIBLE SOCIETY.**Appeal for increased Support.*

AN Appeal in behalf of the Society has been circulated by the Committee, the chief parts of which we shall lay before our Readers.

The Naval and Military Bible Society has been labouring, with varied success, for FORTY-THREE YEARS, to convey the glad tidings of salvation to that long neglected, but most important class of our countrymen who man our fleets and armies. During the continuance of a long and sanguinary war, many individuals, constrained by feelings of gratitude to those, who, under Providence, were the instruments of protection from the multiplied evils,

which deluged the rest of Europe, were ready to admit their claim as paramount to all others, and admitted it most liberally. But, in latter years, this spirit, to the prejudice of our brave Seamen and Soldiers, has greatly subsided: and many and painful have been the occasions, when, through want of funds, the Managers of this Society have been compelled to pause; and, to a certain extent, withhold the Word of Eternal Life from those who were earnestly beseeching the boon at their hands.

It might be imagined, and that not unreasonably, that, on the arrival of peace, and the consequent reduction of a large naval and military establishment, the demands on the Society for the Scriptures would be proportionably diminished; but that this is an erroneous assumption will appear from the Abstracts of Issues and Receipts, hereto annexed, for the last three years of the war, 1812, 1813, 1814; and those of recent date, 1821, 1822, and 1823.

Receipts and Issues during the last Three Years of the War.

Issues to May.	Bibles.	Testaments.	Cash paid by Seamen and Soldiers for Books purchased.	Aggregate Net Receipts.
			£. s. d.	£. s. d.
1812	2135	518	— — —	3161 1 8
1813	3467	3787	31 6 6	2500 8 0
1814	3776	5603	85 19 4	4390 10 3
Total	9378	9908	117 5 10	10051 19 11

Receipts and Issues during the last Three Years of the Peace.

Issues to May.	Bibles.	Testaments.	Cash paid by Seamen and Soldiers for Books purchased.	Aggregate Net Receipts.
			£. s. d.	£. s. d.
1821	5642	4500	469 7 2	2348 4 4
1822	4283	4388	896 7 11	2040 4 2
1823	5398	3981	255 17 7	1929 2 9
Total	15323	12869	1191 12 8	6317 11 3

These abstracts demonstrate, that, in the war, the demands for Bibles were fewer, while the receipts of money were considerably greater; whereas, in the latter years of peace, above cited, the demand for Bibles has been much augmented, and the annual receipts of money greatly diminished. The copies of the Scriptures issued, during the last Three Years of the Peace, were 8906 more than during the last Three Years of the War: the Contributions by SAILORS and SOLDIERS themselves

toward the purchase of the Scriptures, during the last Three Years of the Peace, were 1004*l.* 6*s.* 10*d.* MORE than during the last Three Years of the War; while the Total Cash received, during the last Three Years of the Peace, was 3734*l.* 8*s.* 8*d.* LESS than during the last Three Years of the War.

The solution of this fact is to be sought for, in the formation of Regimental Schools; and in an increased desire in the Navy and Army to profit by the comparative leisure which they now enjoy, in searching the contents of that Volume which they had not the means of studying with sufficient diligence under the extremities and constant occupations of actual service. To those who love their Bibles, and hail this growing thirst for religious knowledge, this statement will not appear strange, nor this Appeal unnecessary: to them, and to all well-wishers of our Navy and Army (and where is the family that has not immediately or remotely some connexion in one or other of the services?) the Committee would say, "While you are contemplating the conversion of a world, let not your brethren at home, especially your Soldiers and Seamen, remain neglected: their numbers are still great, and their claims inferior to none." *The liberal deviseth liberal things, and by liberal things he shall stand.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

REPORT FOR THE YEAR 1822.

State of the Funds.

Receipts of the Year.	£.	s.	d.
Benefactions and Legacies....	451	14	10
Subscriptions and Entrances..	492	19	6
Associated Members.....	1130	18	10
Dividends, Rents, and Annuity.	4072	5	1
Grant from Parliament, in aid of Expenses in the North-American Colonies.....	9412	10	0
Total....	15,560	8	3

Payments of the Year.	£.	s.	d.
Salaries, &c. to Missionaries.	17,981	15	0
Salaries to Schoolmasters...	1641	6	5
Pensions.....	1330	13	0
Exhibitions at the College and Academy in Nova-Scotia...	418	16	0
Books sent abroad.....	374	11	8
Salaries, Printing, &c.....	1817	19	9
Total....	23,065	1	10

To cover the deficiency of the Receipts, 10,000*l.* 3 per cents. have been sold.

In the separate account of the East-India College, it is stated that the Collections and Subscriptions have been 181*l.* 1*s.* 3*d.*, and the Dividends 1955*l.* 8*s.* 4*d.*; and that the sum of 1700*l.* has been paid on account of Salaries, 500*l.* in aid of the erection of a Church at Graham's Town in South Africa, and 258*l.* 18*s.* 4*d.* for Incidentals.

Increase of the Society.

A List of Contributing and Associated Members was given in the Report for 1820, which contained 587 names: the present List contains 1130. The Corporate Members are gradually diminishing by death, till reduced to the number stated in the Charter: they have decreased, in the two years, from 310 to 297.

Fifty-three Diocesan and District Committees have been formed, in various parts of the kingdom, in aid of the Society.

The Annual Sermon was preached by the Lord Bishop of Bristol, from Matt. vii. 28, 29.

In our last Number, pp. 396—401, we extracted from the Report the Rev. Mr. Mill's narrative of his Journey in various parts of the Peninsula of India. In the present, will be found the statements relative to British America. Other notices will be reserved for the Survey.

CHURCH MISSIONARY SOCIETY.

Dismissal of Mr. and Mrs. Pope to Sierra Leone.

At a Special Committee, held on Friday the 3d of October, the Rev. James Haldane Stewart in the Chair, Mr. and Mrs. Pope were dismissed to their appointment, as Schoolmaster and Schoolmistress in the Freetown Schools. The death of Mr. and Mrs. Bunyer and Mrs. Vaughan having left Mr. Vaughan without any aid from Europeans, Mrs. Schemel, after the decease of her Husband, removed from Bathurst to Freetown, to assist in the Girls' School. Mr. and Mrs. Pope

will complete the number of European Teachers, which it is the design of the Committee to endeavour to maintain in those Schools.

Mr. and Mrs. Pope, as we stated at p. 382 of our last Number, are proceeding in the best spirit to Africa. The Secretary, in addressing them in the name of the Committee, led them to the encouraging consideration, that if they were ready, as Christians, to stand perfect and complete in all the will of God, they had no reason to fear any consequences of going to Africa: for they were not rashly exposing themselves to danger out of the path of duty. The Society had been providentially led to enter on its labours in West Africa; and those labours had received, in a remarkable manner, the stamp of Divine Approbation: it was, therefore, felt to be a plain duty not to forsake the work, but to pursue and extend it in every practicable way. While numbers are eager to run all risks of health and life in Africa for temporal advantage, a Christian Society and those who labour in connection with it, and whose sole object is the present and eternal good of the people, are not only justified in persevering in their labours through every difficulty, but would expose themselves to merited reproach if they should relax in their exertions. For themselves, they had taken the course which became them as Christians, in trying to ascertain the path of their duty: and they, who go out under a Society, which sends them forth after taking all due pains to ascertain its own line of duty in reference to such persons, may satisfy themselves, if they go in a right spirit, that they are going according to the will of God.

In these views Mr. and Mrs. Pope expressed their entire concurrence, and begged the earnest prayers of the Members that they might be enabled to proceed to their labours in entire dependence

on their Heavenly Master, and with a constant eye to His glory.

The Chairman, to whom Mr. Pope had been long known, then affectionately commended them in prayer to the protection and blessing of Almighty God.

Mr. and Mrs. Pope embarked at Gravesend, on the 6th of October, on board the Sir Charles MacCarthy, Captain Eldridge.

PROCEEDINGS OF ASSOCIATIONS.

Third Anniversary of the Sunderland, Bishopwearmouth, & Monkwearmouth.

On Sunday, July the 13th, the Rev. James Hough preached at Sunderland and at Monkwearmouth, when the sum of 40*l.* 14*s.* 3*d.* was collected.

The Annual Meeting was held, on Monday, in the Parochial School-Room for Boys, in Sunderland; the Rev. Robert Gray, Rector, in the Chair.

Movers and Seconders.

Rev. John Tyson, and W. Chapman, Esq.—Rev. James Hough, and Rev. James Carr—and Rev. J. Shipperdon, and W. Nason, Esq.

Collection, 10*l.* 16*s.* 4*d.*

Formation of the Atherstone.

On Wednesday Evening, the 17th of September, at a Meeting held at Atherstone, the Rev. Francis Blick in the Chair, an Association was formed. Collection, 4*l.* 5*s.*

Movers and Seconders.

Rev. F. Smith, and Rev. R. W. Sibthorp—Rev. G. Salmon, and Rev. W. Spooner—Rev. C. Thompson, and Rev. J. H. Malpas—and Hon. and Rev. H. D. Erskine, and Rev. W. Kempson.

President,

Rev. B. Richings, Vicar.

Treasurer,

S. S. Baxter, Esq.

Secretary,

Rev. W. Thompson.

Tenth Anniversary of the Suffolk,

with

Anniversaries of its Branches.

On Sunday, the 21st of September, Sermons were preached, in Ipswich, by the Assistant Secretary and the Rev. R. W. Sibthorp, at the Churches of St. Mary Tower, St. Stephen, St. Helen, St. Mary Key, St. Clement, and St. Peter—by the Assistant Secretary, at *Tottingstone*—and, by the Rev. W. Fenn, at *Thorpe*.

On Monday Evening, the Third Annual Meeting of the *Tottingstone Branch* was held; the Rev. John Bull, Rector, in the Chair.

Oct. 1823.

On Tuesday Morning, the Tenth Annual Meeting of the Parent Association was held in the Shire Hall, Ipswich; the Rev. Edward Griffin in the Chair. In the evening, a Sermon was preached at St. Clement's, by Mr. Sibthorp. The same evening, a Meeting was held at *Flowton*; the Rev. J. Charlesworth in the Chair.

On Wednesday Evening, the Annual Meeting of the *Stowmarket Branch* was held; the Rev. John Bull, Curate, in the Chair. The same evening, a Sermon was preached at St. Peter's, Ipswich, by the Rev. Edwin Sydney.

On Thursday, the Rev. R. W. Sibthorp preached, in the morning, at *Little Stonham*. The Annual Meeting was held in the evening; the Rev. John Wilcox in the Chair.

On Friday, the Rev. R. W. Sibthorp preached in the morning, and the Rev. J. Julian in the evening, at *Dobenham*. The Ninth Annual Meeting was held after the Morning Service, the Rev. Mr. Smalley, Vicar, in the Chair.

Assistance was rendered at one or other of the Meetings by the following Clergymen, besides those already mentioned—the Rev. Dr. Ramsden, and the Rev. Messrs. F. Cunningham, Faithful, Maitland, and Renton; and by Mr. Joseph Beddy, Missionary Student.

The Collections amounted to about 100*l.*

Meeting of the Colchester Ladies' Association.

The Assistant Secretary availed himself of the opportunity of passing through Colchester, to meet this Association. About 150 persons assembled at a very short notice, to whom he detailed the present state of the Society's Missions.

The visit of the Assistant Secretary to Ireland, mentioned at p. 168, was deferred, by various circumstances, longer than was intended. He left London on the 29th of September, and arrived in Dublin on the 1st of October. We shall reserve the report of his visit till the next Number. In the mean time, we give the particulars of two Anniversaries which were held before his arrival.

Anniversary of the Sligo.

This was held on Tuesday, the 16th of September, in the Court House at

Sligo, Colonel Percival in the Chair; and was attended by a Deputation from the Parent Auxiliary at Dublin, consisting of the Rev. Messrs. Athill, Bushe, and Nixon, and Mr. Dalton the Assistant Secretary.

Movers and Seconders.

Rev. R. H. Nixon, and Rev. Mr. Walker—Rev. W. Bushe, and Rev. Mr. Tyndall—Rev. Mr. Lovett, and Rev. Mr. Walker—and the Rev. Mr. Athill, and Herbert Clifford, Esq. R.N.

Seventh Anniversary of the Boyle and Rockingham.

From Sligo, the Deputation from Dublin proceeded to Boyle, in the Sessions House of which Town the Annual Meeting of the Boyle and Rockingham Association was held on Thursday the 18th of September; the Right Hon. Viscount Lorton in the Chair.

Movers and Seconders.

Sir Robert King, and Rev. J. Wilson—Colonel Tenison, and Rev. R. H. Nixon—Robert Elwood, Esq., and Rev. M. Shaw—H. Fry, Esq., and Captain Gordon—Captain J. Robertson, and Captain C. Robertson—and the Rev. John Lloyd, and Rev. W. Bushe.

LONDON MISSIONARY SOCIETY.

TWENTY-NINTH REPORT.

We shall here extract some general statements from the Report; reserving such of the Missionary Proceedings of the Year, as have not been anticipated by us, for our future Numbers.

Labourers sent out during the Year.

During the past year, the following Missionaries have proceeded, or are about to proceed, to the Stations respectively affixed to their names:—

James Massie appointed to Madras.

William Crow Quilon.

Thomas Dexter Trinidad.

Mr. Peter Wright, Missionary Artisan, appointed to labour at some one of the Stations in South Africa, where his services may be wanted.

Receipts and Payments of the Year.

Receipts.	£.	s.	d.
Contributions	29,349	10	2½
Dividends	1,197	1	9
Legacies	720	0	0
Total....	31,266	11	11½

Payments.	£.	s.	d.
Missions	27,030	13	3
Students	1,218	2	11
Missionary Families	977	0	0
Publications	1,377	19	4
Charges of Management....	2,584	4	11½
Total....	33,187	19	5½

This Expenditure on account of Missions consisted of the following sums:—

	£.	s.	d.
Continent of Europe.....	270	0	0
South Africa	3086	12	6
Mauritius	270	12	4
Madagascar	743	3	8
Malta and Zante.....	756	8	8
Siberia	920	18	8
China and Malacca	2975	17	4
Singapore	707	5	4
Pulo Penang	1267	0	0
India within the Ganges....	7658	8	11
Java	1147	13	5
Amboyna	91	0	0
South-Sea Islands	5504	10	9
Guiana and Trinidad	1631	0	8
Total.....	27,030	12	3

Publications.

- 6,059 Report and List for 1822.
- 14,697 Abstract of Ditto.
- 5,283 Sermons, Ann. Meeting, 1822.
- 23,500 Quarto Chronicle, 23—26.
- 215,600 Quarto Sketches, 17—20.
- 14,895 Monthly Chronicle.
- 22,650 Addresses.

Want of Missionaries.

With deep concern this assembly has heard, that the ravages of death, during the past year, have been suffered, to an extent unprecedented, to thin the ranks of our Missionaries in the East: we must all feel solicitous, that this extensive desolation should, as far as possible, be repaired. In the South Seas, several of the Senior Brethren are beginning to sink under the infirmities of increasing years; and it is highly necessary that successors should be provided, to carry on the work which they have so happily commenced. This consideration, connected with the probable removal of Mr. Ellis to the Sandwich Islands and the loud calls from various other Islands of the Pacific where no Missionaries have been hitherto stationed, has determined the Directors to send out a considerable reinforcement to that quarter. Nor must we omit to state, that, from other remote parts of the world, more or less destitute of the means of Christian Instruction, the Society is, from time to time, receiving applications for Missionaries, with which it would be often highly desirable to comply.

BAPTIST MISSIONARY SOCIETY.

ANNUAL REPORT FOR 1823.

THE prosperous condition of the Society's Funds, and the remarks of the Committee thereon, were stated at pp. 257 and 258 of the Number for June. We shall now give the particulars, reserving the Missionary Proceedings for the next Survey.

Receipts of the Year.

Missions:—	£.	s.	d.	£.	s.	d.
Contributions	10,912	19	8			
Legacies	932	1	7			
Publications .	40	7	6			
				11,885	8	9
Translations:—						
Contributions	2318	13	1			
Legacy	133	4	5			
				2451	17	6
Schools.....				232	19	1
Female Education				389	1	5
Donation, for the establishment of a Native School, to be called "The Whitchurch Family School".....				500	0	0
Total.	14,759	6	7			

The Edinburgh Bible Society contributed 500*l.*, and the Netherlands' Auxiliary Society 200*l.* The Benefaction for the Whitchurch School was given by the Family of the late John Whitchurch, Esq., of Salisbury, for the purpose of encouraging Native Education in India.

The British and Foreign Bible Society granted 3000*l.* to the Serampore Translations; independently of the sum of 500*l.* which the Missionaries may have to claim, by a regulation of the Society, for each New Translation.

Payments of the Year.

	£.	s.	d.
Serampore Translations	2506	10	7
Continental India	4234	6	6
Ceylon	640	0	0
Sumatra	1679	2	1
Java	242	13	6
Honduras	185	3	6
Jamaica	527	4	2
Students	334	16	10
Widows and Orphans	172	6	6
Paper and Printing	561	13	8
Investment for "The Whit- church Family School	500	0	0
Sundry Expenses	1559	2	6
Total.....	13,292	19	10

Increased Means required.

After enumerating various sources of the Society's Income, the Committee remark—

In noticing these proofs of zealous attachment to the great cause which the Society aims to support, the Committee discharge, most willingly, a debt of gratitude to those by whom they have been so liberally assisted; but they feel, at the same time, that the effectual aid, which has hitherto been rendered, imposes upon them fresh obligations unremittingly to prosecute the work confided to their hands. That discretion should be exercised in proportioning the exertions made to the probable resources of the Society, is a principle which all will admit, and on which the Committee have not ceased to act; but narrow must be the conceptions and languid the charity of that heart, which could be satisfied with the sphere already occupied by the Society, or the funds as yet placed at its disposal. That sphere must be enlarged—those funds must be augmented; and, under the Divine Blessing, we look to that spirit of Christian Love, which has been so happily displayed in rolling away our oppressive burden, as an effectual means of accomplishing both.

Continent.

BIBLE SOCIETIES.

Their State and Progress.

THE statements of the Nineteenth Report of the British and Foreign Bible Society, in reference to the Continent, have, in some instances, been anticipated in our pages. We shall now form a digest, from the Report and Appendix, of all the important facts not before noticed; omitting the mention, however, of most of the various grants made by the Society, which have been in its accustomed spirit of discriminating liberality.

FRANCE.

The state and progress of the Protestant Bible Society, with some interesting details, were noticed by us at pp. 296, 297, 347, and 348. We shall add here some further particulars.

The Paris Society is now supported

by 36 Auxiliaries, one Consistorial Society, 28 Branch Societies, and 49 Associations, of which 17 exist in Paris alone; making a sum of 114 Biblical Institutions in various parts of France.

Of Martin's Bible, 36,000 copies have been already provided: of the same Version stereotype plates, in large octavo, have been completed; and a Pocket New Testament, which is much in request, has been undertaken. Of Ostervald's Version, used in almost all the Protestant Churches in the Eastern and Northern extremities of France, a stereotype edition, in octavo, is in preparation.

The activity of the Auxiliaries and Associations leads, as in this country, not only to a discovery of the actual desire for the Scriptures, but to an increase of that desire, and of the means and efforts for its full gratification. An extract of a Letter from the Rev. Mr. Lissignol, of the Montpellier Auxiliary, will evince the spirit in which the object of these Institutions is prosecuted. He observes—

Among other objections raised against Biblical Associations, the most serious has been, that the funds which they demand would, in a small district, be expended more usefully in the formation of Schools, Hospitals, and Orphan-Houses, and in the promotion of industry. To meet this and similar objections, we are at this moment employed in the formation of a Hospital and an Orphan-House, for us Protestants.

On the supply to Roman Catholics, it is said—

Your Committee proceed next to report some of the principal results of their own endeavours to satisfy, through the medium of their correspondents, the desire for the Scriptures among the Roman Catholics in France. It is stated, in one of the Letters received—

Among the Catholics, the demand for the Scriptures is great. One individual has distributed, among those in his neighbourhood, 550 copies of De Sacy's Testament in a short period, and has now requests in writing from various individuals for 200 more. Though many of these books, from the poverty of the people, are bestowed gratuitously, yet they are not given without inquiry into the character and circumstances of the applicant, and a persuasion that he has really a claim for the gift which he solicits.

A gratifying Report has been received

from another correspondent, engaged in distributing Catholic Versions in Prisons, Hospitals, Penitentiaries, and Reformatory Schools. He found several of the Physicians disposed to co-operate with him. "It is no longer rare," observes the Report, when referring to the Royal Hospital of Invalids at Paris, "to see the brave veteran inmates of that asylum reading the New Testament to their children, or hearing it read by them."

Many similar instances of a disposition to receive the Scriptures, on the part of their Catholic Brethren, have come to the knowledge of your Committee; but they confine themselves to the single statement, that upwards of 12,000 Bibles and Testaments, of the French Catholic Version, have been circulated during the last year, and that an additional donation of 5000 New Testaments has been recently made to the Society for Mutual Instruction.

In reference to Oriental Versions, it is stated—

In the prosecution of Translations of the Scriptures into the Oriental Languages, your Committee have received material aid from several persons of distinguished literary eminence at Paris.

The Baron Silvestre de Sacy has undertaken, with a zeal and cordiality which reflect the greatest honour on his character, the editing of the Caramanian and Syriac New Testaments.

The Turkish New Testament has been carefully revised by Professor Kieffer; and the Committee hope soon to see it in a state ready for circulation. The printing of the Bible in the same language advances; though slowly, through the anxiety of its editor to see it executed with accuracy.

Your Committee have also to announce the completion of the translation of the Four Gospels into Modern Armenian, from the Ancient Armenian Text; being part of a Version of the whole New Testament, undertaken by a learned Armenian residing at Paris. An opportunity of ascertaining experimentally the merit of this work was provided by Dr. Pinkerton; who had a specimen printed at St. Petersburg, and sent into different parts of Turkey for examination.

Your Committee look forward to the most valuable assistance in the execu-

tion of their Oriental Translations, from the recent formation of an Institution at Paris, under the denomination of "The Asiatic Society for the encouragement of Oriental Literature."

We noticed, at pp. 132 and 133, the formation and objects of this Institution, and its probable suberviency to the designs of the Society.

It only remains for your Committee to acknowledge, under this head, the advantages which they have derived from the free access to the Parisian Libraries which has been afforded to their friends and agents; and to express further their gratitude to the French Government, for its indulgent remission of the duties upon copies of the Scriptures imported into France.

Thomas Pell Platt, Esq., Fellow of Trinity College, Cambridge, who has been appointed Honorary Librarian to the British and Foreign Bible Society, visited Paris in the early part of last year, chiefly with the view of facilitating the preparation of an edition of the Ethiopic Scriptures. He bears a strong testimony to the influence of the Protestant Bible Society:—

My residence in France has not yet been long; but it has been long enough to persuade me that the Bible Society is one of the greatest blessings, that Divine Providence has ever bestowed upon that country. Societies and Institutions, philanthropic, moral, religious, are commencing or flourishing around us. And what is the main spring of all these operations? The answer is:—

It is the Bible Society that has brought us together. Before, we did not know one another. Individually, we could not have devised such schemes; or if we had, we could not have executed them. But, in the Bible Society, are a bond of union and stimulus to exertion.

The Committee of the French Society give the following impressive view, of the variety of motives on which their object is supported, and of the happy results which may be hoped for:—

We may affirm, with a humble conviction of the imperfections attendant upon our exertions, yet with an animated feeling of gratitude to Divine Providence, that there is scarcely any

portion of Protestant France; from her opulent and industrious cities down to her poorest hamlets, in which some efforts have not been made, or at least some desires excited, for the propagation of the Holy Scriptures.

There yet remain obstacles to be overcome: unforeseen difficulties may arise, as we proceed; but the germ of good is sown, and God will not suffer it to perish.

If we seek for the causes of that interest in the spread of the Gospel which is beginning to develop itself in France, we shall doubtless discover, that these are not the same in the minds of all, and that a variety of motives may affect different persons. While some place all their confidence in those sacred doctrines of redemption, which exert a mysterious, but irresistible influence upon the character of those by whom they are received; others, more concerned with the moral precepts than the religious doctrines of the Gospel, seek, in the distribution of the Sacred Volume, the means of improvement for individuals, and a security for social order: others perceive in Bible Societies a desirable bond of union for the members of the Protestant Family, dispersed by a long series of troubles; others rely upon their effects in removing those fatal prejudices, which separate nations, and present a barrier against the progress of knowledge and of morals: others, aware that a people can neither enjoy durable liberty nor prosperity without having public morals, conceive that nothing contributes so effectually to produce such a result, as the habit of occupying themselves in common for promoting the best interests of humanity. All these motives, and many others, may excite to the formation of Bible Societies in our country.

The Gospel assures us, that God, *who spared not His Own Son, will with Him also freely give us all things*: and if, in point of fact, we have seen for eighteen centuries, all the moral and intellectual improvements of mankind resulting directly or indirectly from the Christian Religion, who is able to calculate the benefits, of every description, that will arise from a more general and intimate acquaintance with the doctrines of this holy religion?

In detailing to you those happy results which the perusal of the Sacred Volume has already produced among

the Christians of France, it is not without regret, that we have made use of the term "Protestants." If prudence, if a scrupulous adherence to the letter of our Institution, has compelled us to limit the distribution of the Sacred Text to the Reformed part of our population, far be from us all sectarian feeling, all idea of exclusion. There is but one true Reformation, and that is equally applicable to all men and to all periods—it is a return to the pure source of the Divine Word.

We have already learned, with the highest satisfaction, that a disposition for the reading of the Sacred Volume is increasing among our Catholic Brethren. Who among us does not breathe forth his desires and supplications for the approach of that day, when the Christians of France shall no longer inquire concerning *Paul who planted, or Apollos who watered*, but shall look to *God alone who giveth the increase*.

UNITED NETHERLANDS.

The Central Society, at Amsterdam, has presented its Eighth Report to your Committee. Its funds, whether supplied by its Subscribers, or by the steady, and, upon the whole, increasing contributions of nearly Sixty Auxiliary Societies, are in a flourishing state; exhibiting a balance in favour of its income of upward of 80,000 guilders, or 6000*l*. It appears that 5896 Bibles and 4339 New Testaments have issued, during the last year, from the Depository.

Among its Auxiliaries, the "Merchant Seamen's Society" has been distinguished by its activity. The following passage is taken from its Report:—

The dreadful hurricanes, which have raged during the past year, have made a deep impression on the hearts of the seafaring people. Many striking proofs of the salutary effect produced among them, by the diligent and faithful use of the Bible, have been recorded.

The dissemination of the Scriptures in Flanders, though small in comparison to the extent of the field over which they have been scattered, has been by no means inconsiderable. The Catholic Versions of the New Testament, of De Sacy and Maurentof, in French and Flemish, have obtained a wide circulation.

The cordiality, with which your Committee and that of the Netherlands' Society have hitherto prosecuted their common object, was much promoted,

during the last year, by the visit paid to this country by Thomas Cator, Esq. the active Secretary of the Hague Bible Society. This Gentleman was deputed by the Netherlands' Bible Society, for the purpose, chiefly, of collecting information; and of concerting with your Society, respecting the most efficient methods of prosecuting the common cause of distributing the Scriptures in the East Indies, particularly through the instrumentality of the East-India Bible Society at Batavia, in the Dutch Settlement of Sumatra, in the Peninsula of Malacca, and in the Moluccas.

Some notices on this subject will appear in the Survey.

SWITZERLAND.

The numerous Bible Societies in the different Cantons labour, with emulative zeal, to ascertain and to supply the want of the Scriptures among the natives of their more populous or thinly inhabited districts, whether speaking the French, German, or Italian Languages. The Anniversaries of these peaceful and prosperous Institutions have been solemnized in the true spirit of concord.

The *Bible* Society has continued, with judgment and activity, an extensive distribution of the Scriptures, in French, German, and Italian. It has also undertaken, on account of the London Society for promoting Christianity among the Jews, the printing of the Hebrew Bible according to Van der Hoogt's edition, with the Hebrew Translation of the New Testament.

The progress of distributing the Scriptures among the Roman Catholics, is described in the following terms, by the Treasurer of this Society:—

We often feared lest our efforts in this quarter should be entirely stopped; but new doors are continually opening, whilst old ones close. A Letter was laid before our Committee, from a Schoolmaster who instructs the children of four very poor villages, expressing, at the instance of his scholars and their parents, a desire for a number of Van Eas's New Testaments. He informs us that his Parish Minister, who has eighteen villages to supply, is friendly to the distribution of the Scriptures.

The *Schufhausen* Society is in a prosperous state.

The *Aargovian* has both increased its exertions and extended its influence.

That at *Zurich* continues to prosecute its labours with success; and has circulated, during the ten years which

have elapsed since its formation, nearly 6000 Bibles and Testaments. The venerable Antistes Hess still takes an active part in its concerns, with a zeal unsubdued by age and increasing infirmities. To the following passage of a Letter, addressed by that distinguished Minister to the aged President of the Bern Society, your Committee attach that weight, which his sentiments must ever derive from his piety, his experience, the exalted station which he occupies in the Church to which he belongs, and the eminent services which he has rendered to the cause of your Institution:—

How much have we seen, that we are happy to have outlived! And how much have we experienced, which it has afforded us joy to witness!—for instance, this blessed promulgation of the Word of God. What glorious things do we anticipate by the eye of faith, as about to develop themselves, when we are no longer on earth. For my part, I consider myself happy in being able to devote the remnant of my days to that study which has been my favourite employment for sixty years past. As I entered the list of authors with “The Life of Jesus,” so now I leave it, with the same inexhaustible theme of meditation and reflection, of faith and hope.

Another example of corresponding vigour, under the pressure of infirmities, is afforded by the aged Treasurer of the *St. Gall* Society, M. Steinmann; who, at the same time, is the most active labourer in the cause of that Institution: during the eight years of its existence, this Society has circulated upward of 21,000 copies of the Scriptures, both among the Protestants and Roman Catholics in its immediate sphere. The small Society established in the *Toggenburg* district has been very active: *Toggenburg* was the birth place of *Zuinglius*; and the following extract from a Letter, addressed by that eminent Reformer to the Magistrates and Clergy of his native district, was read with considerable effect, at the first Anniversary of the Society, held on the 3d October, 1822:—

It is God's will that we should attend to His Word alone, and live in conformity thereunto. Maintain it, therefore, in its purity: and see, in the first place, that it be presented faithfully, and without human additions; and, secondly, attend unto it, by doing what it commands.

The Bible Society of the *Grisons*, at *Coire*, enjoyed recently the opportunity of supplying, with the entire Bible, the

Protestant Italian Congregations in the mountains. This was furnished them by the completion of your edition of *Diodati's Version of the Bible*, at *Bâle*, consisting of 5000 copies; of which 500 copies were immediately forwarded to the *Grisons*.

The *Bern* Society completed, in the past year, the New Testament of *Piscator's Version*, and has far advanced toward finishing the Old.

The *Lausanne* Society has, during the year, disposed of 5000 copies of its quarto edition of the Bible.

At *Neufchâtel*, Parochial Committees have been instituted for the purpose of ascertaining and of supplying the different parishes in the vicinity.

By the *Geneva* Society the distribution of Bibles and Testaments, during the last year, has been greater than in any preceding: it has increased the total amount of its issues, since its formation, to nearly 5000 copies. Among the poor, the zeal for contributing to its funds is represented as being so great, that it has occasionally required restraint; and the income of the Auxiliary Committee for the labouring classes was doubled in the last year. The Society has extended its aid to various Societies in France, and to the Waldenses in Piedmont. The latter have been an object of solicitude also to your Committee, who have transmitted to the *Geneva* Society for their use a supply of Italian Bibles.

GERMANY.

Satisfactory details have been received from the Bible Societies established in different parts of Germany.

By the *Wuerttemberg* Society, 5528 Bibles and 2630 Testaments had been distributed, in the year. The total amount of its issues, for domestic purposes only, has been 63,994. Still a great field remains for active exertions: every year, however, tends to confirm the hope, that the evidence of the beneficial result of the Society's labours will draw from a generous and grateful people the funds necessary for the prosecution of its important work.

The Bible Society of the *Grand Duchy of Baden* has adopted active measures to ascertain the want of the Scriptures. Returns of the estimated deficiency, from thirty-three districts, make it exceed 10,000 copies, a number still supposed to fall far short of the real amount.

This Society has distributed, since its establishment in 1820, nearly 6000 Bibles and 731 New Testaments.

The *Hesse Darmstadt* Society has issued nearly 3000 Bibles and Testaments; yet the demand is great from every quarter. At Giessen, in five years, 3950 Bibles and 1215 Testaments were distributed. The Society at Worms has increased the number of its Members.

From the Secretary of the *Hanau* Society a Report has been received, describing the want of the Scriptures in that vicinity; and expressive of the determination of himself and his coadjutors to continue their labours, with a cheerful confidence that the Divine Blessing will rest on their further efforts.

Similar representations, attended by corresponding resolutions, have been transmitted by the *Hesse Cassel* Society.

The *Frankfort* Society has distributed, in its seventh year, nearly 9000 Bibles and Testaments. Catholic pilgrims, and travelling journeymen and tradesmen of all communions, are spoken of as earnest in their desire of possessing the Scriptures.

Your Committee have supplied the Protestant Consistory at *Munich* with 1000 Bibles and 1000 Testaments, from the presses of Stuttgart; and have offered to that body, in the event of a Bible Society being established for the Protestants in the Kingdom of Bavaria, the sum of 500*l*.

One instance of generous and persevering zeal merits particular commendation. A magistrate of the city of *Bayreuth*, M. Leers, and the Rev. Dean Pfäum, have printed by subscription two cheap editions of Luther's German Testament, each consisting of 6600 copies, of which 600 were distributed gratis to the poor. Your Committee have seconded the benevolent efforts of these individuals, by a grant of 1000 New Testaments; and an offer to assist them in the publication of a third edition of the New Testament, on condition of its being free from note or comment. The grant, together with this offer, was acknowledged in the following terms:—

Your cheering communication afforded the highest gratification both to Counsellor Leers and myself. What pure delight and heavenly blessings are thus dispensed to our poor brethren in our town and neighbourhood! Still, however, the remainder of the Principality, embracing a Protestant population of 150,000 souls, is in great want of the Scriptures: we shall, therefore,

print immediately a third edition of 7000 Testaments, relying on the kind assurance which you hold out to us in the name of your Committee.

The *Saxen* Society has distributed, in the year, 3641 Bibles and 423 Testaments. The second edition of the Wendish Bible is nearly half printed. Some idea of the extent to which the demand for this work prevails, and of the eagerness with which its publication is expected among the people for whose use it is destined, may be supplied by the affecting representations which your Committee have received from several Wendish Clergymen. They say—

The reverential attachment of our people to their pastor—their high regard and love for the unadulterated Word of God, and for the public services of His house—the general exaltation evinced at the very prospect of a new edition of the Bible in their own language—the anxiety, bordering on impatience, which was manifested when the fulfilment of their hope was delayed—and, lastly, the emotions of joy and unfeigned gratitude toward God and their spiritual benefactors, with which many of them received the long-expected boon, afford decisive evidence that the gifts have not been unworthily bestowed. The demand for copies is so great, that, in many places, we have been obliged to send half the applicants away unsupplied.

The *Herrnhut* Branch of the Saxon Society has circulated, during the year, with the aid of your Committee, 10,375 New Testaments, of Gosner's and Van Ess's Versions, and 1710 Bibles in German and Bohemian, together with a number of copies of the New Testament of Luther's Version. Notwithstanding its past efforts, this Institution describes the demand upon its means as continuing unabated, and labours with unremitting industry to supply it.

The *Leipzig* Society has increased its distribution of the Scriptures to a considerable extent, among the residents in that city, and also among the numerous strangers who resort to its fairs.

The *Weimar* Committee have distributed upward of 1000 Bibles in four, out of eighteen, Dioceses, comprised within their sphere. The wants of the remaining fourteen which have not been supplied may be appreciated, when it is mentioned, that in their Schools alone no less than 2000 Bibles are required for the use of the indigent children.

The Society of *Eisenach* has extended its relief to neighbouring districts. In a single village, which had suffered from

fire, there were 300 school children destitute of the Scriptures.

Sensible of the indispensable necessity of a general knowledge of the Scriptures, the Head of the Protestant Clergy of the *Duchy of Nassau*, the Rev. Dr. Mueller, has issued an animating address to the Deans, School Inspectors, and Parish Ministers, calling upon them severally to examine into the wants of the Scriptures in their respective districts. He says—

If there be any labour which may be emphatically called sowing seed for eternity, it is certainly this. The Lord will accompany it with His abundant blessing; and the most pleasing fruits will appear, to the heartfelt joy of every faithful Minister, and of every Teacher of the young.

The *Brunswick* Society has circulated, from June 1821 to June 1823; 424 Bibles and Testaments.

The issues of the *Hanoverian* Society, from the period of its establishment, amount to 16,784 copies. Your Committee have received earnest solicitations from one of its Auxiliaries established at Celle, whose Directors declare, that the more they distribute the Scriptures, the more they perceive the want of them. Among the Auxiliaries of the *Hanoverian* Society, that at *Osnaburg* continues to occupy a prominent station: since the period of its establishment it has distributed 6332 Bibles and 627 Testaments; and the amount of its receipts, during the same time, has been 6643 dollars, about 1000*l*. One of its active Directors thus writes:—

The old and the young contribute with alacrity. Parents often bring their children a distance of several miles to obtain Bibles. The peasantry evince a warmer interest than ever in the cause. Legacies are bequeathed, and handsome donations presented.

The *Goettingen Auxiliary* continues its efforts with success; while those of the *East-Frisia Auxiliary* have been promoted by a supply of Dutch and German Bibles, granted by your Committee.

The *Detmold Auxiliary* has circulated, within the Principality, 1580 copies of the Scriptures: of these, 66 Hebrew or Hebrew-German New Testaments were disposed of to Jews.

The *Bremen* Society continues to enjoy the support of all classes. Hospitals and prisons partake, in an especial manner, of its beneficial labours.

By the Seventh Report of the *Ham-bro-Altona* Society, it appears that this Oct. 1823.

Institution has circulated, since its establishment, 18,839 Bibles and 1908 Testaments; and has commenced a new edition of Luther's Version, consisting of 20,000 copies:

The Society at *Luebeck* is gradually reviving from the depression which it sustained, in consequence of the death of its President and other adverse circumstances.

That of the neighbouring principality of *Butin* continues to prosper, and finds its means adequate to the supply of the wants within its district.

By the *Rostock* Society, during five years, 3000 Bibles and Testaments have been distributed.

The *Mecklenburg-Strelitz* Society proceeds with its inquiries into the wants of the Scriptures within its sphere; and its means have fallen short of the demand actually discovered.

PRUSSIA.

An Official Letter from the Central Prussian Society ascribes to the direct influence of the Bible Society that growing spirit of harmony, which is observable among all classes of Christians in Prussia; and Dr. Pinkerton confirms the general tenor of this opinion, by the following statement, contained in a Letter dated Berlin, Feb. 3, 1823:—

The cause of the Prussian Bible Society, and of every other Christian and humane Institution, continues to prosper in Berlin; and genuine Christianity is now making very encouraging progress in every part of the Prussian Dominions, but especially in this city. Here, within the last ten years, God has raised up a number of able Preachers and Professors, who are unanimous in the defence of His cause, and the pleasure of the Lord prospers in their hands. Every pious and benevolent undertaking finds a protector in the Crown Prince.

The Central Society has completed the New Testament in the Lower Wendish dialect: the printing of the whole Bible is now well advanced.

The Canstein Institution, at *Halle*, has co-operated, most beneficially, with the Societies engaged in the propagation of the Scriptures. From its presses has issued lately a beautiful edition of the Hebrew Bible, after Simon, which was out of print.

The *Thuringian* Society, at *Erfurt*, has distributed in seven years, 6805 Bibles, and 880 New Testaments.

The *Berg* Society, at *Elberfeld*, issues, annually, from 1000 to 2000 Bibles, from

500 to 800 New Testaments, and of Psalters from 400 to 500. The Committee have undertaken an edition of 10,000 copies of the Psalter. A favourable opening for the circulation of the Scriptures appears among Roman Catholics, and a great demand for German Testaments.

The issues of the Scriptures by the *Cologne* Society have been very great. Among Soldiers, more especially, a strong desire has been manifested for the possession of the sacred treasure; and the Regimental Chaplains contribute their utmost efforts to gratify it. The following statement from the last Report will be read with satisfaction:—

This Society has never reviewed its labours with more gratification than at the close of the present year. The increased demand for the Sacred Scriptures gives us reason to conclude, that a growing desire is felt for that divine light and consolation which flows from the Word of God.

The Treasurer of the *Newvied* Society writes—

The introduction of the New Testament into several Catholic Parishes is a subject of real exultation.

The experience of the Society instituted at *Minden*, for the purpose of distributing the Scriptures in the Weser country, accords with the general observation made by other Bible Societies, that their exertions tend materially to increase the demand for the Scriptures.

The *Silesian* Society, at Breslau, has supplied the prisons of several fortresses with the Scriptures. The Commanding Officers assured the Committee of the satisfaction which they felt, at being enabled to co-operate in promoting the benevolent design of the Institution, and of their intention to see that the prisoners made a proper use of the Scriptures granted to them.

The *Buchwald* Society endeavours to meet a greatly-increasing demand for the Scriptures. This Institution ascribes its success chiefly to its strict adherence to the rules laid down by your Society for the direction of its Auxiliaries; and has found itself enabled, by the use of suggestions contained in Mr. Dudley's Treatise, to extend its benefactions to remote districts, which might otherwise have escaped its notice.

A greater interest was evinced at the last Annual Meeting of the *Buntzlau* Society than was ever before witnessed.

All classes of persons have come forward in support of the *Freystadt* and

Sprottau Society. Schoolmasters are particularly commended for their zeal:—

No sooner (says the First Report) were they invited to take a part in the sacred work, than they cheerfully lent a helping hand. After they had represented to their youthful circles the divine power and blessing attending the Scriptures, they had the gratification to see the children, both of the rich and the poor, come forward with contributions, amounting to 100 dollars (about 16*l.*) and with assurances that these should be annually repeated.

It is stated, in the report of the *Posen* Society—

At the close of its fifth year, our Society looks back with pleasure on the seed which has been sown, and which now produces excellent fruit. The active assistance which our Committee have received has enabled them to supply every demand for the Scriptures, during the past year; though the entire want is not yet satisfied. The more the Sacred Oracles are read, the greater the demand becomes.

The *Dantzic* Society is in a prosperous state. The total amount of its issues, since its formation, is 6945 copies of Bibles and Testaments.

At *Koenisberg* great progress has been made in printing large editions of the Bible and Testament in Polish and Lithuanian.

The *Memel* Society has engaged for 1200 copies of the edition of the Testament in the latter language.

The investigations of the Societies established in *Pomerania*, at Stralsund, Greifswald, and Barth, lead to a common result—that the want of the Scriptures far exceeds their previous expectations. They have adopted the plan of sale at reduced prices, in preference to that of gratuitous distribution; and discover great readiness among the poor to sacrifice personal comfort to the delight of possessing the Scriptures. On a general review of the official correspondence of these Societies, your Committee are induced to entertain sanguine expectations respecting the spiritual benefits which may result to Pomerania and Ruegen, from their collective efforts.

DENMARK.

The proceedings of the Bible Societies established in the Danish Dominions, as exhibited by the Seventh Report of the Central Society, will be surveyed with heartfelt satisfaction.

The total number of Bibles and Testaments issued by the Danish Society, since its formation, amounts to 44,169

copies in Danish, besides 10,000 in Icelandic. Its income, during the year ending the 31st March, 1822, amounted to a sum exceeding 2000*l.* sterling, exclusive of your grant of 500*l.* This grant enabled the Danish Society to distribute 5100 Bibles and Testaments among the poor of Fuehnen and Zealand; and yet it is calculated that one half of the families of those Islands are still destitute of the Scriptures.

Among the recent contributors to this Institution, appear 120 Students of the University of Copenhagen.

As these (says the Report) are either Candidates for Holy Orders or Students of Divinity, a cheering hope may be entertained of their future usefulness.

The Bishop of Laland bears the following testimony to the evident benefits which have resulted to his Diocese from the dissemination of the Scriptures:—

By the use of the Bible in Schools and at the catechetical instructions of young persons, especially previous to the act of Confirmation, a love of the Divine Word has been excited, and a desire to possess it has been inspired. It now recovers its weight and influence in public instruction, so that an excellent spirit of faith and piety begins to revive.

From Dean Helgasen, Secretary to the Icelandic Society, the following gratifying communication has been received:—

It is a well-founded opinion, that every family throughout this island is now in possession of a Bible or a New Testament, and many of more than one copy. The Sacred Volume is read with diligence, during the long winter evenings. The revision of the Icelandic New Testament is almost completed; and it is hoped that means will be found to enable us to print it—an object equally desired by the whole population.

The number of Bibles and Testaments circulated in the Duchies of Sleswig and Holstein, amounts to upwards of 27,000 copies.

The Society for the Duchies of Lauenburg-Ratzeburg has issued, since its formation, 2143 Bibles and Testaments. The number of copies still wanted in this district is estimated, in the last Report, at 18,000.

The Faroe Islands will shortly receive the Gospel of St. Matthew in their own language, printed in parallel columns with the Danish Version.

Your Committee, while engaged on the first of July in transacting public business, were honoured by the presence of His Royal Highness Prince Christian of Denmark.

SWEDEN.

The Swedish Society has issued, during its seventh year, 20,000 Bibles and Testaments, from the Depository at Stockholm. An edition of 10,000 copies of the whole Bible in quarto is completed: a fresh impression of 5000 Bibles and 15,000 New Testaments, from standing types of the octavo size, has been struck off: an edition of the New Testament, on large standing types, has also left the press.

Since the formation of the Society there have been printed 86,700 Bibles and 103,600 Testaments—gratuitously distributed, 5700 Bibles and 15,897 New Testaments.

The efforts which have been made by the Central Society at Stockholm, either independently or in connection with its Auxiliaries, have nearly exhausted its resources. Your Committee have again come forward to its assistance, with a grant of 500*l.* The seasonable application of this grant to the wants of the Society, will appear from the brief but impressive comment on its proceedings, contained in a letter from its President, His Excellency Count Rosenblad:—

We are making rapid progress in our labours, though with limited means. I feel, more and more, the importance of making every effort to promote this great cause; as my time on earth cannot be very long, and I know not into whose hands it may be consigned. I perceive the present to be a serious crisis, which will perhaps determine for centuries the moral state of mankind. God is abundantly sowing the good seed; but the enemy is no less active in sowing tares. Had not Bible Societies been established, through the merciful providence of God, to counteract the evils of ignorance and infidelity in spiritual things, to what a state of moral degradation must the world have sunk at this moment! What an awful responsibility shall we incur, if we do not improve the present favourable opportunity!

NORWAY.

The Norwegian Society completed the distribution of the 6000 copies of the New Testament, before its new edition of 10,000 copies had left the press. This edition of the New Testament will be followed by one of 3000 of the whole Bible, in the same large type. Measures have been adopted for carrying into effect the translation of the New Testament into the Norwegian-Lappense dialect. The edition of the Norwegian New Testament of 5000 copies, under-

taken by your Committee during the last year, at the instance of their Drontheim friends, has been completed. The 1500 copies remitted from your Depository to Drontheim, have been gratefully acknowledged by the Committee of the Society in that city:—

A more valuable gift could not have been bestowed on us, as the desire for the Word of God is great in our country; and it is a subject of daily concern to us, that, for a long time, we were not able to furnish even those of our countrymen with New Testaments, who have been willing to pay the full value of the books. May the power of the Most High give success to the British and Foreign Bible Society; and may His peace and comfort bless every heart, that willingly co-operates in making known His glorious name throughout the earth!

RUSSIA.

Your Committee are relieved, in a great measure, from the grateful but imposing task which next devolves upon them, of presenting a concise but comprehensive view of the progress of your cause in the vast provinces of the Russian Empire, by the Address delivered at the opening of the last Anniversary Meeting of the Russian Bible Society, by its pious and noble President, His Excellency Prince Galitzin:—

That the Word of God in our native land, is increasingly made known, is cordially offered, and willingly accepted, the Report of the Committee of the Russian Bible Society for 1821, which is about to be read to this assembly, will sufficiently prove. From this Report you will observe, with wonder and adoration of the name of the Lord, how manifold is its success; and how gradually every year is marked by the finger of the Most High, who directs this work, and supports and prospers it.

The completion of the Translation of the New Testament and the Book of Psalms into our Vernacular Russ, with the extraordinary measures adopted, with a view to furnish the lovers of God's Word with these books, so long and so eagerly sought for, is, of itself, an event which will constitute an epoch in the History of the Russian Bible Society.

The journey which was performed last year by three Members of this Society, during which nearly one-half of the Auxiliaries in Russia were visited, has served materially to augment the success of the Society's work.

In one word, it may truly be said, that the Word of God is taking deep root in our beloved and native land. It is now become the foundation, on which the education of our youth is built: the military search for it with great earnestness, and they are generally supplied with it gratuitously:

many peasants and persons of the lower classes receive this Book as the gift of heaven, and read it with faith unto salvation.

The number of promoters of this cause increases; and the Clergy, as formerly, take a distinguished part in it. Even among the Heathen there has repeatedly been discovered a particular attention to the Gospel, the reading of which has produced good impressions on some of them.

The Bible Society stands fast and unshaken on the rock of the Divine Word itself, which is appointed to be preached unto all nations—to every nation, and kindred, and tongue, and people; and it marches onward, and girds itself, and prospers in its cause.

The sums received and expended by this Society, which now amount to millions of roubles, bear ample testimony of this; and, notwithstanding the hundreds of thousands of copies printed and circulated by it, still the demands for the Sacred Book are not yet satisfied.

The vigour with which the Society prosecutes its various undertakings, relative to the promulgation of the Scriptures, in the different languages and dialects spoken in the Russian Empire, will appear from the following compendious statement:—

Nine editions of the Modern-Russ Psalter, each consisting of 10,000 copies, have followed the first edition of 15,000 copies, mentioned in your last Report. The first edition of the Esthonian Bible on stereotype plates, consisting of 5000 copies, has been completed. The first editions of the whole New Testament, in Mongolian, Calmuc, Tcheremissian, and Mordwashian, will probably leave the press in the course of the present year: the Gospel of St. Matthew, in Zirian, and the Lettonian Bible on stereotype plates, have considerably advanced; and the translation of the Four Gospels, in the Ossitinian Dialect, is undergoing revision.

Of the works mentioned in your last Report, as having been undertaken by Dr. Pinkerton at St. Petersburg, your Committee are enabled to give a satisfactory account:—

1. The Tartar-Turkish Bible has advanced in the printing, at Astrachan, nearly to the end of the Pentateuch.
2. Of the New Testament, in the Mandjur-Chinese, the Gospel of St. Matthew is completed.
3. Of the Persian Version of the Old Testament, the greater part of the Pentateuch has been completed, and is already undergoing the revision of the Rev. Professor Lee.
4. Of the Servian Version, the New Testament has been completed, and is also under revision.
5. Preparations are in progress at Astrachan for printing the Old Testament in pure Tartar.

The Auxiliaries and Associations, it appears from the Ninth Report of the Society, amount to 267.

The Moscow Society emulates the zeal and perseverance of the Parent Institution at St. Petersburg. This Society has finished the printing, during the last year, of 5000 copies of the Modern Russ Psalter, an edition of the Slavonian and Russ Testament, together with 7000 copies of the Polish Bible for the use of Catholics; and has completed a very important edition of 5000 copies of the Bible in Ancient Greek. The number of copies printed by this Society, since its foundation, now amounts to 57,000.

Your Committee, abstaining from entering more at large upon a survey of the proceedings of the Russian Auxiliaries, will limit themselves to the simple statement, that these Institutions, in conjunction with the Parent Society at St. Petersburg, aided by the exertions of your Agents and the grants of your Society, have advanced far toward effecting the promulgation of the Holy Scriptures, in more than thirty languages and dialects. Obstacles to the final acceptance of some of these Versions will probably arise, from the uncivilized habits and roving propensities of the tribes or nations for whose use they are destined: but still your Committee, observing the unremitting zeal with which the St. Petersburg Committee are animated, and the prompt and vigorous co-operation with which their efforts have been seconded by their fellow-countrymen, indulge with confidence the hope, that the present preparatory efforts of their enterprising associates may be rendered, under the direction of Providence, subservient to the ultimate extension of Christian Knowledge to the inmost recesses of Tartary and the farthest limits of Siberia.

Your Committee have only further to add, under this division of their Report, that the Rev. Drs. Paterson and Henderson have resigned their situations as Agents to the British and Foreign Bible Society; and are now engaged in the same capacity by the Russian Bible Society, with which they have been so many years connected. For a most grateful and satisfactory testimony of their long and meritorious services, your Committee with pleasure refer to an extract from the Ninth Report of the Russian Bible Society, published in the

Monthly Extracts of Correspondence for February last *.

As the services of the Rev. Dr. Pinkerton were deemed to be more necessary at present in other parts, he, though still continuing one of the Foreign Agents of the Society, has been requested by your Committee to take up his residence, for the present, in England; from whence he will visit such places and Societies abroad, as the Committee may find to require his attention; and, when at home, he will assist in the business of the Foreign Department, which has now become very extensive and arduous.

ITALY.

The Presses at Venice have furnished your Committee with 3700 Armenian New Testaments and 2000 copies of the Psalter; all of which have been forwarded to Malta, Smyrna, and Constantinople.

SPAIN.

The Corresponding Committee of Gibraltar have found means to circulate no less than 3175 copies of the Scriptures: of these, upward of 1500 copies were Spanish, 500 Italian, and 400 Portuguese. At Barcelona, 10,000 copies of the Spanish New Testament, of Father Scio's Version, have been printed.

ROMAN CATHOLICS.

Your Committee will next briefly advert to the labours of Doctor Leander Van Ess, among his Roman-Catholic Brethren.

It appears, from a printed document, published at Darmstadt by this indefatigable advocate of your cause, in August 1832, that he had circulated, from the commencement of his operations up to May of the same year, 456,870 copies of his New Testament; besides 8934 copies of Luther's German Bible, and a number of copies in the Greek, Latin, and Hebrew Languages. His supporters, among persons of his own religious persuasion, were on the increase: the Societies of the Netherlands, of Geneva, and of Bremen, had collectively contributed about 200*l.* to his funds; and, among the donations presented to him, is one from the Prince of Thurn and Taxis.

The following extract of a Letter,

* This extract is printed at pp. 124, 125 of our Number for March.—EDITORS.

bearing date February 6th of the present year, from this distinguished co-adjutor, whom your Committee have aided by grants to the amount of 600*l.* during the last year, will be listened to with pleasure :—

I praise God for the experience which my extended correspondence affords me, that the more the people drink from the fountain of living waters, the more a thirst for them increases; and the Lord has raised up many Catholic Clergymen, who promote this work with energy and spirit. How wonderful is the love of God toward wretched and sinful man! From all quarters, I receive encouraging Letters, written by Catholic Clergymen, who approve of my exertions and struggles in the Biblical Cause; but I exclaim, with the Psalmist—*Not unto us, O Lord, not unto us; but unto Thy name give the glory.*

Western Africa.

Sierra Leone.

AUXILIARY BIBLE SOCIETY.

Sixth Anniversary.

THIS Meeting was held on Monday, the 24th of February; His Honour the Chief Justice, in the absence of the Governor, in the Chair.

Movers and Seconders.

Rev. J. Hoddlestone, and G. Nicol, Esq.—Rev. W. Johnson, and J. MacCormack, Esq.—Rev. G. Lane, and Logan Hook, Esq.—Rev. H. Diring, and Mr. Philip Vaughan—W. Cole, Esq., and F. Sawyer, Esq.—Rev. G. Lane, and M. Haffner, Esq.—Mr. Christopher Taylor, and Mr. James Bonner—Mr. T. Davey, and J. Grant, Esq.—and the Hon. T. S. Buckle, and the Hon. John O'Neill Walsh.

This List revives melancholy reflections. In a short time after the Meeting, many who thus took a share in its proceedings were cut off by death.

State of the Funds.

From the Report we collect the following particulars :—

The total amount of Bibles and Testaments received from the Parent Institution is 99*l.* 2*s.* 9*d.*, and that of Remittances 606*l.* 6*s.* 8*d.*; leaving a balance in favour of the Society of 215*l.* 16*s.* 1*d.*

The Receipts of the Year, including a balance of 64*l.* 1*s.* in hand, have been 198*l.* 18*s.* 9*d.*; and the Expenditure 182*l.* 15*s.*, of which 180*l.* was remitted

to the Parent Society, leaving a balance in hand of 104*l.* 3*s.* 8*d.*

Supply and Beneficial Use of the Scriptures.

The circulation of the year was 151 Bibles and 184 Testaments,

On the general supply and use of the Scriptures, the statements of the Report will be read with pleasure :—

Personal visitation has been a particular object of attention. In visiting 7354 individuals, the parties could not expect to find every minute circumstance pleasing and satisfactory. The details will, however, shew, that many are in possession of the Sacred Volume, who can read it to their own edification and comfort; and that many more are desirous of learning to read, and of possessing THAT BOOK, which, under the Divine teaching, will lead them into all truth.

It afforded much pleasure to the visitors, to find, among the persons visited in Freetown, its Vicinity, and the respective Towns in the Mountains, viz.—Regent, Gloucester, Leopold, Charlotte, Bathurst, and Kissey, 1908 Readers, 679 Bibles, and 561 Testaments; and that there were still demands for 531 Bibles, and 610 Testaments.

Among the readers they found also 567 Prayer-Books, and inquiries for 1284 more.

The exertions of the visitors have furnished your Committee with some knowledge of the happy results of your former distributions of the Word of God.

Multitudes, in this Colony, search the Scriptures; and have been led to revere their Author, and to acquiesce in His will: they have found His service, which is the delight of Angels, perfect freedom. Under the teaching of the Holy Ghost, the Bible has led many of them, and their children, to the knowledge of those laws, statutes, and judgments, which the Jews used to inscribe upon their door-posts, and which God has promised to write upon the hearts of Christians. Many, again, are searching the Scriptures expressly to acquaint themselves with the Saviour of the World, and the way to obtain eternal life by Him.

This is, surely, an abundant recompense for all the exertions which have been made.

Caspian Sea.**SAREPTA.****UNITED BRETHREN.***Destructive Conflagration.*

UNDER the head of Sarepta, in the Annual Survey, the Reader will have seen the state and progress of Missionary Exertions in connection with this Settlement of the Brethren. It was formed in 1765, by Five Brethren from Herrnhut, in the hope of its becoming the means of bringing the neighbouring Tartar Tribes to the knowledge of the Truth: the attempts, however, made for this purpose, during fifty years, did not prove successful; but a renewed effort, in 1815, has been blessed to the gathering of a small flock of Calumca, who encamp in the plains adjoining Sarepta. The inhabitants of the Settlement itself have increased, by degrees, to nearly 500.

In this state of the Settlement, a great calamity has been permitted by Providence to fall on the Brethren, which is thus described in a Circular, addressed, by the Elders' Conference of the Unity, to the Congregations and Friends of the Brethren:—

It has pleased the Lord our God, whose ways are often inscrutable, but always righteous and full of love, to visit our Congregation at Sarepta with a very heavy disaster.

On the 9th of August, about one o'clock in the afternoon, a Fire broke out in one of the out-houses of the Tobacco Manufactory; and, as all those premises were built of wood, and by the long-continued drought and heat had become like tinder, the flames spread with such rapidity that all human help proved vain: and, in the short space of four-hours-and-a-half, the Shops, with all the buildings belonging to the Manufactory, the Apothecary's Shop, the large Distillery, the Warden's House, the two large Houses of the Single Brethren with all their shops and farming premises, and 24 Dwelling-Houses, comprising three-fourths of the whole Settlement, were laid in ashes.

Thus 98 Families, all the Single Brethren, 70 in number, and about 20 Fa-

milies of Workmen and Servants, were bereft of their habitations.

When the Fire had reached the most dangerous place, between the Single Brethren's House and the closely-adjoining out-buildings of the Minister's House, it pleased God to grant success to the unwearied exertions of those who came to our assistance; and to put a stop to the progress of the devouring element: otherwise, in half-an-hour more, the whole Settlement of Sarepta would have been converted into a melancholy heap of ruins, and all its inhabitants left without a home.

Bishop Benjamin Reichel, writing from the spot on the 14th of August, gives these further particulars:—

Our Gracious God, who found it needful to treat us with paternal severity, would yet, according to the purposes of His love, not lay a heavier burden upon us than we were able to bear, but preserved to us our beautiful Church, and so many Dwelling-Houses, that, on the 10th of August, all the inhabitants, both members of the Congregation and strangers, could be provided with a place of refuge. The Single Brethren removed into the Church, the Single Sisters supplying them with victuals; and all the rest of the sufferers were likewise furnished with food and lodging.

Our worthy Brother Wulschlegel, master of one of the manufactories belonging to the shop, anxious to save as much of the property as possible, exposed himself too long to the flames; and was burnt to such a degree, that he departed this life two days after. An aged Single Sister, Sophia Frantz, a servant in the Inn, escaped into the street without harm; but the fright had such an effect upon her, that she died of a fit in the street. Br. Hopf has assisted us, in harbouring the families of the Brethren Nitschman and Langerfeld; and indeed all, who have retained their houses, have most cheerfully accommodated the poor sufferers in the best manner.

That, which most of all comforts us in this state of deep distress and affliction, is, that the whole Congregation, with one voice acknowledges and confesses, "We have, indeed, deserved this severe chastisement; but the Lord, who has inflicted it, is our gracious God and Saviour, who will heal the wound, and yet

make manifest His merciful purposes toward Sarepta." In every countenance, humble cheerfulness, resignation, and thankfulness for the marvellous help that He has afforded us, are depicted; and what the lips utter, is confirmed by grateful tears.

Considering the furious and rapid progress of the flames, it is surprising how much has been saved of goods belonging to individuals, and other effects; though very much, indeed, has been consumed. The total loss is immense, and cannot at present be calculated; but the Lord has done it! He is almighty to help in time of need; and He will shew us by what means help is to be obtained.

We are sure, that, on the receipt of this mournful intelligence, compassion and active benevolence will be excited in the breasts of all our Brethren and Sisters. That all the inhabitants of Sarepta, notwithstanding their extraordinary exertions and the excessive heat, are well, and continue with unwearied courage and strength, to assist in extinguishing the fire, which still on the 14th was smothering or blazing up in numberless places among the ruins, is to be ascribed to the mercy of our gracious Saviour alone. Our worthy neighbour, Mr. Popow of Otrade, who hastened to our relief with forty of his tenants, and gave the best orders and manual assistance, was made, under God, the instrument of saving our Church and the few houses which remain in the place. May God reward him for it!

It is added, by the Elders' Conference—

The above is all that we know, as yet, of this dreadful calamity.

But as touching brotherly love, dear Brethren and Sisters, ye need not that we write unto you, for ye yourselves are taught of God to love one another. Ever since He, who is the Divine Author of our Brotherly Union and Covenant, on the 13th of August, 1797, baptized our first brethren with the Spirit of Love, that spirit has, through His mercy, reigned among us, notwithstanding all our failings and imperfections. We have felt ourselves closely united together, as members of one body, of which Christ is the Head; and if one member suffered, all have suffered with it.

Of this, ample evidence has been afforded in the earlier periods of our His-

tory, at the time of the emigration from Herrnhag and the burning of our Settlement at Neusaltz; and, more recently, by occasion of the destructive fire at Gradenfrey and the damage done during the war at Neuwied and Gnadenberg. To those great misfortunes, which we have experienced, belongs also the late dreadful conflagration at Sarepta.

Let us, therefore, cry mightily to our God and Saviour, that He would refresh by His consolations the hearts of our poor suffering Brethren, and the whole deeply-afflicted Congregation in that remote region on the borders of Asia, and give them faith and confidence in Him. Our own hearts will dictate to us, what we may do for their assistance; and the Lord, the God of Love, will strengthen our hands to exert ourselves in their behalf.

In the fellowship of Jesus, we salute you, as your faithful and affectionate Brethren.

Mr. Latrobe adds, in a Note to the Circular, that, on the 17th of August, the Single Brethren having been otherwise accommodated, the Congregation met for the first time after the Fire in their Church, to offer up praise to God for His mercy.

A Subscription has been opened for the relief of the suffering Congregation.

India within the Ganges.

MEERUT.

CHURCH MISSIONARY SOCIETY.

State of the Native Christians.

THE Rev. Henry Fisher, Chaplain at Meerut, in a Letter to the Rev. Daniel Corrie, gives the following pleasing view of the character and employment of the Native Christians at that Station:—

Although I have not much to communicate respecting the state of my Native Flock, yet your Letter just received calls for the required acknowledgment; and I will avail myself of a leisure hour to meet your wishes. I have hesitated, for the last few weeks, whether to address you on the subject or no; lest I should seem to attach too much importance to my day of small things, or be yielding to too sanguine expectations of success, unwarranted by

circumstances, and of the fallacy of which experience has so often convinced me.

I think you have been informed of the failure of the plan which I proposed to act upon (in May 1820), of gathering together my little flock of Converts into one place, owing to the exorbitant demand for rent (and that without any security of continued possession) by the Mahomedan proprietor of the spot of ground selected. The idea, however, has been revived in my mind lately, by the discovery of a very convenient (though small) bungalow, with a roomy compound around; situated within the walls of Meerut, and close to the little room over the gateway where my Native Converts have hitherto been permitted to reside. Here is every convenience that we can desire. It is something like the Kuttra at Agra, in point of accommodation; and if Mr. Bowley will sell it to us on terms within our means of purchase, of which there can be no doubt, a sufficient subscription will easily be obtained among my friends here. The Christian Families may reside there in comfort, and regular Worship be daily enjoyed among themselves, a School probably established, and be within reach to attend on the Sabbath at my house.

—Our Hindoostanee Service, on Sundays, in the hot weather, is at ten o'clock in the morning; and, in the cold season, at two o'clock—my other Church Duties to my European Congregation not allowing any other hour.

The Native Congregation consists of Mooneef, Behadur, Matthew Phiroodeen and his wife, fifteen Portuguese Women (most of them married to Soldiers in one or other of H. M.'s Regiments; sometimes their husbands accompany them), two or three of my servants; and a Seik with his wife and family (his name is Dilsook), who have been candidates for baptism for some time, and whom I propose admitting into our Church on Whit-Sunday.

Dilsook had a School consisting of ten children: they were of a low caste (but Dilsook himself is a Gooroo), and I think the fairest and most promising children that I have seen, quite intelligent and industrious; but, strange to say, we have lost them all. The parents of the children, about three weeks ago, took up the idea that Dilsook was plan-

ning to make them all Christians, and the whole party have withdrawn themselves: the only reason is, that he had shaved his beard; which had been done merely as an act of mourning for some near relation. They might have heard of his reading his Bible, and of his constant attendance at my house on Sundays; but I can scarcely imagine that this would have had such influence, since they knew of it before he began the School: I regret the loss of the poor Boys: they were making great improvement: however, we must try again.

Matthew still remains here, in apparent rejection from duty as a soldier; but receives his pay, through the Brigade Major. His conduct is exemplary; and I do not think a more upright and faithful disciple could easily be found. He takes great pains in studying the Scriptures, coming to me when he finds a difficulty; and occupies his time in a variety of ways to be useful to the Missionary Cause. Curious inquirers often visit him; and he, recently, visits the gaol, where he reads the Gospels to those who manifest any willingness to hear him.

Oommed, as you know, was convinced of the truth of Christianity, while living as a servant with Mooneef; and was baptized by you at Calcutta. He is occupied, from morning to night, daily, in reading the Scriptures to the Native Women in the soldiers' huts, and in teaching their children. He behaves very steadily, and seems to increase in devotedness and zeal. I like him much, and consider him an acquisition.

Mooneef is still with me, but I must part with him as a moonshee. I feel anxious to obtain for him some permanent employ if possible, so as to keep him near me. It will be a benefit to him; and he is useful, in a variety of ways, to the Missionary Cause.

Behadur is at Meerut; and visits, from time to time, the neighbouring villages, to read the Scriptures to those that will hear him. Sometimes he is kindly welcomed and treated with respect: at other places, he is hooted and pelted away. His behaviour, on these occasions, has often struck me with surprise and admiration. Some weeks ago, I sent him to a great Mela at Germateesur, with a number of copies of the Gospel. He went into the midst of the

throng, and called aloud—"Who will come and hear me read these Holy Books, which I have in my hand?" Several people crowded round him, and asked if he was a physician. He told them that he had medicine in his possession, that would heal their souls of the disease of sin, and every good thing was contained in that book. They told him to read it; which he did with a bold and audible voice, and vast numbers stopped to listen; some of whom went away, others crowded up to beg that the book might be given to them. In this way he distributed about 300, and could easily have found eager candidates for three times the number.

I took Behadur with me on my journey to Cawnpore, when I travelled to meet Mrs. Fisher and my niece in their way up from Calcutta. I loaded a camel with Gospels, for the purpose of distribution. Our mode was to visit the different Schools, where any were to be found: if not, to find out some favourite place of general resort, where we happened to halt; and to read, and offer as gifts to those who could read for themselves, the glad tidings of salvation. We returned by Agra, Muttra, and Delhi; and, of course, exhausted our stock of books.

Behadur visited Kutowlee, to remain during the continual ebb and flow of the tide of pilgrims who frequent Hurdwar, and which, as you know, consists of gathering thousands upon thousands from all parts of India. Kutowlee is a large and populous town, directly on the high road, and opportunities of usefulness are frequent upon these occasions. He returned a few days ago.

Interesting incidents occur from day to day; but which it does not appear necessary to communicate, except to assure you, that they afford me the strongest encouragement to believe, that He, who has all things at his sovereign disposal, has a witness in the hearts of thousands around me to the truth of the Bible. I am aware that the prevalent spirit of mere idle curiosity among the people is no satisfactory evidence of that Berean zeal, which would *know the doctrine, whether it be indeed of God*: yet I cannot help thinking that it argues improvement—something of an awakening from their national apathy; and, in the midst of many discouragements, my hopes still live.

AGRA.

CHURCH MISSIONARY SOCIETY.

Letter from Abdool Messceh to Rev. Daniel Carris.

THE following extracts of this Letter, which was dated Sept. 5, 1822, will gratify our Readers. The name of this venerable Native Missionary has been long endeared to them.

I your unworthy Scholar, according to your desire, submit an account of the affairs of the Church at Agra.

By the favour of the Lord Jesus Christ, all the Hindoostanee and English Christians at Agra continue to pass their time, as usual, with thanksgiving. Several persons have fallen asleep in the Lord Jesus, of whom I will give a separate account.

In the first place, I will give you an account of our Public Worship. Morning and Evening Prayers are attended by 21 men and 23 women daily; and, on Sunday, by the grace of God, the whole Place of Worship is filled, and often it will not contain all who attend. When General Shouldham comes from Muttra to Agra, he and his Lady, and all the Christians who attend him, come to our Place of Worship; and when the Board of Commissioners was here, and when the Judge of Circuit held his Court here, all the writers belonging to them attended Public Worship; and many Hindoos and Mussulmans come occasionally, as if to see what is going on.

Since my return to Agra five men and five women (Hindoos) have been admitted, by baptism, to the profession of Christians. Forty persons reside in the Kuttra—13 men, 16 women, six grown children, and five little ones: and generally whatever Christians come to this city, they lodge in the Kuttra; and often so many strangers arrive, that there is a scarcity of room for them. On account of the excessively heavy rains, there has not been opportunity to build houses in the newly-purchased ground adjoining the Kuttra, for dwellings for the resident Christians; for it is Mr. Wright's intention to erect houses there for the Christians, that the space about the Church may remain clear, and that there may be room for the buggies and carriages of those that attend.

Mr. Cannon is dead; and Gorgeen Beg and three women of the Kuttra are fallen asleep in Christ. Gorgeen

Beg died rejoicing and praising God; and the three women seemed to exceed one another in their confidence in the Lord Jesus, at the time of death.

Through the goodness of God, Brother Simon arrived here on the 1st of September: I was greatly rejoiced to see him: I had no hope that I should again behold him in this life: he has been laid up with severe fever these two days: I hope in God, that this illness, arising from fatigue, may speedily be removed. Gabriel remains employed in the School. The Rev. Mr. Mill has arrived at Delhi, and is expected here in a few days.

Thirty-five children attend the School—three the children of Mussulmans, 17 of Hindoos, and 15 of Christians.

My own state is briefly this: for some months I continued afflicted in several ways; and a boil gathered in my back, from which several pounds of flesh were cut: all my friends were scarcely able to look at it, and were persuaded that I should hardly recover. For fifteen days I lay without motion, and could eat or drink nothing. The Lord Jesus Christ granted me a new life, like as he raised Lazarus from the tomb; and, by His mercy, the wound too is healed: on the 25th of last month I bathed, for the first time since my illness; but still am so weak, that I cannot rise without a staff. On account of this severe illness, I have failed for some time in writing to you.

The black English Shawl which you sent, reached me; and, with many thanks, I made a turban of it. A parcel containing the First Book of Moses and some Poetry of Fuez Messeeh duly arrived. On beholding the beautifully-printed book, I was exceedingly rejoiced. Praise to God, that my Pastor Henry Martyn's labours in the cause of religion are so published abroad, that profit results to many, and will extend far and wide; for this Translation is intelligible to all.

I beg the favour of you, when you write to England, or when Mr. Sherer goes, to send my humble respects and Christian love to the Rev. Mr. Pratt and the Rev. Mr. Simeon. My respects to Mr. Sherer, and your Lady, and her Mother; and my blessing to the children Anna and Laura.

Now, may the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you and with us all!

BOMBAY.

AMERICAN BOARD OF MISSIONS.

Proposal for the Erection of a Missionary Building.

THE following Circular has been issued by the American Missionaries at this Station.

We, the undersigned Missionaries, beg leave to solicit your favourable consideration and patronage of the following objects: viz.—

The erection of a Public Building, for the two-fold purpose of imparting instruction, both religious and literary, to the Native Population of Bombay. The body of the building contemplated, is to be 35 feet by 60; with a veranda 10 feet wide, on each side, and also at the end fronting the public road. The body of the building will accommodate an assembly for Christian Worship; and the verandas will accommodate two or three of our Native Free-Schools. A valuable piece of ground, in a very eligible part of the Native Town, near the house of the late Mahomed Alli Khan, is already secured. Our Schools have, for years, been organized and in operation; to which such accommodations, as are here proposed, would be of immediate and important use. A Native Audience, also, has, for considerable time, been in attendance on Christian Worship; but under very great disadvantages, for want of such a building as is now contemplated: and our Mission has been in operation for about eight years, and is now able to conduct Public Worship in several of the native languages.

Under such circumstances, no arguments, it is presumed, are necessary to show the desirableness and very great importance of providing such a building without any further delay; as such a measure, even at a much earlier stage of Missionary Operations, has almost universally been considered as a matter of course; and especially, as at each of the other Presidencies there have been, for years, several similar buildings erected by the Christian Benevolence of those Presidencies; whereas, no such building has ever yet been erected for the instruction of the Natives of Bombay.

A Plan of the building has been drawn by an able architect; and its expense, exclusive of the purchase of the ground, estimated at about 8000 rupees; and the building is already commenced. To

meet this expense, we now take the liberty of soliciting the charitable aid of the Friends of Christianity and Education in India; and shall feel much assisted and encouraged by whatever you may see fit to subscribe to this benevolent and Christian Object, which, it is fully believed, will contribute, in some humble degree, to the grand cause of Christianity and Literature in this country.

MADRAS.

CHURCH MISSIONARY SOCIETY.

FROM the Fifth Report of the Madras Corresponding Committee, and various communications from the Missionaries, we shall extract, in the present Number and in the next Survey, all the important particulars in relation to the South-India Mission.

Perilous Voyage of Missionaries.

It was stated at p. 97 of the Survey, that the Missionaries who sailed for India in the *Agincourt*, (Messrs. Sawyer, Maisch, and Reichardt) had a very dangerous passage. Some particulars have been sent home by Mr. Reichardt, which we here extract, as they shew in what manner the Servants of Christ are enabled to meet those perils to which they are exposed.

Having entered the North-West Tradewind, we sailed on rapidly; and, on the 6th of July, were opposite Table Bay. It was here the winter season; and the wind blew fresher, the more eastward we came. On the 8th, we were opposite Algoa Bay; and only 50 miles from the coast of Africa. Here we encountered a violent storm.

At 8 A.M. of that day, we had just sat down to breakfast, when the wind increased so much and the sea ran so high, that the ship was tossed about like a little boat. A violent wave filled the cuddy with water; and we were all obliged to flee to our cabins: I found ours three inches under water. The motion of the ship began now to be quite terrible. I was thrown from one corner of the cabin to another. The waves came on like mountains—roaring, and breaking themselves on the deck; and the wind howled frightfully in the rigging. The sails were immediately

taken in, and the ship left to the mercy of Almighty God and the puzzle of the wild billows. The seamen stood almost constantly up to their breasts in water, and were often in danger of being thrown overboard by the violence of the enraged waves.

Our Cabin was our Bethel. There we implored the mercy of God, and surrendered ourselves unto Christ for life or death—pleaded the promises given to His servants in trouble—and prayed to be spared from an untimely end.

It was now ten o'clock; and, at that time, it seemed as if the elements had conspired together for our destruction, for the storm was now tremendous. Some very strong waves struck the stern of the ship, and broke windows and shutters, and a great deal of water came in between decks: one violent stroke more, and this part of the ship would have been destroyed on account of its weak structure. To prevent this, the ship must be turned to sail right before the wind: while this was doing, a very violent wave struck us on the quarter-deck, and in its return carried away the cabin next before ours, and pulled down even the panels of our cabin, so that the water rushed in, and wet me to the breast.

Fear and terror fell now on every one. It was thought that the side of the ship had been pressed in. We prepared ourselves for death. Many of our things floated in the cabin, and every returning wave reached our knees. Some of our furniture was carried away, without any effort on our part to prevent it, because we had given up every thing; and our minds were wholly employed in prayer for salvation by the mediation of Christ. We expected death every moment. Thus we sat, in the utmost danger, for more than an hour; the water constantly rushing in and out again.

At last, we began to hope again; and prayed earnestly for deliverance. Toward evening the wind blew less violently, and the sea was apparently going down. But the danger was not yet over: the apprehension of death prevented our sleep: every heavy wave roused us again.

During the storm, we enjoyed a high and heavenly peace and calmness of mind; and experienced that God is near to all those, who are, for His sake,

in distress. With joy we saw every wave approach, though it might bring death to us. Strange it seemed, that the sky was sometimes clear and friendly, and the sun shone with all his brightness amid the terrible tumult of the billows—a truly grand and awful scene!

The following morning, the sea was gone down far and wide; and we sailed on our course with great rapidity. Our hearts were filled with thankfulness to our Heavenly Father. The weather was fine and clear, and we employed this opportunity to dry our clothes, beds, and books. The binding of many of our books is entirely destroyed.

But the picture of our dangers and trials is not yet finished. The second night after the storm, the officer on deck omitted to keep a regular lookout: a large East-Indian, homeward bound, approached rapidly toward the larboard side of our vessel, when the Captain, at an unusual hour, came on deck, and perceived the danger: as the approaching vessel was already very near, our ship could only escape the certain fate of being run down by giving her as quickly as possible another course, which was providentially effected.

Being in want of water, it was determined that we should pass through the Channel of Mosambique, in order to water the ship at the Island of Johanna; but, before we reached that place, the mercy of God was again manifested toward us, in a most signal manner.

After having entered the Channel, we were becalmed for nine days, till the 26th of July, when a fresh breeze again arose. On the 30th, we saw an island, which the Captain, imagining it to be Johanna, steered for; but, when we came near, he doubted, and we passed by. Having scarcely lost sight of it, he returned: when we were only two miles from the shore, the sounding was thirty fathoms; then fourteen; and, suddenly, only three; and, a few moments after, the ship struck on a coral rock. This happened at one P. M. The paleness of death covered the faces of the ungodly, and every heart was moved by fear. The Captain lost all courage, and despair overwhelmed his mind. The Chief Mate only (an old, experienced, and clever seaman) cherished the hope of getting off, and immediately made arrangements to save the ship. The sails were taken in, and two hawser brought out into the sea behind the

stern. Happily the moon was just on the increase; and the sea, of course, rose higher every flood. In the evening, two Natives came on board, and informed us that this was the Island of Mohilla, and that Johanna was thirty miles distant: they expressed little hope that we should get away from the rock, which was very distressing news to us; the more so, as the inhabitants of that island are an unfriendly and uncultivated people. After these men were gone on shore, they were considered as spies; and orders were given that every man in the ship should be at arms all night: the guns were loaded, and muskets and swords were ready for the dreaded encounter: even we Missionaries must be ready to fight. We watched all night, and, although we saw many fires on shore, yet nobody came off: our suspicions were groundless. Two floods had gone; and, in spite of all exertions, the ship still remained fast. They were now obliged to lighten her, by throwing part of the cargo overboard: more than 120 pipes of Madeira, 24 chests of Vitriol, &c., were thrown into the sea. An Arab Sloop was hired, and loaded with 300 chests of Port Wine; and two other large boats with the chain-cable and wine: thus the ship was sufficiently lightened. We passengers were obliged to work like the sailors. Two other floods passed, and we were still on the rock. The ship was constantly grounding on her bottom in a terrible manner, so that every one believed her keel would break, and that we should be obliged to leave the vessel to the sea, and the rapacity of the Islanders. Brother Maisch and I had packed up a little bundle of clothes and a Bible, with which we thought to leave the ship: we prayed unceasingly to the Lord for help and mercy; pleading His gracious promises, and our calling to the Missionary Service, and felt the peace of God. On Friday afternoon, the flood rose higher than ever; and, by the Divine Blessing on our utmost exertions, the ship moved, pitched, and rolled; and, in half-an-hour after, she was afloat. A little breeze, just now springing up from the shore, drove us some miles farther out to sea. The joy felt in the ship can be better imagined than described: every one now looked as friendly and cheerful as ever, feeling himself thankful toward Almighty God. We three Missionaries assembled, in

order to offer up our sacrifices of praise and thanksgiving to our gracious and faithful Redeemer. The ship had only lost her copper, and made no water at all.

State of the Natives.

Missionaries, just arrived among the Heathen, are naturally impressed by their customs in a more lively manner, than when the mind has been habituated to the scene. The Missionaries, whose perils we have just recorded, give the following sketch of what passed before their eyes on their arrival at Madras:—

Our hearts bleed when we think on the follies which we see daily committed here by Heathens and Mahomedans. The Mahomedans have now their month Ramazan, which is almost a constant festival for them. More than 30,000 people passed the Mission House to-day, on their way to the Mosque, with music. Many danced before the idols and figures, which they carried with them. Many were painted quite black, and were entirely naked: some were dressed in tiger-skins, which others held fast by the tails: many were quite intoxicated. In short, it was a horrible sight—shameful to human beings! They were indeed serving the Devil: the noise and tumult which they made were terrible. Oh may the meek and lowly Jesus be soon known in this country as the only Saviour; whose service is in spirit and in truth, and is perfect freedom!

Trials to which Native Converts are exposed.

Great and numerous as the obstacles are which in India oppose the entrance of the Gospel, the first-fruits of the future harvest are nevertheless continually animating the hopes of the Labourer. The following extracts from the communications of the Rev. G. T. Bärenbrück, will give some idea of the severe test to which the sincerity of professed Converts is exposed; and will furnish, at the same time, satisfactory proof of the wise and faithful manner in which they are treated.

It is a temptation in this country for a Missionary to make converts, or rather proselytes, of which I am aware; and I endeavour to guard against it, by keeping the grand object of St. Paul in view—"I am come to preach the Gospel;" leaving it to the Lord to convert the heart. It is by admitting persons to baptism, who are actuated by merely carnal motives, that corruption enters the Congregation, and the Name of Christ is profaned in the sight of the Heathen.

Two Heathens, who attended at the Mission House (one of them for a considerable time) were inclined to make an open profession of Christ by receiving baptism. I could not prevent one of them being sent by a Gentleman to Tranquebar, in order to remove the opposition of his parents, as it was with a good intention: though I foresaw and told him, that this would only increase his troubles; and that, leaving his parents suddenly, without their knowledge, they would have an appeal to his conscience, and a strong argument for his return, while, by remaining here, he might be brought on gradually: he returned after a few weeks' absence, and we have never since had an interview with him; but fear that he has been laid by his relatives under such obligations, that he never can think of coming to the Mission House again. The other, who was also to have been sent, but happily remained, was baptized in February; and we trust, by Divine Grace, that he will prove faithful.

The circumstances under which one of the Converts was baptized were very interesting:—

Vengedassalam, a Heathen, a candidate for baptism, was severely tried. His Wife had, some time before, removed into the country, to her relations. Hearing that her Husband was preparing for baptism, she refused to return. Several of his relatives, who lived with him, forsook him; and others threatened him: but some advised him to go and fetch his Wife first, and then to be baptized. When he informed me of his affliction, I directed him to commit himself to Christ, and exhorted him to be much in prayer; looking upward for strength and support. I inquired into the matter, and visited him; and, from all that I could learn, there remained no doubt but that the case was according to

his statement. Under this trial I felt much for him; and feared that he might be prevailed on to look back. He was frequently remembered by us at the Throne of Grace.

As he was now sufficiently instructed to give an account of his faith, and make an open profession of the doctrine which he believed, I proposed to receive him the next Sunday into the Church of Christ, if this were agreeable to his wishes. He complied with this, chose his name, and acquainted me with his sponsors.

The next morning, poor Vengedasalam came to my room, in great anxiety. He could not bear the thought of separating from his Wife; nor did he think that he should be able to endure the reproach of his relations, for Christ. He said that he should go and fetch his Wife and Child; and then, on his return, receive baptism. I foresaw, that, if he went, he would assuredly be prevented by his relatives from returning; and that they would succeed in their mischievous plans. After praying with him, I told him to be on his guard, and not to go a step without the Lord. I encouraged him to look to Christ for strength, because He says plainly—*Whosoever loveth father or mother, or wife or children, more than me, is not worthy of me.* "Consider this," I said, "and enter not into temptation. I know that your trial is severe, and I feel for you; but remember that there is a God, who will take you up when your friends and relatives forsake you: He will prove more faithful to you: He will not leave nor forsake you; no, not even in Death or in the Day of Judgment. He is able, if it be good for you, and you can put your trust in Him, to restore to you your Wife, even though she were kept under the most suspicious eye of your enemies. Remember, that, whosoever giveth his life for the Lord, shall preserve it; but he who doth not intrust the Lord with it, shall lose it—so, consider, it will be with your Wife. The case is such that it must be left to you only: you must come to a determination; but do not determine without prayer." He took leave of me to go and fetch his Wife to town, and promised to return after three weeks: and I looked to the Lord, the only help in time of anxiety, and sought His grace to support him, and enable him to a full resignation.

In the afternoon, Vengedasalam came to my room, quite composed, and with joy in his countenance. "The Lord has given me grace," said he: "I cannot transgress against those words which you mentioned. I must love Christ, more than my Wife and Friends. I will commend all things to God, and trust Him. He will take care of me. I sincerely wish, in the name of the Lord, to be baptized to-morrow." As soon as he was gone, my dear Wife joined me in praising the Lord for His mercy; and we rejoiced in our hearts, that he was found again. May he be the Lord's for ever, and may the Holy Spirit descend upon him with power from on high!

The next morning was Sunday, and many Heathens were present at Tamul Service. Vengedasalam was received into the Church of Christ by Baptism, and took the name of Cornelius, which he chose from the subject of my first Tamul Sermon. After Divine Service he came to my room, thankful, as he expressed himself, for the mercies of God.

The same evening, Cornelius was summoned before the Headman of his Caste. This man had formerly been very kind to him. When he went, with the Catechist, he was asked why he had acted so foolishly as to embrace the Christian Religion: he replied, "I have not acted foolishly; for I believe that I cannot be saved from eternal damnation without the Redeemer Jesus Christ." He answered, "That is your misled mind, which makes you think thus. By what can you know, that it is the Word of the True God?" His reply was, "Permit me to say, Honey is sweet, but its sweetness is known by him only who has tasted it: knowing no taste, nor what sweetness is, a man cannot conceive, by any description, the sweetness of honey. Read but our True Vedam; and, if you seek earnestly the salvation of your soul, you will then know that it is the Word of the True God."

Necessity of Divine Influence.

Mr. Bärenbrück's reflections on another case may serve to deepen the convictions of the Reader, that the special influence of the Holy Spirit is indispensable to success among these Heathens:—

I had a conversation with a Heathen,

a pleasing young man of some abilities. I might say of him, in one respect, that he is *not far from the Kingdom of God*. He expressed a great desire to be received into the Church of Christ; but his numerous family and relatives prevented him. When I spoke to him on this subject, and shewed him whom he had to fear, as being able to destroy both soul and body in hell, he replied, "I know, Sir, that you are right in what you say. The witness of my mind speaketh the same truth; but suppose yourself in my circumstance. I cannot yield to the truth, at present; but I shall do so, when my friends are more reconciled to the idea of my becoming a Christian." I reminded him of the danger of delay, and the probability that he would never come to a resolution, if he conferred on the subject with flesh and blood. I left him, not without emotions of compassion—recommending him to that God, who is able to give him both willingness and strength.

In cases like this, we feel our entire dependence on God; and that though the preaching of the pure Word of God and the calling upon sinners for repentance are our duty, yet the conversion of a sinner is of the Lord. We need, therefore, the grace of the Holy Spirit, when we are in the pulpit: we are in need of His power, when we talk to Heathens or to Christians: and we need it, when we put a Tract into the hand of a man. Oh! that the Church of Christ would more earnestly pray for the out-pouring of the Holy Ghost on Missionary Labours, and on the Missionaries themselves! and that this gracious effusion may not be retarded, by our grieving of this Blessed Spirit!

Mr. Bärenbrück's Visits to the Country Schools.

The Madras Schools will be noticed in the Survey. Mr. Bärenbrück's narrative of his visits to the Schools situated at some distance from Madras, affords many interesting particulars relative to the Natives. They were made in June and July of last year.

Conjeveram.

When I saw the Schools in Conjeveram, the Cholera was raging in the place; and the parents were, in consequence, afraid to send their children to School. During my stay, four children

of the First School were attacked, and three of them died. The usual attendance of this School was fluctuating from 14 to 18 children: at the examination there were 20 Boys present.

The Second School had been removed, when the Cholera commenced, from Great Conjeveram. There have been only two children taken ill, and neither died. At the examination, 28 attended, who gave good proofs of their diligence, and of the regular attendance of the Schoolmaster.

The School in Little Conjeveram did not give me the same satisfaction; and, from the information which I got from some of the parents, I was convinced that the Schoolmaster had not been faithful in the discharge of his duty.

During the four days that I was at Conjeveram, I found much work among the Heathens. Some of them appeared greatly alarmed by the sudden deaths of their neighbours, relations, or children. I was every day engaged, especially in the afternoon from four to seven o'clock, in preaching or explaining the Word of God to the people; of whom 40, and sometimes 60, many of them Brahmins and Pandarams, listened. Some Pandarams came afterward for further conversation.

I was engaged, with a Native Reader and one of the Seminarists who accompanied me from Madras, in proclaiming the glad tidings of salvation: there were so many people collected at one time, that we were all three separately employed. I was greatly encouraged in the work, by observing the attention that generally prevailed; and I think there were some who were really concerned for their salvation. A few started objections; among whom was a Brahmin, who appeared to make it his object to divert the minds of the hearers by jesting remarks. Another Brahmin told him to be silent, it being not now the time for jesting.

During the time that I stayed here, scarcely an hour passed without deaths in the street; and, during the night, we were frequently disturbed by the cries and lamentations of the survivors. It was affecting to hear the voice of lamentation, in almost every street as I passed. My palanquin was surrounded by Heathens, some of whom bewailed the deaths of their relatives, and were apparently under great fear. We pointed out to them the only refuge

and security in Christ. Some of them followed me to some distance, and inquired when I purposed to come again.

Trivelloor.

At Trivelloor, Mr. Bärenbrück fixed the Reader, for the superintendence of the School, and to labour among the Heathen. It had been the intention to station him at Conjeveram; but the prevalence of the Cholera at that place prevented this for the present. On the road from Trivelloor to Madras, Mr. Bärenbrück writes—

The road was filled with crowds of people, who were returning from the late festivals in Trivelloor. I was at a loss to find a place of shelter from the hot winds and the sun, as every choultry and wood was filled with people. We came, at length, to a choultry, where I found some Heathens who knew me, among whom I got admittance. My palanquin was immediately surrounded by Heathens: having myself contracted hoarseness, I got one of them to read to the others, and explained as much as I was able, until the Readers arrived, whom I set to work immediately. We were almost without interruption engaged until the evening. I distributed many Tracts; and, several times, as I could not give to all who applied, I found it necessary to keep them away from the palanquin that they might not upset it, for every one would have a book if possible. On my way to Madras, I had the gratification to see the people travelling three and four together, reading and hearing the Tracts: some came and stopped the palanquin, desiring some explanations, until the bearers became displeased, and would not permit them. As often as the palanquin was set down, I was surrounded by Heathens, till it got dark.

Visiting Trivelloor again shortly afterward, he thus writes—

The School gave me much pleasure. It is in good order, and the attendance of the children as regular as can be expected in a Native School. There have been several attempts made by the Schoolmasters of Heathen Schools, to persuade the parents to send their children from our School to theirs; but they have only succeeded for a few days, when the children returned again. I examined 40 children: of them, 30 at

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tended regularly, who delivered the lessons prescribed for this month, and stood the examination well. On catechising them, I found, to my pleasure, that they had greatly improved in answering the questions put to them. After the examination, several of the parents expressed their fears, that, within a few years, these children would turn Christians. The Reader replied, "I trust you will not be afraid to think that they will become useful and good men, and a comfort and consolation to you in your old age, which is our object for educating them in the doctrines of our Religion."

I went into the town, to converse with Heathens at the large Pagoda; and sat down near a tank, where the Brahmins usually perform their prayers at sun-set. One old Brahmin attracted my attention. After having performed his ceremonies, I asked him how long it was since this tank was built. "Five hundred years, I am told," he replied.—"And do you think there is any benefit arising from washing in the tank?" "Why not? for this is the belly of my Swamy." I asked him to tell me, if this was the belly of his Swamy, where his head could be. "Ah! my dear man," I said, "how much do you forget yourself, your immortal soul, and Him who created you, and redeemed us from sin and eternal death!" While I was speaking, many Heathens, chiefly Brahmins, collected round, to whom a word of exhortation was spoken; and, when I returned to my palanquin, several of them followed me: after our evening prayer, at which they remained, I had a conversation with them till nine o'clock, when they received, at their own request, some Tracts, and left me.

Early the next morning, several Heathens came to the palanquin, with whom I spoke on the salvation of their souls. They were all anxious to receive Tracts.

I conversed, for upward of an hour, with a respectable Heathen, concerning the attributes of God; Jesus Christ the Redeemer; the certainty of Death, and the uncertainty as to its taking place; and the Day of Judgment. He made some objections, but listened to all that I said to him. He did not seem fully convinced, that they could not be saved without Christ; but admitted that our religion was far superior

to theirs, and that many others like himself were fully persuaded of this; but a firm resolution to throw off their bondage was wanting. He received some books; and seemed very anxious to make my stay comfortable to me, sending frequently his servants to inquire after me.

On his way home, he writes—

A rich Native, who intended to stay the night here, arrived. While he was walking with some of his servants near my palanquin, I went up to him: after the first salutation, our conversation turned on religious subjects. He listened, with seeming attention, to what I said; and several times interrupted me by questions, and by saying, "I like very much to hear what you say of the Creator and Redeemer. Such things our Brahmins never tell us, though they should be our teachers." On my return to the palanquin he accompanied me, and inquired if it was in his power to do any kindness for me. He stayed at my palanquin till nine o'clock, conversing on religious subjects.

Perrinpolliam.

The School in *Perrinpolliam* promises well; but is not yet what it ought to be. The principal men of the place have taken an interest in it, and send their own children regularly. As the place where the School is kept at present is not very convenient, the Headman has promised to build a School-House at his own expense, and has already commenced raising the walls. I examined twenty-two promising young lads, who had made tolerable progress; four sickly children had just recovered from the small pox; others were still prevented from attending. On catechising this School, I observed the difference between children that have for some time attended our Schools and those who are new-comers: it is quite foreign to new-comers to think for themselves, while the others are anxious to answer all our questions.

In the afternoon, I was engaged with Heathens. In the evening, I went to the Roman Church, where I met the Christians: I explained to them the Word of God, and endeavoured to convince them of their errors: some of them accompanied me to the palanquin: I exhorted them to love their Blessed Saviour and read His Word. At night, when I was at my palanquin, some

Heathens assembled, and amused themselves by relating vain stories. I went and sat down with them, and said, "You are passing your precious time in idleness: consider that death and eternity are at hand." I spoke to them of Jesus Christ: they heard with attention; and one old man, especially, appeared thankful for instruction.

Kannipootoor.

The School in *Kannipootoor* is improving: the obstacles which formerly existed are done away entirely; and the people of the place, who opposed our plans, have of their own accord rebuilt the School-House. The Schoolmaster has been encouraged to be more attentive to the children; and to adhere more faithfully to the instructions received. I examined twenty-four boys, in the presence of many Heathens. Several of the boys were absent in the country, and some others had not completed the tasks of the preceding month, for which the Master was reproved: but he appealed to the parents, saying that those children had been absent on account of marriage and other festivals upward of three weeks.

On hearing that a Heathen from *Madras*, whom I knew, was taken dangerously ill in this place, I went to his house and exhorted him to think now of the salvation of his soul. He was very thankful for my calling on him: "That our Brahmins do not," he said. Asking for some books, which were given him, he promised to attend to the concerns of his soul. This poor man, I understood, died a few days after.

In the afternoon, a Heathen came to the palanquin, and said—"I am very much ashamed that I refused, some time ago, when I met you in *Conjeveram*, to accept a book from you: it arose from my ignorance. After you had left the place, I met one of my friends, to whom you had given a book, which I took up; and have read it, and other books which I could get. I wish now to read a larger book, which I have seen in your School." After some conversation, I gave him the Tract on the Commandments. He came again, after a little time; and, offering me some fruits as a present, begged me to pardon him for coming again to ask another favour, for the book which I had given was not the one which he had seen and wished to read. I shewed him the New Testament, when he replied—"That is the

very book which I so much wish to have." I told him to come to the Mission House, when I would endeavour to procure him such a sacred gift.

Madabaram.

In the School at Madabaram, I found 26 boys who stood the examination well: 4 were absent in the country. Many Heathens were present, who were also spoken to.

In the afternoon, a Brahmin, who appears to be the principal man of the place, and who formerly was against our establishing a Christian School, came, and several other Heathens along with him. He said, "Sir, we see that this School is profitable to our children; for they have come home, and have put questions to us which we could not answer, and felt indeed ashamed that our children became our instructors. We, therefore, request you, not only to continue this School, but also to instruct us." It was, indeed, unexpected to me, to hear this from that Brahmin, who, a year before, I thought would be our strongest opposer. According to his request, the way of Salvation was declared, and Jesus Christ preached to him; after which he ordered his servants to bring some fruit, which he offered to me according to the native custom. I improved the occasion to remind them of the unspeakable mercies of the True God, which they daily enjoyed without returning thanks to Him; and exhorted them to bring forth the fruits of righteousness: and then I should rejoice in them, as an epistle not written on leaves of trees, but by the Spirit giving witness that our labour has not been in vain with them.

I left this place in the evening, and returned to Madras from my visits to the Seven Mission Schools, refreshed in spirit as though I had visited the Seven Churches. May these Seven Schools become indeed Seven Churches of Christ! We are, at present, toiling as in the dark; though with a sure hope, notwithstanding all our disappointments, that the Mercy of God will be revealed to this people.

TRANQUEBAR:

CHURCH MISSIONARY SOCIETY.

Appointment of Native Readers of the Scriptures.

AN extract, on this subject, from the Fifth Report of the Madras Corresponding Committee, will be read with pleasure:—

The following Letter contains an account of the beginning of a practice, which has been frequently recommended, for communicating the knowledge of the Sacred Scriptures to the Natives in a familiar manner by their own countrymen; and which has been partially adopted at some other Stations. The Committee have willingly sanctioned the expense attending so hopeful a beginning, in the employment of **READERS OF THE SCRIPTURES** by John Devasagayam.

Relying on the Divine aid, I employ two persons for this duty: they go, almost daily, two or three miles' distance, and sometimes further; and, wherever they meet a few souls that are inclined to hear the Holy Scriptures, they read them a Chapter or two, and speak to them in the way of explanation. They have found several attentive hearers, especially among the Low-caste people; and have been requested to visit them frequently. One of the Readers is a poet, of the Soodra Caste: he takes another Young Man with him, who chiefly assists him in singing; by which the hearers, in some places, are collected together: he meets frequent opportunity of speaking with learned Brahmins and Soodras. The other is a Low-caste man, and he takes also another Youth with him, for the same purpose. They sometimes go to three or four different places in a day. They keep also a Journal; from which I intend to make a few extracts, occasionally, for the information of the Committee. May I request you to communicate to them our humble commencement; and, at the same time, my request, if kindly approved by them, to enable me to support the present Readers, and to add a few more, if faithful labourers are found. A Roman-Catholic Catechist from Avoor, near Trichinopoly, is with me. One of our Tamil New Testaments fell into his hands, and the reading of it has principally brought him to us. He longs to be admitted, with his family, into the communion of our Church. Dr. Caemmerer has spoken with him, and will soon grant his request. He is now daily occupied in reading the Holy Scriptures for himself; and I humbly trust that the grace of God will soon enable him to do it also for the benefit of others.

Advantages of Public Free-Schools.

The Native Labourer, just quoted, thus writes in reference to Free-Schools:—

The Natives in the Tanjore Country we found rejoicing exceedingly, in the prospect of a number of Free-Schools being established for their benefit by the Hon. Government at Madras. The principal Collector of Tanjore sent a Circular Letter to all the *Tasildars* under him, to make a report upon the

number of the Schools and Colleges, &c. in their districts. Most of the Talooks have already sent in their reports. This makes the poor people greatly to rejoice. There is hardly a village in the Tanjore Country, where we have not been requested to establish a Free-School.

Even many rich parents, although they do not like the instruction from our books, send their children to our Schools; as proper inspection and examination is made of the Scholars, and the Schoolmaster is held accountable for their improvement, as well as for his own moral conduct. This is not the case in Private Schools, where every child pays the Master a fanam or half-fanam a month, and he is under no great responsibility.

The Natives, in general, look upon our Free Schools as the greatest charity, that has been hitherto bestowed on them from their English Superiors. They justly consider the instruction, as a treasure never to be lost, and a blessing which will make them happy here and in the world to come.

Among the Schoolmasters of the common Native Schools, many are to be found who give themselves to some open vice. I may say there is not one, who does not publicly or privately encourage his Scholars, almost daily, to steal some trifle or other from their parents' houses. They are accustomed to bring, every morning, beetle-leaves after breakfast, a piece of wood in the evening, and sometimes cash and arekanuts: consequently the Native Children are very early accustomed to the vice of stealing; and, when they are grown up, they continue the same practice, so that, when they are afterward employed in public duties, they do incalculable mischief to their superiors and inferiors. These facts being well known to our English Superiors, and seriously lamented by many who have these Natives in their service, I need not dwell more on the subject. The vices of stealing and bribery in the country are beyond description; and thousands of poor people become objects of severe distress, by the dreadful corruption of the native public servants. The Schools, I humbly consider, will be one of the most successful means of correcting the children in their early vices, and of impressing on their minds the blessing and credit of honesty. Consequently

we unite our Petition with the numerous inhabitants in this country for the speedy establishment of the expected Government Free Schools.

The Corresponding Committee have the following remark on this passage:—

These observations are inserted, as indicating the sense entertained, by an intelligent native and by the people of the country, generally, concerning the benefits of universal instruction in Schools properly conducted—without the Committee being aware of the correctness, or otherwise, of the supposition upon which the remarks were founded.

PALAMCOTTAH.

CHURCH MISSIONARY SOCIETY.

A GENERAL view of the state of this Mission, in the District of Tinnevely, was given at pp. 52 and 53 of the Survey. From the Report of the Madras Committee, and the communications of Messrs. Rheinius and Schmid, we shall form a digest of all the chief details. The Journals of the Missionaries are kept with exemplary diligence and fidelity—fully stating their difficulties and trials, as well as their encouragements and prospects; and thereby making the Society well acquainted with the actual condition of the people among whom they labour.

Low State of the Native Character.

All intelligent and unbiassed witnesses agree in bearing testimony to the wretched condition of the Heathen World. This condition is, indeed, often concealed, and not seldom meliorated, by circumstances: nothing, however, can effectually cure its evils, but the prevalence of pure and undefiled Christianity.

The Natives, very generally, strengthen the evils of the fallen heart, by the manner in which they bring up their children. Many even of the Nominal Christians pay little regard to the obligations of their profession, in respect of the care of their children. Of two Roman Catholic Boys, who had

absented themselves for some time from the Schools, Mr. Rhenius says—

On inquiry, I was informed that they do not choose to attend any more: their father had never obliged them to attend, but they had done so voluntarily. This is a specimen of Indian Education, among the lower orders at least. The children have quite their own will. The mothers, especially, have frequently no control over the boys at all; as may be sufficiently shewn from the fact, that it is the custom of the country that the mother never eats with her husband and sons, but serves them at table and eats what they leave.

Another instance of Indian Education came lately under my observation. One of our elder School Boys threw a broomstick at his mother, because the dinner was not ready early enough. She told the circumstance to another of the boys; and adjured him, in a manner considered sacred and obligatory among the Heathen; to acquaint the Schoolmaster of it, that such an act might not remain unpunished. The boy reported it to me; and we found it necessary to notice it. The mother, who had not expected this, was called; and, from fear, endeavoured to palliate the offence; but it was soon proved, by the boy's own confession, and it was necessary to punish him. The boy himself owned the justness of the punishment; but the mother begged us not to punish him, for he would tell his father, and she would be beaten in her turn.

Sometimes, indeed, the woman will prevail, by her violence, over the better disposition of the man. A Heathen Youth had been entrusted to the Missionaries by his Father, a Heathen. He was received into the Seminary, and there gave good reason to hope that his mind was opening to true religion. The Missionaries write—

This man's wife, we understand, was absent, and in a manner separated from her husband, when he delivered his Son over to our care; and was gone to a village, at some distance, to live among her relatives. As soon as she heard that her son had been admitted into our Institution, she came, in all haste, howling and weeping in our garden, demanding

that he be returned: she would take him with her to the village. The boy wished to learn; and the father insisted upon his staying with us, according to the promise which he had made. All possible arguments made no impression on the woman; and she appeared to be the most unhappy being on earth, under the apprehension that her son should stop here. Her lamentations prevailed on her son to be ready to accompany her, rather than to listen to the better reasonings of his father. The father, however, continued to wish his son to stay. At length the woman prevailed over her husband; and they having returned the expense for victualling the boy according to our agreement, we dismissed him. It was a painful occurrence, as the boy seemed to have been touched with divine grace. The mother appeared to be a mercileless and unreasonable woman; when we once more represented to her the folly that she was committing, and the account which she would have to give to God if her son be lost through her, she profanely said, "Never mind, let me go to hell." We gladly permitted him to take some books with him. May they be the means, in the hand of God, of maintaining in him the good disposition which he has hitherto shewn, and of leading his mother and the rest of his relatives to the knowledge of the truth!

It is no matter of wonder, that children, so trained, should grow up in evil. An English School in the Town of Tinnevely has been broken up, under circumstances not a little distressing. Mr. Rhenius wrote, some time since, in reference to this School—

In catechising, and speaking about the Sabbath, I invited the Scholars to come on Sunday to hear the Word of God: on which one of them said, "But we have no desire after it." I replied, "Only those who have a desire to be instructed and to receive benefit for their souls, should come:" to which they said "Right."

This untoward disposition could not long brook the discipline and instruction of the Schools. A few months afterward, Mr. Rhenius writes—

Some weeks ago, I saw that the English Exercises seemed rather too

difficult for the boys. I then gave them the Short Catechism of the Rev. Basil Woodd, on the duties of children and servants, to be translated, as a weekly exercise, from English into Tamul. But this also I have found lately to be too difficult for them; and to-day one of the boys came with the book, and complained of the same. I then thought of the little Catechism, fixed on pasteboard, which contains short Questions and Answers: this, I was sure, would not be too difficult; but, in the afternoon, five of the elder boys came and said that this also was too difficult for them, and that they therefore could not translate it. I soon convinced them that it was not so. They then wished to put off translating it, by saying that they had so much to do in School, as to leave no time for this; this was evidently but an idle pretence. At last, they said that they would not translate it, because it contained our religion. I shewed them that there is nothing in it, but what they had already learned, all the year long, in the Tamul Catechism. They replied, however it might be, that they had come to our School, not to learn our Vedam, but to learn English—that I had come weekly and instructed them in it, by which their minds had become disturbed, and on account of which the people had already called them “Christians,” and abused them—that if they now should translate this also, they would have the more to suffer. I endeavoured to encourage them, and to quiet their minds; but they would not hear. At length I told them, that the School was established, not only to teach them to read and write English, but to enlighten their understandings and their hearts by the word of Truth: that, consequently, every one who wishes to derive these benefits may attend the School, and he that wishes it not, may go where he pleases—there was no constraint whatever: and then I sent them back to the School.

It is remarkable that these Young Men should now oppose our religious instructions, after we have for nearly a year given such to them, and after they have occasionally expressed their pleasure at them; and of their own accord asked and received religious books from us during the last six months. I must say, however, that, notwithstanding this, I always observed, in most of them,

a certain reserve, which bespoke no very favourable disposition. It is evident, that something in particular must have been at work to agitate their minds, and that the Word of God has not been sown in vain. I trust, also, that some further good will accrue from this state of things, even though the Enemy should prevail on them so far as to make them leave the School altogether.

I must not omit to state, that the boys had to translate, every week, exercises from Tamul into English, and from English into Tamul—that, every Friday, they read the exercises, and translated before me; when I corrected their errors, and questioned them on grammar—and that I endeavoured to apply the subjects, as they arose, to their understandings and their hearts. They would probably have been much pleased with this method of procedure, had I used only the Arabian Nights, or some such English book, instead of our religious books.

The low standard of morals among the Natives, makes it very difficult to procure Schoolmasters in whom confidence can be reposed. It will be readily conceived, what trouble and anxiety such men as are here described must occasion to a Missionary:—

The Schoolmasters, with but few exceptions, continue to pain our hearts by their indifference to the Gospel. They still walk too much in the ways of their fathers. They try to evade our vigilance, in various ways; and, circumstanced as we are in this country, they, often, I fear, succeed therein. We shall still work upon them as much as we can; and have resolved, with this view, to have them all together, in the middle of every month, for the same purpose as I had our Schoolmasters' Assemblies in Madras. May the Lord awaken their hearts! It is encouraging to think that a few of them shew a better character.

Some time afterward, Mr. Rhenius adds—

The Schoolmasters, we are informed, finding that they cannot get through with their various modes of deceiving us, talk of rather relinquishing the service; particularly as they are now obliged to attend the Monthly Schoolmasters' Assembly, and to study our

Scriptures. We may, therefore, expect some important changes in this department, which, at first sight, will not be pleasing, but which, I doubt not, will be overruled by the Great Head of our affairs for the best interests of His kingdom.

In various other ways, the power of evil and of the Evil One among these people distresses the Missionaries. They write, on one occasion—

This has been a troublesome day. Various evils among our people, both Heathen and nominal Christian, house-people and school-boys, were discovered. The most grievous part of it is, that two lately received into our Church were implicated. It was a searching of the innermost parts of the heart; the wickedness of which was laid open to them. I have the strongest hope, that these things will have the most salutary effect on the minds of the people; in leading them, not to trust in themselves, or in a mere form of Christianity or morality, but to see how much need they have of the powerful grace of the Saviour.

Mr. Schmid writes, on this subject—

In consequence of this detection of evil practices among our people, Br. Rhenius's Sermon, on the following Sunday, was listened to with greater attention than usual, and was quite adapted to the circumstances. We have great reason to be thankful, that these things came so soon and so fully to our knowledge: as we have thus become more intimately acquainted with the native character; and are able to shew, by strict Christian Discipline, what the Gospel really is: for it is only by the holiness of life of those whom Missionaries acknowledge as Members of the Church of Christ, that Christianity can become honourable in the eyes of the Heathen.

The very persons of the Heathens are defiled by their religion. The Missionaries write—

Filthiness is a very disgraceful habit among the Parriars and Shanars. We often speak against it, to those who express any wish to become Christians. One woman, who seems to be, in some measure, affected by the Gospel, gave

this extraordinary answer—that were she now, as a Widow, and after having followed so long the custom of the Parriars, to comb her hair, and otherwise keep her head in order, the people would ridicule her! An elderly man said, on being admonished to keep himself clean, “O Sir, that we cannot do: for were we to put our hair in order, and keep ourselves as you recommend, others would not give their children to ours in marriage!”

How sad are the effects of Caste on the understandings of these people! The Parriars are as jealous of their dirty appearance, as being characteristic of their Caste, as the Soodras are of their higher Caste itself!

Devil Worship.

The great Enemy of Man not only defiles the mind and the manners of the Heathen, but, with capricious tyranny, draws them into the worship of himself, and makes them the sport of fraud and folly. Mr. Rhenius makes the following report of one of the Schoolmasters, who, of course, was immediately dismissed from his office:—

While I was catechizing in one of our Tamul Schools, I was informed that one of our Schoolmasters, who had, three days before, asked leave of absence, to go to a village in the south, on some business, was now in the neighbourhood, close by our School, “playing the Devil,” as the Natives call it. I sent for him; but they brought word that he was fully engaged, and could not come. After I had finished catechizing, I went over to the place, where I found a concourse of people, in front of an idolatrous place of worship; and, in the midst of them, our Schoolmaster sitting, nearly naked, and besmeared all over with red, yellow, and white colours and cow-dung. Before him was placed a censer with incense burning, over the perfume of which he held his head; in order, I believe, to become inspired, or rather intoxicated, while three or four musicians played to aid him therein.

As soon as he saw me, he rose and came up to me, and made his salams. I expressed my astonishment and concern to find him there, and in such a shocking condition; and told him that he, who had sufficient knowledge of the wicked-

ness of these things, and yet practised them, would receive greater punishment than others. He excused himself by the plea of custom; and said that he had been persuaded by the people not to go to the village in the south, but to transact this business. In the meanwhile, the musicians had become quiet; and, as the people were attentively listening to our conversation, I addressed them all, and exhorted them to repent and turn from the delusions of the Devil, whom they thus willingly served.

The man whom I took for the officiating priest endeavoured to make things smooth; and, at last, begged me to be still favourable to them.

Their idol is of a figure which I never saw at Madras. It is a simple heap of clay in a pyramidal form; which they paint white, and ornament with various figures in other colours. It is, in some places three, in others five, in others about seven feet high. They worship in it a Demon, and different castes give it names of different Devils. This Demon, they imagine, causes sickness and other evils, as well as health and prosperity; and they worship it, in order that it may remove the one and give the other.

To gratify it the more, they make, at times, perhaps every two months, a feast; for which the people bring offerings of rice, &c. which they boil and eat on the spot. On such occasions, one of the persons more particularly interested in the favour of the Demon, devotes himself to be possessed by it; for which purpose, he acts as I saw the Schoolmaster, like a Delphian Pythia. While he is thus preparing himself, the Demon, as they fancy, enters the Devotee, who then begins to dance and make various frantic gestures—utters different sentiments, expressing his gratification at their offerings and their devotion—and promises them protection and happiness. Sometimes he makes known his wishes by peculiar signs: by putting his hands to the sides of his head, so that they stand forth like horns, he signifies to the people that he wishes to have a goat sacrificed to him; which sign the people no sooner observe, than they bring a goat and sacrifice it, with shouting and worship: or, he beats his sides with his elbows, as a cock does with its wings; by which the people understand that he wants a cock as an offering, which they immediately bring him. The Demon expresses himself highly delighted with

such offerings, and repeats his promises of protection and prosperity. Such feasts last sometimes two or three days, and are always accompanied with much music and shouting.

The Lord have mercy on these servants of Satan, and deliver them from his snares!

Mr. Schmid remarks on this subject—

The worship of the Devil, in this form, has, in the more northern provinces, given place to the Brahminical Rites; but has been preserved in the southern part of the Tamul District, and in that part of Ceylon which is peopled by Tamulians. The influence of the Brahmins, however, seems to have prevailed so much in our district, that this form of worship is held in contempt, and practised generally by the most ignorant only.

A Sepoy, who “played the Devil” in the same manner as our Schoolmaster, was sent for unexpectedly by his Officer, just as he was running about pretending to be possessed of the Evil Spirit: he ran, thunderstruck, to the water, to wash and dress himself as a Sepoy; the people laughed; and, perceiving his cheat, asked tauntingly, “Whither is the Spirit gone so quickly?”

Discussions among the Natives.

Such a state, as that which has just been described, presents difficulties to a Missionary which should awaken in his behalf constant sympathy and prayer; but ought not to discourage those, who have Divine Promises to support their faith. Education, the Ministry of the Word, and the circulation of the Scriptures and Scriptural Tracts and Books, diligently persevered in, will, in due time, and by the Divine blessing, effect a mighty change. Such discussions, as are noticed by Mr. Rhemius in the following passage, indicate the working of the heaven of the Word:—

In commemorating the Reformation, I preached on Matt. xvi. 16—19: first, explaining the words upon which the Roman Catholics lay so much stress, in support of their schemes—then shewing what the Church of Christ is—next,

the various attacks which His Church has had to endure, from the Roman Emperors, from Heretics, in particular from the Romish Bishops and Priests, and now from Infidels—and, lastly, the wonderful ways in which Christ has defended His Church, especially during the dark ages of Popery and in the time of Luther; so that, though the gates of hell rose up against her, they could not prevail—concluding with an application, and exhortation to be thankful to God for the light which He has graciously caused to shine upon us.

The Congregation was numerous. Besides our Protestant Christians, a number of Roman Catholics from the Fort and from Tinnevely, with a good many Heathen and a few Moormen, were together at the doors and windows. Their attention was pleasing to us. May the grace of God have caused the light and truth of the Gospel to strike their hearts!

Br. Schmid afterward gave two Tamul New Testaments to two Roman-Catholic Boys of our School, who had frequently and urgently asked for them before.

David reported in the afternoon, that, after Divine Service, a respectable Moorman who had attended it, and the Roman Catholics and Heathen, had gone opposite the School-Room under a large Banian Tree; and had held a long and serious conversation together, about what they had heard. The Moorman had taken our part; and strongly urged the Roman Catholic to confess that they were in error about the worship of images, prostration before their priests, processions, &c. One Roman-Catholic Young Man had endeavoured to defend their religion, and denied various things which the Moorman stated; upon which the Moorman appealed to facts, of which he himself had been eye-witness, and called upon the surrounding people, both Heathens and Roman Catholics, to say, whether it was not true, that such and such foolish things were done at Tutecoryn, Katar, Tinnevely, Tenearry, &c. in their Churches. When the Roman Catholic still persisted in denying facts, the Moorman threatened him with the Day of Judgment for the falsehood which he had spoken. The Young Man had urged that the Moormen also do many foolish things, and prostrate themselves before the priests; to which the Moorman had answered, that, that also was not right, and that

he himself did not do so: and he related, that lately, when their priest had come from the South to Madapalayam, the Moormen of this village had prostrated themselves before him, "which," said he, "I no sooner saw, but I reproved both the people for doing so, and the priest for accepting it; saying that such things were not commanded in the Korân." The priest replied, that it was true; and that he endeavoured to keep the people from doing so, but that they would not hear.

This conversation taking place in the street, many Heathen Passengers had collected round them, and eagerly inquired into the matter: the subject had, therefore, become a general topic among them.

May the truth win their hearts! and may they now go, and in quietness of mind consider the important subject, and come at last to the knowledge of the Lord!

Baptism of Converts.

In the midst of the difficulties which surround the Missionaries from the state of the people, a Christian Church is gradually rising. The Corresponding Committee state—

In this year, one Heathen man, one woman, and two children have been baptized; and three Roman Catholics, two men and one woman, with two children, have been received into the Protestant Communion, after due instruction.

Of the Heathen Man, Mr. Rhénus gives the following account:—

He is a Soodra, of the Merchant Tribe, and is one of our Schoolmasters. He is fifty-one years of age; and has, from his youth, been employed as accountant in several villages. A few years ago, he was directed by the Country Priest, Abraham, to apply to Mr. Hough for a situation as Schoolmaster. He was then obliged to attend the Monthly Examinations, where I expounded to the Children and Masters a chapter out of the New Testament. When he heard them, and also the instructions given them at our visits to his School, he began to think—"This is true! For fifty years, I have now been a follower of Siva, and do not yet know whether my sins have been blotted out; or whether I have got a proper under-

standing, and other necessary qualities. If I embrace the Way of Truth then I shall obtain them." He shortly after informed me of his wish to be a Christian; and began to attend, regularly, Divine Service on Sundays, and the particular instructions on Week Days—abandoning, gradually, the various idolatrous customs of the Heathens. In a narrative, which he drew up preparatory to his baptism, he thus speaks—

Since I do not any longer observe the superstitions of the followers of Siva, my relations and friends abuse me in various ways, and give me much trouble: but, whatever afflictions come upon me, I shall not regard them: my only wish is, to know and receive the Truth. I am waiting, with desire, for the blessings which have been obtained by the sufferings and death of Jesus Christ, who became man in this world, and is the Saviour of the World. With much fervour did I serve Siva, Vishnoo, Soopramanien, Ammen, Madan, and such like gods; concerning which my forefathers instructed me, according to the customs of this country: yet I have not received any benefit from them for my soul. But, by the sufferings and death of Jesus Christ the Son of God, who is the Almighty Creator and Preserver of all things, the sins of his servant are blotted out. I believe, also, that I shall farther receive the needful aid to become holy, and at the hour of death to go to heaven. Wherefore I ventured to inform you of it, and beg to be received into the Christian Church.

The Woman is a servant in the Mission. Of her Mr. Rhenius says—

The Woman was, before her coming into our service, in various distressing circumstances: at the death of her husband, poverty much increased her difficulties. About a year ago, when she came into our house, she attended our Evening Family Worship, in which I usually expound a small portion of the Scriptures. She soon felt that this was the true way to heaven; and began to leave off the Worship of Demons, and to pray to our Lord Jesus Christ, who, she acknowledges, delivered her out of all her distresses. She could then no more sin quietly, and was enabled to overcome temptation; and wishes now to live only to Him, who suffered and died for her.

Promising Young Converts.

The Missionaries give detailed accounts of several Young Men, in whose minds Divine Grace appears to have wrought an effectual change.

We shall state some particulars on this subject, which will not only be satisfactory evidence of the power of religion, but may serve to promote the edification of others.

The first of these Young Men is employed in the Mission. Of him Mr. Rhenius writes—

He begged for more systematic instruction; and acknowledged it as a particularly gracious providence of God, that he came to Palamcottah, and into our service. He had then no proper sense of the blessings of Christianity. After he had been with us for some time, he resolved to leave us again, because he thought his salary too little, which was indeed the case; but determined to hold out a little longer. In the meanwhile, the instructions which he received proved a blessing to him, and his desire now is after the heavenly riches: he will serve the Lord Jesus, in any wise. He begged me, with tears, to keep him strict, and to admonish him when he fails: he is of a modest, humble, and zealous mind. The Festival Days have been a blessing to his soul. He sees his sinfulness, and the love of Christ to Sinners. Blessed be the Lord, for this new instance of grace wrought in a sinner from among the Tamilians!

A few Sabbaths after this, he told me, with tears, that he had not spent the last Sabbath-Day in the manner which he ought to have done. Upon inquiry what it was that had disturbed him, he said, that, being Easter-Day, he had made his fellow-Christians a feast, giving them a sheep for their dinner; the care about which had disturbed his mind, and he felt not well about it: he saw that even such innocent rejoicings, from the care which they occasion, had better be reserved for other days. Blessed be the Lord for these things! and may He evermore preserve such thoughts in the hearts of these men!

Speaking afterward of the trials to which he had been exposed, he told me the following interesting occurrence.

Some men came lately with a Petition for a School. A Roman Catholic, who had accompanied them to support their request, came first to him; and supposing, as the Natives frequently do, that Europeans are led by their Native Servants, more immediately about them, he requested him to use his influence with me for the establishment of the

School, promising him two months' salary on the part of the Schoolmaster as a reward for his services. He plainly told them, that such a promise, or bribe, was wrong in them; and that he would not accept of it, giving them proper Christian admonition on the subject. Immediately afterward, before they came to me, the thing rather troubled his mind. Returning to his room, he took up the Old Testament: on opening it, the history of Elisha, Naaman, and Gehazi met his eyes: he read this, and it proved a strengthening medicine to his mind against an evil desire that seemed to rise in it, for which he gave thanks to the Lord. I then spoke with him on the care which the gracious Saviour takes of His people, even in small things, lest they pollute themselves; and how He is pleased to try them to see whether they will be faithful in a little. He wept and was comforted.

Of the Second of these Young Men, Mr. Rhenius thus writes—

At his Confirmation, he made a good Confession in the presence of the Congregation. It was attended with a blessing to his own soul.

I advised him as to becoming truly humble before God. This is, doubtless, a hard lesson for every man, but especially for the Hindoos; with whom humility constitutes no virtue, and who have no term for it in their language! What Mr. Milner observes, in one of his Sermons, of Cicero and Aristotle, is but too true of the Hindoos—that “had they been told that men ought to be humble, they would have denied it.”

The same we may also say, with respect to Christian Love. I examined this Young Man as to the state of his mind with respect to the practice of love and kindness to those around him. He said that low-caste is now no obstacle to him; and that he wishes to love and to be kind to all, but yet he has hitherto been actually much destitute of it. Speaking of the first Young Man, he said that he had, indeed, communion with him, about heavenly things, reading the Word of God together, yet no such thing as Christian love and attachment to each other has yet been formed between them: they have not yet communicated together their feelings and trials in the divine life. I do not wonder at this, considering the condition of the

Natives. Oh may the Holy Spirit pour out the Love of God and the Brethren into their hearts!

In a subsequent conversation, on my inquiring whether he felt real pity in his soul, when he saw his fellow-men indulging in idolatry and other sinful practices, he said “Yes;” and added, “Formerly I had no such feeling about myself, much less about others: on the contrary, I delighted in those things. Afterwards, when I became serious, I had so much to do with myself, that I could not think on others; but now I am enabled to pity them.” In consequence, he ventures occasionally, when he goes to the Bazar or to other places, to speak to such persons as he meets, on the subject of religion.

Mr. Rhenius thus speaks of the Third of these Young Men:—

After Divine Service, one Sunday, I exhorted the people to come and speak to us about the concerns of their souls, if any felt doubts or distress in their minds; and fixed, for this purpose, every Sunday Afternoon. This call was answered by a Native Christian Youth, about 18 years of age. He stated, with some trembling, that he had been a great sinner; and altogether unconcerned about his soul till a few months before, when he felt himself awakened to seek seriously his eternal welfare, to which a death that had taken place and several Sermons that I preached had been the means.

He now complained, that sometimes he indeed knows and feels that Christ is his Saviour, and he has peace in his mind; but it often wears off again, and he falls into doubts—that when it goes on well with him for a few days, both in his mind and in his conduct, he begins to think that there is no one so good as himself; which troubles him—that, sometimes, he doubts whether Christ did indeed die for sinners—that, occasionally, he is tempted not to follow the Saviour, because of persecution—that, sometimes, he thinks he must go and dwell in the mountains alone—that, when alone, he can often read the Word of God with attention and profit; but when he comes to hear it in our public assemblies, his thoughts wander much about—that when he is reproved about a thing, he feels hurt, and pride troubles him—and that he feels often, cold, and

even unwilling to pray, when under such temptations.

His mind has also been troubled about Caste: he felt that it was not right; but, at last, he had thought it not very necessary to abandon it, "of which," he added, "I know pride is at the bottom." One argument, with which he had endeavoured to stifle his convictions on this subject, was this: "God commanded Moses to pull off his shoes, before he came near to the mountain; yet Ministers and Europeans in general do not do so, when they enter the Church;" in the same manner, he thought, though Christ has commanded *Love thy neighbour as thyself*, yet he needed not follow that command and abandon Caste, since Caste had got a footing in the world." I gave him the best advice that I could on these several topics; directing him, in all things continually to apply to the Saviour of Sinners, and to listen well to the voice of the Spirit; unfolding to him, as well as I could, the various ways in which our proud hearts and the enemy of souls endeavour to cheat us away from Christ, and to disturb the peace which faith in Him, by His Grace, produces. He felt comforted and strengthened.

Blessed be the Lord for this fruit of the seed of the Gospel! I think the Lord is pleased, in this way, to humble his soul fully, and make him enjoy the fruits of His death and resurrection, and to become an useful Christian. May such instances be greatly multiplied! and may we be endowed with wisdom to direct these our brethren into the way of peace!

The circumstance, that he had still in remembrance several Sermons which I preached in former months, and which by the blessing of God, had done him good, though I knew nothing of it till now, may prove an encouragement to myself and to my brethren in the Ministry.

Travancore.

CHURCH MISSIONARY SOCIETY.

State and Prospects of the Mission among the Syrians.

In a review of the Mission presented to the Madras Corresponding Committee, the Missionaries—Messrs.

Bailey, Fenn, and Baker—thus sum up their observations on its present condition, wants, and prospects:—

We hope, that, by the Reports which accompany this, the Committee will see that every thing is in progress in the Mission, though the progress is slow, and much slower than we desire.

The connexion between us and the Syrian Church is as close as ever; and the period for the revival of learning and piety seems slowly approaching. The desire of instruction is increasing, and rapidly increasing; and, in a very short time, our present means and establishments will be quite insufficient.

The Committee have requested us to state what help is necessary, and what stations in Travancore offer good openings for Missionary Labours.

With regard to the latter point, excepting Cochin, we know of no places on this side of Quilon where it would be advisable to establish a separate Mission. Strengthening the Mission here seems to us the most safe way, and the most likely way of ultimate success. Of course we except Allepie, of whose wants Mr. Norton is the best judge. The appointment of a Missionary at Cochin is a matter of great importance; the establishment of another Mission by any Society sending out any other Missionaries than Clergymen of the Church of England, might be injurious to the piety of the Syrian Church.

With regard to the wants of our Mission, we would consolidate our wishes and requests for one—a suitable Principal for the College. We do not mean that more Missionaries are not wanted: by our former Reports, the Committee will remember that we have asked for more; but we wish to have the aid of better advice before proposing any plan of considerable expense. We hope that it may be possible to persuade one, who has distinguished himself in these arts of learning in England, to come and take charge of our Institutions. We are sure that there is no Station, which presents so many attractions to a man, who wishes to employ his talents in the instruction of his fellow-creatures: the whole of the Syrian Population look to the College as the eye of their body, and make it their boast; and the exertions of some of the present Students will ere long justify this feeling.

We request the Committee to adopt some plan for the increase of the Syrian College Library. If it were publicly known, perhaps many Gentlemen might be inclined to make presents of valuable works.

We do not, at present, exercise any of the functions of English Clergymen, except preaching in English to the Members of our own Mission. We preach occasionally at Cochin, where we also perform the different ceremonies of our Church when requested by the European residents. But we do not look upon that as our station; but only consider ourselves as occupying the ground till another labourer arrives. We have hitherto declined baptizing any Heathen, and prefer sending them to the Syrian Clergy.

During the last year, a breach has occurred in our Missionary Circle in Travancore: we allude to the death of Mrs. Norton: it affected us all most deeply; and the more so, as it was the first that had been made. Soon after Mrs. Norton's death, Mr. Bailey had a severe attack of sickness: the affection, manifested by the Metropolitan and his Clergy and all the Syrians, was very remarkable and gratifying; and, in several Churches, did many meet to pray, according to their mode, for his recovery: it has pleased God to hear their prayers; and we are all now in the enjoyment of tolerable health, the whole of which we desire to consecrate to the service of our God and Saviour.

The following view of the hopes and prospects of the Syrian Church is given in a late Quarterly Circular of the Calcutta Corresponding Committee of the Society:—

The Bishop himself is spoken of as a man possessing an excellent understanding, having his mind much occupied with the low condition of his Church, and anxious to improve it by the circulation of the Scriptures and the diffusion of general education. For these exertions, the people appear singularly prepared: the whole Syrian Church seems awakening to the use of those advantages, which Divine Providence has so wonderfully opened to her. The Central College is furnished with Native Malpans, or theological professors, and with European Teachers, far too few for the occasion: and it is crowded, almost

beyond its present means of accommodation, with Students from all parts of Travancore and Cochin; who, beside their old Syriac and the country Malayalam, with the elements of Sanscrit, are learning English and Latin, and promise soon to be ready for Greek.

If the Almighty enable both the Bishop and the Missionaries to continue in the course which they have so happily begun, there seems no consequence too great to expect from it.

Here is a centre of Christian Light and Faith, fixed in a most important part of India, with Churches and Chapels, and a Primitive Discipline already established (the excellence of which is admirably shown in the preservation of this small band for so many centuries, and with such a deficiency of internal light, in the midst of an idolatrous government and people)—possessing the means of further extension; and waiting only for a proper direction, and, what is above all, for the influence of the Holy Spirit to do so vigorously and effectually—possessing already a Version of the Scriptures, the best in the world—having a venerable, and, when purged of some bad additions, a truly pious and evangelical Liturgy—and differing remarkably from every other body of Native Nominal Christians in that quarter, in bearing a deservedly high character among the surrounding Heathen.

A people so situated, and anxious to adopt the means of improvement afforded them, is surely a sublime and powerfully interesting spectacle; and it is devoutly to be hoped, that no prudent and practicable means of assisting to raise this ancient and venerable Church will be withheld. It must, however, here be added, that these means are to be derived, for the present, only from European Christians.

British America.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Missionaries, Schoolmasters, and Novitiae.
THE following abstract is formed from the Report for 1822.

Newfoundland.

Stations, 12—Missionaries, one at \$200. per annum, four at \$250. each, and one Visiting Missionary at \$350.—Schoolmasters, 17; at Stipends amounting together to \$2700.—Vacancy, one Schoolmaster,

Marriages, 81—Baptisms, 471—Scholars, 453—Communicants, at 6 Stations, 190—Burials, 125.

Nova Scotia.

Stations, 40—Missionaries, 27: of whom, one has 30*l.* per annum; one, 100*l.*; twenty-three, 200*l.* each; one Visiting Missionary, 300*l.*; and one, at Halifax, 400*l.*—Catechists, 2; at 10*l.* each—Schoolmasters, 35; of whom, one at Halifax, on the National System, has 150*l.* per annum; the Stipends of the other 34 amounting together to 480*l.*—Schoolmistresses, 6; of whom, a National Schoolmistress at Halifax has 50*l.*, and the rest together 40*l.*—Vacancies, two Schoolmasters.

Marriages, 901—Baptisms, 713—Scholars, at Halifax, 200 male and 190 female; and, at three other Stations, 74 male and 33 female—Communicants, at Halifax, 330; and, at ten other Stations, 355—Burials, 188.

New Brunswick.

Stations, 22—Missionaries, 18: of whom, two have 100*l.* each, one has 150*l.*, and 15 have 200*l.* each—Schoolmasters, 22, at Stipends amounting together to 385*l.*; a National Schoolmaster at St. John's having 50*l.*—Schoolmistresses, one at 10*l.*, and one National at St. John's 20*l.*

Marriages, 300—Baptisms, 685—Scholars, at St. John's, 150 male and 150 female; and, at three other Stations, 92

male—Communicants, at 8 Stations, 751—Burials, 157.

Cape Breton.

Stations, 2—Missionary, 1; at 200*l.* per annum—Schoolmasters, 2; at 15*l.* each—Schoolmistress, 1; at 10*l.*

Marriages, 10—Baptisms, 101—Communicants, at Sidney, 90—Burials, 7.

Prince Edward's Island.

Stations, 2—Missionaries, 2; one at 100*l.*, and one at 200*l.*—Schoolmaster, 1; at 15*l.*

Marriages, 9—Baptisms, 59—Scholars, 46 male, and 3 female—Burials, 9.

Upper Canada.

Stations, 21—Missionaries, 21: of whom, 19 have 200*l.* per annum each; one, who visits the Indians, has 220*l.*; and one, at York, has 275*l.*—Catechist and Schoolmaster for the Mohawks, each at 20*l.* per annum—Vacancies, two Missionaries.

Marriages, 236—Baptisms, 521—Scholars, at York, 50 male and 30 female—Communicants, at 11 Stations, 453—Burials, 159.

Lower Canada.

Stations, 18—Missionaries, 20: of whom, one has 100*l.* per annum, one 215*l.*, 17 have 200*l.* each, and one Visiting Missionary has 300*l.*—National Schoolmaster, at Quebec, 200*l.*

Marriages, 101—Baptisms, 221—Communicants, at 10 Stations, 310—Burials, 56.

Recent Miscellaneous Intelligence.

Church Missionary Society.

MR. JOWETT left Malta, on the 13th of August, for Alexandria, on a visit to Syria, and more particularly Jerusalem. He was well furnished with the Scriptures and Tracts.

The Rev. Michael Wilkinson (see pp. 238 and 326) states, in a Letter, dated July 22d, in S. Lat. 28, E. Long. 33, that they were all well, and treated with much kindness by all on board; and were particularly happy in the society of the Rev. Mr. Boys, Company's Chaplain to Madras.

It was Mr. Marsden's intention to settle the Rev. H. Williams and Mr. Clarke, with their families, (see pp. 327 and 407,) at Whangaroa, in New Zealand, about 30 miles northward of the Bay of Islands; from which place communication would be open, by land or water, with the Missionaries in the Bay.

The Rev. John West left the Red River Settlement, Lake Winnipeg, early in June; and arrived in England on the 24th of October. The Rev. David Jones (see p. 239) reached York Fort, Hudson's Bay, on the 10th of August: there he met Mr. West on

his way home, and conferred with him on the concerns of their Mission.

Wesleyan Missionary Society.

Two important openings for Missionary Exertion, in countries toward which the Committee have been, for some time, directing their attention, have taken place. The Cape Colonial Government has given a favourable answer to an application from Mr. W. Shaw, to commence a Mission among the Caffres, and has liberally afforded encouragement to the undertaking. Still higher up the Eastern Coast of Africa, a large tract of land has been ceded to the British Government, near Delagoa Bay: one of the stipulations of the Natives was, that they should be furnished with Christian Teachers; and Capt. Owen, the Officer who conducted the negotiation, being about to sail from the Cape to this New Settlement, took with him Mr. Threlfall, who is now employed there: Mr. Whitworth, late Missionary in the West Indies, has been appointed to take charge of this Station: should this new African Settlement prosper, a communication will probably be opened between it and a part of

Madagascar not yet visited by any Missionaries, and thus afford facilities for the introduction of Christianity into the darkest parts of that important island also. Two additional Missionaries will likewise speedily sail for South Africa, with reference to the opening in Caffraria, and another for the Western Coast.

Mr. Cook, who has been employed on a Mission in France, is on the point of setting off for Palestine. On his arrival at Jerusalem, he is to collect information on the facilities which may exist there, or in any other part of Palestine, for the establishment of a permanent Mission.

Arctic Seas and North-West Passage.

The Voyage of Captains Parry and Lyon, which is just concluded, after continuing about two years and a half, will not have added much, it is feared, to our geographical knowledge, in consequence of the insuperable obstacles which our hardy seamen had to encounter. A Foreign Journal recapitulates the following advantages, as derived to science and commerce, from the late British Voyages of Discovery in the Arctic Seas, prior to this last Voyage of Captain Parry:—

1. That the continent of America is not so extensive as has been commonly supposed toward the North Pole. 2. That its northern coasts, though at present inaccessible, lie under parallels less elevated than those of the Asiatic Coasts in general, and exceed only by a few degrees the latitudes in the North of Europe. 3. That Baffin's Bay, as it is called, is not properly a bay, but forms a part of the Arctic Ocean, communicating with it by Lancaster Strait. 4. That Greenland is not conjoined with the Arctic Countries of North America, but forms an immense island, or rather a sixth continent (Australasia being the fifth) from the extremity of the great headland which it projects, between Europe and America to New Siberia, which appears to be its fur-

thest limits. 5. That, admitting this, it must be frozen land, and not the Hyperborean Ocean, which fills the space between the 80th degree of latitude and the North Pole. 6. That, combining the results of the Polar Expeditions with Russian Discoveries, there is reason to conclude that this Arctic Continent has been originally subject to the same geological laws as the other great divisions of the globe: its configuration, it would appear, is similar; its greatest breadth being in the northern part, as in the five other continents. One advantage to navigation has already resulted from certain passages discovered by Captain Parry: the whale-fisheries have ventured as far as Lancaster Straights, having returned with rich cargoes.

Egypt.

The following view of the State of Egypt is given in Silliman's Journal of the Arts and Sciences, published in the United States:—

Every traveller in Egypt attributes to the Viceroy all the qualities of a statesman. (The Christians, who live under his laws, are under many obligations to him; and enterprising travellers of all nations and religions may now traverse Egypt, with a security before unknown to the Ottoman Dominions. The army of the Viceroy consists of not less than 45,000 men; comprehending infantry, cavalry, and artillery. His naval force is composed of 22 vessels; and the navigation of the Nile is protected by a great number of gun-boats, each of which carries 40 men. The revenues of Mahomed Ali, as Viceroy, amount to 25 millions of Spanish piastres: they arise from custom-house duties, taxes, tolls, fisheries, public domains, contributions from conquered countries, and from caravans, &c. The Viceroy pays, in title of Vassal, 2,400,000 livres to the Sultan: he sends the same sum to the treasury of Mecca; 800,000 measures of rice, &c. to Constantinople; furnishes provisions to the caravans of Cairo; keeps a brilliant Court; and often sends presents to the Sultan, to the favourite Sultana, as well as to the Ministers of his Highness, and to persons in credit at the Seraglio. The actual population of Egypt does not exceed 3,000,000. It contains 2496 towns and villages; of which 957 are in Upper Egypt, and 1539 in the Delta.

Miscellanies.

HINDOO DEVOTEES.

(With an Engraving.)

THE Sacred Books of the Hindoos describe four different states, into which each Brahmin, or Priest, should enter. These are suited to the four chief periods of man's life. While a Youth, he is called by a name which signifies a "Student," being under daily instruction. After marriage, he becomes a "Householder," and enters on the duties of life. At the age of 50, he should renounce the world, and enter a forest, and become a "Hermit." At length, by the practice of religious austerities, he is to become quite insensible to all human concerns, and absorbed in divine meditation.

Among the directions respecting the Hermit, laid down by one of the principal Hindoo Lawgivers, are the following:—

When the father of a family perceives his muscles become flaccid and his hair grey, and sees the child of his child, let him then seek refuge in a forest. Abandoning all food eaten in towns, and all his household utensils, let him repair to the lonely wood. Let him wear a black antelope's hide, or a vesture of bark. Let him suffer the hair of his head, his beard, and his nails to grow continually. Let him slide backward and forward on the ground; or let him stand a whole day on tip-toe; or let him continue in motion, rising and sitting alternately: but at sunrise, at noon, and at sunset, let him go to the waters and bathe. In the hot season, let him sit exposed to five fires; four blazing around him, with the sun above: in the rains, let him stand uncovered, without even a mantle, and when the clouds

pour the heaviest showers: in the cold season, let him wear humid vesture; and let him increase, by degrees, the austerity of his devotions. Then, having reposed his holy fires, as the law directs, in his mind, let him live without external fire, without a mansion, wholly silent, feeding on roots and fruit. A Brahmin, becoming void of sorrow and fear, and having shuffed off his body by any of those modes which great sages practised, rises to exaltation in the divine essence.

The late Rev. W. Ward, in his Account of the Hindoos, says, that though no one is now found who follows all these directions, yet there are many things in the Religious Mendicants of the present day which may remind us of them: for instance—

To suggest the idea of their having subdued their passions, some are almost naked, or entirely so; or, to point out that they belong to the sect of ascetics who lived in forests, they wear tigers' skins; some keep the arm in an erect posture, and permit their nails to grow till they resemble the claws of a bird of prey.

In the Engraving given in this Number, which is after a Native Artist, are figures of four of these men. One has tied up his leg; and, in this manner, travels about to beg alms: another stands in the midst of fires kindled round him, to show that he is got above all feeling: the third has acquired the art of making his feet and hands exchange their natural places, and the fourth has suspended himself by his legs from a tree; continuing in these strange postures for a great length of time.

In our Volume for 1831, at pp. 471 and 472, there is an account, by the Rev. H. Fisher, Chaplain at Meerut, of an extraordinary penance of this kind by a Hindoo Fakcer.

The practices represented in the Engraving, and others of a similar nature, are resorted to by the Devotees, sometimes perhaps with the hope of atoning for sin, but chiefly with the view of becoming holy in the eyes of the people, and of obtaining influence and authority with them. Instead, however, of dwelling in forests, according to the directions of their books, they wander about, and frequent the holy places to procure alms.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From Sept. 22^d, to Oct. 20th, 1833.

ASSOCIATIONS.		Present.	Total.			Present.	Total.
		£. s. d.	£. s. d.			£. s. d.	£. s. d.
Berkshire		288 0 0	298 10 0	Sierra Leone		204 5 6	625 9 11
Birmingham (incl. Worcester, &c.)		87 3 0	246 8 5	Stafford		20 10 0	548 13 7
Blanford		3 6 0	776 14 1	Staines		30 0 0	571 1 0
Cardiffe		60 0 0	2175 17 6	Suffolk		150 0 0	4500 13 4
Cheshire and Cheshire		8 5 6	1824 18 1	Tamworth		173 18 0	6713 10 10
Clares (Suffolk)		5 0 0	8 7 0	West Bromwich		7 13 0	682 7 6
Derbyshire		37 10 0	5835 15 11	Worcester		31 11 0	1314 18 11
Dewsbury		30 11 1	774 18 7	COLLECTIONS.			
Epson		97 5 5	315 0 0	Brown, Mr. C., Chelmsford		4 7 6	97 18 10
Faringdon		31 1 7	130 5 1	Burgess, Mrs. Edward, Wal-		11 1 0	89 14 11
Gloucestershire Sch. Fund, &c.		110 0 0	3286 8 8	tham Abbey			
Guernsey		170 18 11	2178 9 6	Caldwell, Mr. Blaenavon		1 6 0	23 4 0
Guildford (Stanley St. &c. &c.)		151 5 10	881 9 4	Heather Mrs. Bishop's Waltham,		1 0 0	36 2 0
Hertley-on-Thames		23 0 0	301 17 1	Hill, Rev. John, M.A., Oxford,		11 2 10	674 15 0
Hereford		48 15 0	2280 17 9	Murray, Miss, Chelsea		1 6 0	46 1 11
Hulcott (Bucks)		3 15 1	10 8 0	Raymond, Mr. John, Rochford,		0 12 6	3 8 8
Jersey		40 0 0	390 11 10	Simms, Mr. F. W., Broadway,		0 8 0	0 8 0
Kent (Blackheath Br.)		16 6 7	4971 11 0	Williams, Miss, Abergavenny,		1 19 0	77 26 11
Leicester & Leicestershire		100 0 0	6400 10 10	BENEFACTIONS.			
Leasing (Essex)		1 18 0	70 3 8	Macbride, Dr. Principal of Magdalen Hall,		20 20 0	
Norfolk (L. Dunham Branch)		23 0 0	8798 16 1	O'Brien, S., Esq., Blatherwycke Park		40 10 0	
North-East London (Hack-				Scott, Miss		10 0 0	
ney Ladies 115 ^l . &c. &c.)				SCHOOL FUND.			
Shoreditch do. &c. &c. &c.		45 13 6	1451 10 3	Gloucestershire Association,			
Stoke Newington do.				For Ann Day		First Year	5 0 0
St. (for &c.)				Mary Jones Day		First Year	5 0 0
Muskeham (Oxfordshire)		1 10 0	50 18 9	CONGREGATIONAL COLLECTIONS.			
Peasny		88 0 0	186 13 10	Epson (Surrey) by Rev. T. Robertson, M.A.		47 5 5	
Penzance		30 0 0	281 15 2	Long Preston (Yorkshire) by Rev. Mr.		19 13 3	
Portsmouth, Portsea, & Gosport		38 15 0	1360 9 1	Henderson			
St. Antholin's		4 8 8	375 0 0	Over (Cheshire) by Rev. J. Scholefield, M.A.		8 3 0	
Sheffield		146 16 0	2300 8 10				
Sherborne		32 5 6	379 1 0				
Shropshire		150 0 0	5065 6 0				

Missionary Register.

NOVEMBER, 1823.

Biography.

OBITUARY OF MRS. POOR,

(WIFE OF REV. DANIEL POOR, AMERICAN MISSIONARY IN CEYLON)
WHO DIED MAY 7, 1821.

THIS account of the last days of a Christian Woman, whose intelligent zeal in the work of Missions may serve to stimulate and direct others, is extracted from a narrative drawn up by Mr. Poor, and published by the American Board of Missions.

Mrs. Poor's last illness commenced on Monday Evening, the 23d of April.

Thursday, April 26—She apprehended that the time of her departure was at hand; and, under this impression, began to address me. Having freely spoken of the strong consolations God had given her, she stated to me the views and feelings which she had recently had, concerning the family and station:—

I have been enabled (she said) this morning, to make a formal and an entire surrender of Husband and Children, and of all the affairs of the Station, into the hands of God. The strong desires, which I have heretofore had, for continuing a few years longer, have been so entirely taken away, that even my beloved Husband and Children cease to be ties that bind me to the earth. Every cord is now broken. This is a victory, that I have scarcely dared to hope for; and it is, to my mind, a sure indication that I shall not long be continued with you.

She expressed her thoughts concerning God's designs of mercy toward the Heathen. The substance of her remarks on this subject was, that, in view of what He had already done and of the present indications of His Providence, she believed that He would soon come down by His Spirit *like rain upon the mown grass*, and gather a people to the praise of the glory of His grace.

The earnest and confident manner in which she spoke, was new and unexpected. Although she had been abundant in her labours and fervent

in her prayers to promote the salvation of the Heathen, she was ever fearful and doubtful, as to what God would do for those of the present generation; but now her language was that of triumphant hope and joyful anticipation.

Friday, April 27—She addressed the Brethren and Sisters present, and sent messages to some who were absent. She observed, that she had a good hope that they were all the children of God—that she had a love for them all—and left them with the expectation of being united with them in the world to come. She pointed out some particulars wherein she thought, that, as a body of Missionaries, or a Church of Christ, we had all been deficient in duty toward one another. She advised to the use of some special means for watching over one another's souls, and for promoting the growth of divine grace in the heart. She urged the importance of our making it one distinct object of pursuit—to grow in the knowledge of the Word of God.

For several years past, she has often expressed the idea, that she did not originally expect to do more, or to see more accomplished, in furtherance of the object of this Mission, than she had already witnessed. Several months ago, when we were endeavouring to establish Tuesday Schools for Females, in villages near the Station, and when it was in contemplation to admit several persons, the first-fruits from the Heathen in this place, to the ordinances of Baptism

and the Lord's Supper, she observed, that if she saw those two objects accomplished, she should be ready to say, with Simeon, *Lord, now lettest thou thy servant depart!* She witnessed the latter the day before her last sickness commenced: the Schools had been previously established.

Toward evening, Dr. Scudder and Mr. Richards thought it their duty to inform us, that they could indulge little or no hope of her recovery. She received this information with a smile, observing, that it was a confirmation of her own opinion.

She expressed a wish to have the Servants called round her. As this occasioned some alarm, the Native Boys and Girls connected with the family hastily entered, and filled the room. Addressing the Servants in their own language, she told them that she should soon leave them: she reminded them of what she had often said to them concerning their souls; and exhorted them to prepare for death, by turning from their idols, and by repentance and faith in Christ, the only Saviour. She spoke to the Native School-Girls to the same effect. Then taking Nicholas, my Native Assistant, by the hand, she addressed him as a Brother of the Church, pointed out his duty and obligations to the Heathen, and exhorted him to do what he could to aid me in the work of the Mission. Afterward she took Niles and Jordan by the hand (two Native Boys who joined the Church on the preceding Sabbath), and addressed them in Tamul as her children, and as babes in Christ—solemnly warned them against drawing back—encouraged them to persevere—and expressed a hope that she should meet them at the right-hand of Christ: both of them were deeply affected. The other Boys appeared desirous of taking her hand; but, as she was then quite exhausted, she told Nicholas to go and address them in her name. She again expressed her belief, in strong terms, that God would soon visit the Heathen in mercy; and prayed fervently for their salvation, and for the prosperity of Zion.

Sunday, April 29—Her sufferings greatly increased. She seemed, however, to have remarkably clear and lively views of divine truth. About

twelve o'clock at night, while lying in a state of extreme suffering, almost insensible to every thing around her, she broke out with a loud voice in a long prayer. She began by praying that the Lord would show her wherefore He contended with her:—

Has not Jesus suffered enough? Why then should I thus suffer? O Lord, look down upon thy languishing, dying child. But if it be necessary for me to be conformed to my suffering Saviour, O Lord, grant me patience to endure it. I fly to thee, O my Beloved. Other refuge have I none. I seek no other. I have sought no other. Thou art my Beloved. Oh take me from this suffering state. Receive me to those mansions of peace, and joy, where the Father dwelleth; where the Son dwelleth; where the Holy Ghost dwelleth; where the four and twenty elders dwell; where with united heart and voice they sing, *Unto him that loved us, and washed us in His own blood!*

These were but a part of her expressions.

As this prayer, which was heard in every apartment of the house, was evidently occasioned by great bodily distress, and was the language of an overcoming faith and triumphant hope, it produced impressions on our minds, unusually solemn, that God was present, both to afflict and to console. Soon after, she was almost entirely relieved from her distress, and slept quietly till morning.

Wednesday, May 2—She requested us to read the cxvith Psalm, as being expressive of her feelings in view of God's dealings with her.

I can say (said she) that, in reference to my sufferings on Sabbath Eve, and at some other seasons, *the pains of hell got hold upon me*; but the Lord was very gracious to my soul.

As she appeared to be better, most of the Brethren and Sisters left us. At one o'clock, it being our stated season for prayer, she requested us to read some of the predictions relative to the glory of the Church; saying, that her thoughts had been much turned to that subject. We read the lxixth Chapter of Isaiah, in which she appeared to be deeply interested.

Thursday, May 3—Her mind was again turned, with deep interest, to the promises relative to the Church. We read, at her request, the xixd

Chapter of Isaiah, and sung the xxiii Psalm.

Saturday, May 5—Her mind was much directed to the state of the Mission, and to the peculiar duties of the Brethren and Sisters as Missionaries.

Though I feel myself (said she) to be a weak woman, I have strong desires to speak freely with the Brethren on the importance of diligence and fidelity in the service of Christ among the Heathen. I can now lay aside every feeling of restraint, and say all that is in my heart.

She spoke freely with those who were present; and expressed a wish to see others who were absent. The substance of her conversation was to point out, in what manner she thought the different talents of individuals might be improved to the best advantage in the Mission, and in what respect she thought we were in danger of not doing all that might be done.

Sunday, May 6—As our arrangements had been unexpectedly made for Br. Spaulding to preach in the Church, I thought to spend the day with Mrs. Poor. But, after the conversation, to which I have referred,

I think (said she) that no one who has a heart and tongue to speak for Christ, should be idle on the Sabbath; and I cannot consent to your remaining at home with me.

Perceiving how she felt on the subject, I went out and preached from house to house. On my return, between twelve and one o'clock, she inquired with much earnestness—

Have you preached the Word in faith? You can have no success without faith.

She made similar observations to Br. Spaulding, when he came from the Church. She then told me how great her joys had been—that she never had such a Sabbath before.

I can say, with Br. Warren, I have had as great joys as this weak frame could endure. I can now understand what Brainerd means by his strong expressions of devotion to God in all circumstances, whether in life or death.

Monday, May 7—As Br. Richards was about to take leave of us, some unfavourable symptoms appeared. It was soon evident, that our fears were well founded. Such was the nature of her case, that we were

obliged to consider her present symptoms a sure prelude to a speedy departure. On being told that she could expect to continue but a few hours, it was evident that the information afforded her much pleasure. She appeared to gird on anew the *armour of God*, and to put herself in a waiting posture for the coming of her Lord. At intervals, she conversed with freedom. In her observations she manifested a great degree of tenderness and affection for those around her.

When speaking with me of the many worldly cares in which I might be involved after her decease, she quieted herself by saying,

But I think you will not be called to leave the preaching of the Gospel to serve tables. The Lord will, I trust, raise up some *DEACON* to relieve you.

As she had made it one principal object of her life, to stand between me and those cares which did not immediately relate to giving instruction to the people, she well knew how great was the burden which would devolve upon me in consequence of her departure.

The success of the Gospel among the Heathen was a subject, which continued to engage her attention with much interest. She several times observed, that, as she had something further to say, which might affect our Mission, she hoped to continue another day. She expressed a wish to see the Brethren and Sisters once more; especially some of those, who had not been able to be with her during her sickness. Her whole appearance was very different from what it had been before on such occasions.

While the afflicted Family were kneeling in prayer round the bed of this dying Saint, she broke out in triumphant praise; and, soon afterward, about seven o'clock in the morning, calmly resigned her spirit into the hands of her Lord. Mr. Poor adds—

During almost the whole season of her illness, her bodily sufferings were great. It rarely happens, that a sick person requires so great and constant attention as she required: four watchers, besides native attendants, were requisite every night. It also rarely

happens, that it is practicable for a sick person to be so constantly attended by so many beloved Brethren and Sisters, as were with her on this occasion. The means of contributing to her comfort were in proportion to her wants: two skilful Physicians belonging to our own Mission were almost constantly with her; and many articles of bedding and clothing, which were greatly needed, were furnished from our several Stations.

Nor were her spiritual necessities less numerous, or less abundantly supplied. She needed to be fed almost constantly with the milk of the Word—with the bread and water of life! She very frequently spoke to herself, to those around her, and to God, in *psalms and hymns and spiritual songs*; and requested those present to read to her select portions of the Word of God, to which she directed. Her mind never appeared to be more active and energetic. She spoke freely on a great variety of subjects; and her remarks, though often in a whisper, were emphatic and impressive.

So deeply is my mind penetrated with a sense of God's distinguishing mercies toward my Dear Partner—so elevated and impressive were the views of divine things which I obtained, while accompanying her to the gates of the City—and such are the lively hopes which I now indulge of a joyful resurrection and a glorious immortality, that I have been more inclined, since my bereavement, to the delightful duties of praise and thanksgiving, than to weeping and mourning.

I cannot satisfactorily close this account, without making an additional remark:—

Mrs. Poor, after a short season of faintness and distress, addressed me with much solemnity, and said,

Be sure that you warn my Children, my Friends, and others, not to put off the preparation for death till sickness comes. Even if they make it their great business while in health to prepare for heaven, it will be quite enough in this hour to contend with the pains of death, and to summon the evidences that their title to everlasting rest is secure.

Proceedings and Intelligence.

United Kingdom.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF ASSOCIATIONS.

Visit of Assistant Secretary to Ireland.

THE Assistant Secretary, at the request of the Committee of the Hibernian Auxiliary, spent the chief part of October in Ireland.

On Thursday, the 2d of October, a Meeting was held at *Drogheda*; John Leslie Foster, Esq. in the Chair. It was addressed by Captain Parker, the Assistant Secretary, Robert Bourke, Esq. and the Rev. R. H. Nixon.

On Friday, the 3d, a Special Meeting of the *Dublin Ladies' Association* was held, at the Society's Room in Sackville Street, for the purpose of detailing the present state of the Missions. The friends of the Society were deeply impressed by the accounts from Western Africa.

On Saturday, the 4th, a Meeting was held at *Naas*, for the formation of

an Association; T. Burgh, Esq. in the Chair. T. Burgh, Esq. was appointed President; the Rev. James Slaton, Vicar of Naas, Vice-President and Treasurer; and the Rev. T. Harrison, Secretary.

Movers and Secondors.

Rev. James Slaton, and the Assistant Secretary—Capt. Dye, and Rev. R. H. Nixon—Capt. Krauss, and Rev. Edward Wade—and Rev. Moore Morgan, and Rev. T. Harrison.

The Assistant Secretary preached at Naas, on Sunday the 5th.

On Monday, the 6th, he proceeded to *Cappoquin*, where a Meeting was held, on Tuesday the 7th; Major Cameron in the Chair.

Movers and Secondors.

A. Chesmley, Esq. and Capt. Fox—Rev. Peter Roe, and C. Poole, Esq.—the Assistant Secretary, and Mr. Smith—and Rev. W. Power, and Rev. P. Homan.

On Wednesday, the 8th, at *Youghall*, the Ladies' Association met in the morning, and was addressed by Messrs. Roe and Bickersteth: in the evening, a General Meeting of the Association was held; Nicholas Giles, Esq. Mayor, in the Chair. Many additional friends were gained by these Meetings: about forty new subscribers were added.

Movers and Secondors.

Rev. Peter Roe, and Rev. P. Homan—Rev. Dr. Cotter, and Rev. W. Power—the Assistant Secretary, and Rev. W. Hallam—and Rev. Mr. Wallis, and Rev. Peter Roe.

Though the General Meeting had only just been held at *Cork*, the Ladies there gladly availed themselves of the opportunity of the Assistant Secretary's passing through that city to hear the most recent accounts of the Society. A Meeting was accordingly assembled, at a very short notice: the Rev. Dr. Quarry in the Chair: a liberal Collection was made.

From *Cork*, the Assistant Secretary proceeded to *Bandon*, where a Meeting was held, on Friday the 10th; the Rev. Horace T. Newman, Rector, in the Chair. Thirteen Clergymen were present.

Movers and Secondors.

Rev. H. Sedler, and Rev. W. Sullivan—Rev. H. Irwin, and the Assistant Secretary—and Rev. Joseph Jervois, and Rev. N. C. Bowen.

On Saturday, the 11th, a Meeting was held at *Ferry*; Rev. Dr. Woodward in the Chair; and was addressed by the Rev. Messrs. F. Jones, Henry Irwin, Thomas Nuneham, and the Assistant Secretary.

The Assistant Secretary preached at *Feahard*, in the County of Tipperary, on Sunday, the 12th, where it was determined that an Association should be formed. The Rev. J. Woodward, the Rector, will act as President, and the Rev. J. M. Hiffman as Secretary.

On Monday, the 13th, a Meeting was held at *Clonmell*; the Rev. D. H. Wall, Rector, in the Chair. An Association was formed; and the Rev. D. H. Wall appointed President, Dr. Constable Treasurer, and the Rev. Dr. Bell Secretary.

Movers and Secondors.

The Assistant Secretary, and Dr. Constable—Rev. Dr. Bell, and Dr. Armstrong—and Rev. Peter Roe, and the Assistant Secretary.

With the permission of the Commanding Officer, a Meeting of the Soldiers quartered in this place was held, in the *Riding House*, in the evening. Many of them had contributed a day's pay to the Society, and the whole of those assembled seemed deeply interested in the details which were given.

A Meeting was held at *Kilkenney*, on Tuesday the 14th; and was addressed by the Rev. Peter Roe, the Assistant Secretary, and the Rev. Robert Shaw. A good Collection was afterwards made.

The Soldiers quartered in the Town were addressed in the evening: they had contributed, since the 1st of January, above 53*l*.: these brave defenders of

their country seem to feel much interest in Missions, and to have much joy in aiding the Society.

Mr. Roe and Mr. Bickersteth proceeded to *Gorey*, on the 15th: where a Meeting was held, in the Court House; Robert Owen, Esq. the Sovereign of the Town, in the Chair, it was very respectably attended; and being Mr. Roe's birth-place, many were much affected by hearing him plead the cause of Missions there.

Movers and Secondors.

Rev. Roger Owen, and Rev. A. Kuss—Rev. Peter Roe, and Mr. A. Taylor—Rev. J. Frith, and Rev. J. Parke—and the Assistant Secretary, and Rev. Peter Roe.

After the *Gorey* Meeting, Messrs. Roe and Bickersteth went on to *Arklow*, where a numerous and excessively crowded Meeting, of several hundred persons, was gathered in an Upper School Room; the Rector, the Rev. Mr. Bayly, in the Chair.

The business had not been long entered on, before an accidental noise alarmed the company; and, many rising at the moment on the forms, two or three broke, one after another, and produced, for some time, great confusion and distress: the presence of mind of the persons on the platform, and the calmness of many of the Ladies, through the mercy of God, prevented any serious result: when this was ascertained, the Meeting united in singing a Doxology, and the business proceeded.

The Meeting was addressed by the Rev. Messrs. Guinness, Roe, Currie, and Bickersteth.

On Thursday, the 16th, the Assistant Secretary attended a Special Meeting of the *Dublin* Committee: and assured its Members of the grateful sense which the Parent Committee entertain of the zealous and persevering efforts of the Irish in the support of the Society; and detailed what had passed at the different Meetings which he had attended in the South of Ireland.

On Friday, the 17th, the Anniversary of the *Belfast* Association was held, in the Large Room in the Commercial Buildings; Major Rainey in the Chair.

Movers and Secondors.

Rev. R. H. Nixon, and Rev. H. S. Cumming—the Assistant Secretary, and Rev. C. Boyd—Rev. Marcus Fallon, and Rev. H. Wolsey—and Rev. R. H. Nixon, and Francis Turnley, Esq.

On Saturday, the 18th, the Assistant Secretary and Mr. Nixon proceeded to *Dundalk*, and attended the formation of the County of Louth Association, in the Town Hall of Dundalk; the Earl of

Roden in the Chair. A considerable number of Subscribers put down their names.

Movers and Seconders.

Hon. John Jocelyn, and the Assistant Secretary—J. L. Forster, Esq., and C. Fortescue, Esq.—Robert Bourke, Esq., and Rev. R. H. Nixon—and Rev. James Stubbs, and J. M'Clintock, Esq. Jun.

Officers of the Association.

President, the Earl of Roden: *Vice Presidents*, Hon. John Jocelyn, J. L. Forster, Esq., J. M'Clintock, Esq., and C. Fortescue, Esq.: *Treasurer*, T. Parker, Esq.: *Secretaries*, Robert Bourke, Esq., and J. M'Clintock, Esq. Jun.

Throughout this Visit, the earnestness with which the subject of Missions was entered into, was truly gratifying. At Youghall, Cork, and Kilkenny, the practice of making Collections after the Meetings—universal in other parts of the United Kingdom, but hitherto unusual in Ireland—was adopted: and it is manifest, from the spirit displayed in these and other places, that the Irish Friends of Missions will not long be satisfied, without thus testifying, at every Meeting, their warm interest in behalf of the Heathen. In various places, Ladies' Associations for collecting Weekly Contributions had been formed; but this system is gradually improving, by the addition of General Associations, with Annual Subscribers of One Guinea and upward.

The case of Ireland brought much before the Meetings the objection against Missions, that Christians ought to direct their exclusive attention to the removal of wretchedness and sin from their own country. This objection was ably repelled at various Meetings, on these grounds:—that the plain command of Christ obliged us to send the Gospel to all nations—that the Apostles did not confine themselves to Judea, though there were multitudes of wicked Jews there—that the Heathen are peculiarly situated, as being destitute of God's Word: if they become anxious about futurity, their spiritual guides do but increase the thick darkness with

which they are surrounded—and, in point of fact, in sending the Gospel to the Heathen, we bring God's blessing on our own Country; and those very individuals, who are most zealous for the salvation of the Heathen, are the very persons who are foremost in every plan of doing good at home.

UNITED BRETHREN.

Occasion and Object of the Periodical Accounts of the Missions.

MR. LATMORE has prefixed to a recent Number of the "Periodical Accounts" the following statement, which conveys information that will be interesting to all the Friends of the Brethren.

The Missions of the United Brethren among the Heathen having, by various means, and principally by the publication of the Periodical Accounts, become known to the public, and to the religious of various denominations, it has been suggested, that some account of the origin of this work, of which 100 Numbers are now completed, would form a suitable introduction to a New Volume.

A space of nearly fifty years had elapsed, between the commencement of these Missions and the period alluded to, during which the Brethren had, with some few exceptions, refrained from presenting themselves before the eye of the public; and proclaiming to the world what the Lord had enabled them to do, in His name, for the good of their fellow-men. Having rendered themselves justly liable to the charge of indiscretion, by various publications, both in prose and verse, which, in former times, gave rise to much obloquy and to many misrepresentations of their views and labours, they perhaps went too far, in endeavouring to avoid them, by an almost total silence. Relative to their Missions, some detached works indeed appeared, such as the Histories of the Missions in Greenland, North America, and the Danish West-India Islands, and occasionally a few small pamphlets; but there were no regular Reports.

In 1787, having been appointed Secretary to the Brethren's Society for the Furtherance of the Gospel, it became my duty, to give some account of its progress, both to the Congregations in

England, and to the small but increasing number of Subscribers and Benefactors. The only means at the disposal of my predecessors, namely, the circulation of Manuscript Copies of Reports from our Missions, proved very inefficient; besides occasioning frequent delays, and sometimes the loss of the documents. I, therefore, proposed to print a brief statement of our proceedings; but the reluctance before alluded to, to step into public notice, operated yet so strongly on the minds of several worthy and active Members of our Society, that the measure had to encounter considerable opposition. At length, appealing to the General Synod, held in 1788, leave was granted, under certain conditions, to print extracts of Diaries and Letters; and, in 1790, the First Number of the Periodical Accounts made its appearance.

About the year 1788, a requisition had been sent to me, by the late Bishop of London, Dr. Porteus (for whose invaluable friendship, I was indebted to my late Father), to furnish to the Privy Council a statement of the manner, in which the Missions of the United Brethren among the Negro Slaves in the West-India Islands were conducted; the case of this people having recently become the subject of Parliamentary Investigation, owing to the discussions relative to the Abolition of the Slave Trade. The Memorial which I then delivered may be found in the printed Report of the Privy Council, and forms the First Number of the Periodical Accounts*.

At first, only 500 copies of these Accounts were printed; and this quantity was found quite sufficient, for distribution among the Congregations of the Brethren and the friends of their Missions. With the exception of a few individuals who took a lively interest in this cause, the contributors were chiefly such as, out of respect to my revered Father, to

Brother James Hutton the late Secretary of the Unity, and to some other well-known members of the Brethren's Church, were willing to assist any cause, recommended by them. But the Propagation of the Gospel among the Heathen did not, at that time, generally engage the attention and the affections of the Religious Public. I have repeatedly heard many excellent Christians remark, that, while there was so much to be done at home, they were surprized at the Brethren directing their labours to foreign countries; where their exertions seemed attended with almost insurmountable difficulties, and were productive of very small and disproportionate success. The detailed information, however, given by the Periodical Accounts, excited more interest in the progress of an undertaking, so important as the Instruction of the Heathen in the truths of the Gospel.

Prior to the publication of this work, two Societies, in immediate connection with the Established Church, had directed their attention to several of the British Colonies, and to part of the Coast of Coromandel; and the Wesleyan Methodists had likewise begun Missions, in some of the West-India Islands. It is, however, chiefly to the last thirty years, that we must look for the rise of those Institutions, which have been the means of awakening a more general desire among all classes in this country, to promote the knowledge of the Redeemer's Name. During this period, we have beheld the Baptists commence their important labours in the East Indies, and the London and Church Missionary Societies enter upon a still more extended field of operation—a field, from which a rich harvest has been already gathered, in the Islands of the Pacific and on the Coast of Western Africa. The success attending these various Missionary Exertions seems to afford a sufficient proof, that the time is now come, when the Lord, who has opened the hearts and hands of His people to further His work, will also, by the mighty power of His Holy Spirit, *cause His name to be known on the earth, His saving health among all nations.*

To this end He sends forth His servants of every denomination, prepares them for their office by His Holy Spirit, and causes their labours to be blessed with abundant fruit. The Church of the Brethren no longer appears to stand

* Inquiries had also been made, by the Advocates of the Abolition in the Privy Council, what evidence our Missionaries might be able to furnish, concerning the treatment of the Negroes; but, as the Brethren never interfere with the arrangements, civil or political, of those lands, where God has placed them, or with the affairs of other Churches or Societies; and as they were convinced, on the present occasion, that nothing but harm could result to the Missions from their imperfect testimony; it was deemed right to request exemption from the proposed examination. In consequence of this Petition, the Lords of Council generously excused the appearance of the Missionaries at their bar; and merely required a statement of the Brethren's manner of conducting Missions, with which they condescended, in an Official Letter written by the Bishop of London, to express their entire satisfaction.

almost alone, inviting the Heathen World to look to Jesus and be saved: the doubts, formerly expressed concerning the necessity of Missionary Exertions, are, for the most part, removed; and the obligations, resting upon Christians of every name, to make these exertions, are very generally acknowledged. Now we see, in all the Churches of Christ, men arise, who are ready to combine the most zealous endeavours, with the prayer, *Thy kingdom come: Thy will be done in earth as it is in heaven.*

By the publication of the Periodical Accounts, it was not our design to give a connected History of each Mission; but merely to communicate to our friends, extracts from such Letters, Reports, and Diaries as might arrive, from time to time, from our different Stations. The extraordinary events of the late war became, through the providence of God, the means of bringing us into more immediate correspondence with some of our Missions, from which we had heretofore, as at present, received Reports alone through foreign channels. The Colonies of Surinam, the Cape of Good Hope, the Danish West-India Islands, and Greenland, were, in succession, and for a season, placed under British Sovereignty; and the Missionaries were under the necessity of applying to our Society for what they wanted. To us, it afforded the sincerest pleasure, thus to become acquainted with many worthy servants of God, both by correspondence, and personally when passing through England on their way to and from their respective Stations. The inconveniences and difficulties, which naturally arose out of the circumstances of the war, were obviated, as far as possible, by the indulgence of our benevolent Government; ever ready to afford facility to the means adopted for the spiritual and temporal benefit of the nations under its dominion. No material interruption, therefore, took place; and we cannot help remarking, with gratitude to our merciful Heavenly Father, that, by His gracious Providence, our correspondence with the various Missions of the Brethren's Church, from which so much comfort and encouragement are derived, both at home and abroad, was maintained and preserved, amidst all the vicissitudes of a long-protracted contest and the frequent changes thereby produced. More especially are we called

upon to quote, with heartfelt thankfulness, the uninterrupted communications which we have had with our Mission on the Coast of Labrador, now for upward of fifty years; notwithstanding all the dangers to which our little vessel has been exposed, from floating ice, from sunken rocks, and, during the war, from the enemy's cruisers: we have thus been enabled, from year to year, to report to our friends, the progress of that interesting Mission, by the insertion of Letters from the three Settlements. The Colony of the Cape of Good Hope having remained in possession of the English, our communications from that quarter have been frequent.

The very great increase of Expense connected with the maintenance of that Department in our Church, which is permanently and exclusively engaged in the business of Missions, together with the decrease of means consequent upon the war, would indeed have been not only appalling but ruinous, had not God, in mercy, raised up many friends, (chiefly by the perusal of the Periodical Accounts,) who, having learnt to esteem the Missions of the Brethren as a Work of God, felt themselves called upon to step in for our relief. By their generous aid, the Directors and Managers of these Institutions have been enabled to maintain their ground: and to persevere, in unshaken dependence on their Almighty Helper, in the prosecution of a Work, committed now for nearly a century to a part of the Church of Christ, in itself very weak and insufficient; but highly and undeservedly favoured, as an instrument for the promotion of His glory. Of this, the simple narratives inserted in the Periodical Accounts afford ample proof.

But, while we gratefully acknowledge the bounty of individuals, we cannot forget how largely we are indebted to the various Associations formed in London, Edinburgh, Glasgow, and other places, in aid of our Missions; not by the influence or at the solicitation of the Brethren, but by the love and power of God alone, operating on the hearts of His willing people. Without the liberal support of these unlooked-for Auxiliaries, we must indeed have sunk under the pecuniary difficulties, which of late years have accumulated upon us. May He, who has promised an eternal reward of mercy, to all who assist in the building up of His Zion, shower down

His choicest blessings upon those dear and valued friends and benefactors, who have hitherto ministered to our wants, and, with such disinterested and unwearied zeal, still proceed in their labours of love! Their names and hearts are known to Him, whose cause they serve; and may they, and we, and all who love the Lord Jesus Christ in sincerity, rejoice together over the success of His servants, wherever employed in proclaiming His great salvation to the Heathen World, until the accomplishment of that glorious promise, that the Redeemer *shall see of the travail of His soul, and shall be satisfied.*

AFRICAN INSTITUTION.

SEVENTEENTH REPORT.

THIS Report is almost entirely occupied, as has been usual of late years, with details relative to the Slave Trade: and we regret to state, that those details continue to manifest the demoralizing influence of this Traffic, even on people who rank high among civilized nations.

Proceedings of the Congress of Verona relative to the Slave Trade.

At a Conference of the Plenipotentiaries of Austria, France, Great Britain, Prussia, and Russia, held at Verona, on the 24th November last, on the subject of the deplorable continuance of this mischief, in spite of the Declarations, the Laws, and the Treaties which have interdicted and condemned it since the year 1815, the Duke of Wellington brought forward a Memoir, containing observations as to what he considered to be the causes of the evil, and pointing out different measures calculated to put an end to it.

In this Memoir, after adverting to the Declaration of the Congress of Vienna in 1815, signed by the Ministers of the Eight Consenting Powers, and denouncing the Slave Trade as "a scourge which has long desolated Africa, degraded Europe, and afflicted humanity," and to the expression of their unanimous desire to put an end to it; and having stated, that, of those Eight Powers, Seven have passed Laws with the object of entirely preventing the subjects of their several States from engaging therein; the Duke proceeds to observe, that he has the means of proving that this traffic has been, since

Nov. 1823.

the year 1815, and is at this moment carried on to a greater extent than it had been at any former period—that, in seven months of the year 1821, not less than 38,000 human beings had been carried off from the Coast of Africa into hopeless and irremediable slavery—and that not less than 353 vessels entered the rivers and ports of Africa, north of the Equator, to purchase Slaves, between July 1820 and October 1821, each of which was calculated to carry off from 500 to 600 Slaves.

He further states, that the traffic does not assume the usual secrecy of a contraband trade, but is carried on generally under the protection of the Flag of France; for this obvious reason—that France is the only one of the great maritime powers of Europe, whose government has not entered into the treaties which have been concluded with his Britannic Majesty, for giving, to certain of the ships of each of the contracting parties, a limited power of search and capture of ships engaged in this traffic; and that those employed in this service have too much respect for the French Flag, to venture, except in cases of extraordinary suspicion, to search the vessels which sail under its protection. It is remarked in the Memoir:—

The consequence of this state of things is, that this contraband trade is attended by circumstances much more horrible than any thing that has been known in former times. It is unnecessary here to enumerate all the horrors respecting it, which have come before the public in the different discussions which have taken place, as well in France as in England; but it cannot be denied, that all attempts at prevention, imperfect as they have been found to be, have tended to increase the aggregate of human sufferings and the waste of human life, in the transport of Slaves from the coast of Africa to the Colonies, in a ratio far exceeding the increase of positive numbers carried off in slavery. The dread of detection suggests expedients of concealment, productive of the most dreadful sufferings to a cargo, with respect to which it hardly ever seems to occur to its remorseless owners that it consists of sentient beings.

The Memoir proceeds, after some additional statements, to suggest the measures most likely to repress the Trade. To this Memoir replies were given by the Plenipotentiaries of the other Powers represented at the Congress. After stating the substance of each of these Replies

the Directors quote the following Resolutions respecting the Abolition of the Slave Trade, adopted at a Final Conference, held at Verona, on the 28th of November:—

The Plenipotentiaries of Austria, of France, of Great Britain, of Prussia, and of Russia, assembled in Congress at Verona, considering, that their august Sovereigns have taken part in the Declaration of the 8th February 1815, by which the Powers assembled at the Congress of Vienna have proclaimed in the face of Europe their invariable resolution to put a stop to the commerce known by the name of the African Slave-Trade—

Considering, moreover, that, notwithstanding this Declaration, and in spite of the legislative measures which have in consequence been adopted in various countries, and of the several treaties concluded since that period between the maritime powers, this commerce, solemnly proscribed, has continued to this very day; that it has gained in activity what it may have lost in extent; that it has even taken a still more odious character, and is become more dreadful from the nature of the means to which those who carry it on are compelled to have recourse—

That the causes of so revolting an abuse are chiefly to be found in the fraudulent practices, by means of which the persons engaged in these nefarious speculations elude the laws of their country, and the vigilance of the cruisers stationed to put a stop to their iniquities, and veil those criminal operations, of which thousands of human beings annually become their innocent victims—

That the Powers of Europe are called upon by their previous engagements, as well as by sacred duty, to seek the most efficient means of preventing a traffic which the laws of almost every civilized country have already declared to be culpable and illegal, and of punishing with severity those who persist in carrying it on in manifest violation of those laws—

Acknowledge the necessity of devoting the most serious attention to an object of such importance to the honour and welfare of humanity, and consequently declare, in the name of their august Sovereigns,

That they continue firm in the principles and sentiments manifested by those Sovereigns, in the Declaration of the 8th February, 1815; and that they have never ceased, nor ever will cease, to consider the Slave-Trade as “A SCOURGE WHICH HAS TOO LONG DESOLATED AFRICA, DEGRADED EUROPE, AND AFFLICTED HUMANITY”—and that they are ready to concur in every thing that may secure and accelerate the complete and final abolition of that traffic:

That in order to give effect to this renewed Declaration, their respective Cabinets will eagerly enter into the examination of any measure, compatible with their rights and the interests of their subjects, to pro-

duce a result that may prove to the world the sincerity of their wishes, and of their efforts, in favour of a cause worthy of their common solicitude.

Conduct of France, in reference to the Abolition of the Slave Trade.

The course pursued by France at the Congress is detailed by the Directors: on this subject, and on the general result of the Congress, they remark—

The Directors have now detailed the Negotiations on the subject of the Slave Trade, which took place at the recent Congress at Verona; and they anticipate the concurrence of the General Meeting, when they venture to express their bitter disappointment at the result of these conferences, if, indeed, any favourable result at all can be said to have been obtained. The prospect of a total suppression of the increased and increasing horrors of that odious traffic, seems indeed more distant than ever; and the Directors must be allowed to lament, that, as they advance in the discharge of the important duties confided to them by the Subscribers, the great object which both have at heart appears to recede from their view.

This impression they themselves feel it impossible to resist; and they think it must operate with equal force on all those friends of the African Cause, who will ever so slightly attend to the conduct of France and the language of its Plenipotentiaries, in reply to the Memorial of the Duke of Wellington.

When acting in concert with the other Allied Powers, they concur in all those vague generalities of verbal reprobation, which, as experience teaches, bind them to no specific efficient measures, and from which they could not with any semblance of honour or good faith retire; but, when pressed by the Duke to prove their sincerity, by adopting such a line of action as should be really efficient, their answer is a mere tissue of excuses, founded, some of them, on misrepresentations of fact, others on circumstances of which the existence may be protracted to an indefinite extent, and of a nature which they pretend not to have the power, and certainly do not exhibit the least inclination, to alter or remove.

What expectation, after this, of any good from that quarter, can be rationally indulged?

Cruelly with which the French and Spaniards carry on the Slave Trade.

The case described in the following extract will awaken just indignation in the Reader :—

The Directors have no reason to believe that any relaxation in the French Slave-Trade has taken place during the last year. Although they have not, at present, such ample details to lay before the Meeting as on several former occasions, yet the following account will shew in what mode that traffic continues to be carried on.

Sir Robert Mends was commander of a squadron on the Coast of Africa, stationed there by the British Government to prevent the infraction of the laws for the Abolition of the Slave Trade. He sent out Lieut. Mildmay, with the boats belonging to his vessel, to reconnoitre the river Bonny, a place notorious for carrying on this traffic. The boats having crossed the bar soon after daylight, about seven o'clock, six sail, two schooners and four brigs, were observed lying at anchor off the town of Bonny. When the boats were about four miles off, they displayed their colours; and, as they advanced, the slave-vessels were seen moored across the stream, with springs on their cables, all armed, with apparently about 400 Slaves on board; and the crews fully prepared to resist any attack that might be made upon them. The two schooners and three of the brigs opened a heavy fire, of canister and grape-shot and musketry, upon the English Boats, as they advanced.

When the latter were near enough for their shots to take effect, the firing was returned. They advanced, and in a short time took possession of all the vessels.

The ships proved to be, the Yeanam, a Spanish Schooner from the Havannah, of 360 tons, and 380 Slaves on board; the Vicua, a Spanish Schooner from the Havannah, 180 tons, and 325 Slaves on board; the Petite Betsey, a French Brig from Nantes, 184 tons, with 218 Slaves on board; the Ursule, a French Brigantine from St. Pierre, Martinique, 100 tons, and 347 Slaves on board; all manned and armed in such a way, as that they might fight desperately, if attacked. The Theodore, a French Brig, had no Slaves on board; but a cargo was on shore, in readiness for embarkation.

Many of the Slaves jumped over-board during the engagement, and were devoured by the sharks.

On board the Yeanam, which made the most determined resistance, the Slaves suffered much: four were killed, and ten wounded. Of the wounded, three were females: one girl, about ten years of age, lost both her legs, another her right arm, and a third was shot in the side. Even after the vessel had been surrendered, a number of the Spanish Sailors skulked below, and, arming the Slaves with muskets, made them fire upward upon the British. On board this ship, Lieutenant Mildmay observed a slave girl, about twelve or thirteen years of age, in irons: to which was fastened a thick iron chain, ten feet in length, that was dragged along as she moved: he ordered the girl to be instantly released from this fetter; and, that the Captain who had treated her so cruelly might not be ignorant of the pain inflicted upon an unprotected and innocent child, the irons were ordered to be put upon him.

The Spanish Schooner, Vicua, when taken possession of, had a lighted match hanging over the open magazine-hatch. The match was placed there by the crew, before they leaped over-board and swam for the shore: it was seen by one of the British Seamen, who boldly put his hat under the burning wick and removed it. The magazine contained a large quantity of powder. One spark from the flaming match would have blown up 325 unfortunate victims, lying in irons in the hold. These monsters in iniquity expressed their deep regret, after the action, that their diabolical plan had failed.

The Slaves, at the time of the capture of the vessel, were found in a wretched condition; some lying on their backs, others sitting on the bottom of the ships. They were chained to one another by the arms and legs: iron collars were placed round their necks. In addition to these provisions for confinement, they were fastened together by a long chain, which connected several of the collars, for their greater security in that dismal prison.

Thumb-screws, to be used as instruments of torture, were also found in the vessel. From their confinement and sufferings, the Slaves often injured themselves by beating; and vented their grief upon such as were next them,

by biting and tearing their flesh. Some of them were bound with cords, and many had their arms grievously lacerated. Upward of 150 of the Slaves died on their passage to Sierra Leone. The Spanish Schooner from the Havannah was separated from the other vessels in a dreadful storm, as they were proceeding to that Colony, and sank with 380 Slaves on board. The other vessels reached their destination. Those from Spain were left at Sierra Leone for adjudication by the Mixed Commission Court of Great Britain and Spain; and those from France were sent to England, to be disposed of by the British Government, which ordered them to sail for France. The Slaves, however, had all been previously liberated, and distributed in the Colony of Sierra Leone, through the villages settled by other Captured Negroes; where they have regained their freedom, and now enjoy the opportunity of being instructed.

The Directors have annexed to the Report a large Plate, to shew the manner in which the wretched victims were crammed together, and the various instruments of torture by which they were tormented.

Parliamentary Proceedings.

On the 25th of July, of last year, an Address to his Majesty, for preventing the extension of Slavery at the Cape of Good Hope, was unanimously carried, in the House of Commons, on the motion of Mr. Wilberforce. The Resolutions on which the Address was grounded, after expressing the great satisfaction with which the House had learnt that no Slave Labour was to be permitted on the New Settlements, and stating the mischiefs arising from the continuance of the State of Slavery at all in the Colony, thus proceed—

That the House also sees much reason to apprehend, that the time may come when the acts for abolishing the Slave Trade may be widely and fatally contravened in the New Settlements now forming in Africa, if Slavery shall be permitted there as a state recognised by law;

That, under such circumstances, no effectual means can be devised for preventing abuses, injurious to the best interests of the Settlers themselves, pernicious to the natives of Africa, and derogatory to the ho-

nour of this country, but the extending as far as possible, by a fundamental law, to the New African Settlements, the same just and liberal principles of colonisation, with such exceptions only as the Slaves actually in the Colony may render necessary, which have been so honourably and beneficially established at Sierra Leone:

That we cannot but contemplate with pleasure the honourable and successful efforts, which, under the paternal influence of His Majesty's Government, aided by the liberal spirit of the Masters, have been made in various British Settlements, for meliorating the condition of the Slaves, and for ultimately putting an end to the state of Slavery:—And that we cannot but hope that His Majesty's Government will studiously avail itself of any opportunities which it may possess, of acting in the spirit of these benignant precedents:

That we also beg leave humbly but earnestly to recommend the state of the Hottentots to His Majesty's benevolent care; a race of men long misrepresented and vilified, who, however, have since abundantly proved, that any efforts used for their moral improvement would not be employed in vain.

That we consider that the communication of Christian Instruction to the Slaves and Hottentots, is a paramount act of duty; and the more necessary, because efforts have been made, not without success, to propagate among them the tenets and practices of Mahomedanism:

That no doubt can be entertained of the happy result of those Christian Endeavours; nor can we forbear to indulge the gratifying hope, that, by the gradual diffusion of the blessings of civilization and of moral and religious knowledge throughout the Coloured Population, those degraded classes of our fellow-creatures may by degrees be raised from their present depressed condition; and be rendered, not only useful members of the Colonial Community, but valuable subjects of the British Empire.

Of another Parliamentary Measure, it is said—

On the same day, Mr. Wilmot moved an Address to the Crown, to issue a Commission to inquire into the state of the Settlements of the Cape of Good Hope, the Mauritius, and Ceylon; and also into the administration of Criminal Justice in the Leeward Islands. This motion was also carried; and Commissioners have accordingly been appointed, and are now employed in the discharge of their duty, under this Address.

The Directors notice with pleasure, and detail at length, the proceedings in Parliament and the measures of the Anti-Slavery Societies, for effecting the gradual Abolition of the State of Slavery throughout

the British Dominions. Our Readers are already acquainted with them.

Notices, in the Report, relative to several foreign parts will appear in the next Survey.

**PRAYER-BOOK AND HOMILY SOCIETY.
ELEVENTH REPORT.**

Progress of the Society.

REFERRING to the increase of the Tenth Year, the Committee thus speak of the Eleventh—

The number of Subscribers, and sum total of Receipts, have been further augmented: the issue of bound Books has not materially varied, while that of Tracts has been enlarged by nearly 60,000. In no one period of equal duration, since the close of the second year after the Society's establishment, have so many English Homily-Tracts been issued from its Depository as during the last year; while Sunday Schools, and Parishes which are poor and populous, as well as Ships which convey our countrymen to other lands, or Stations where they reside abroad, have been supplied with Prayer Books and Homilies, according to the measure of the Society's means, and as the several cases seemed to require.

Issues of Books.

The precise number of Books issued during the past year is as follows:—Bound Books: *i. e.* Prayer-books, Psalters, and Homilies in the Volume, 9260 —Tracts: *i. e.* Homilies, Articles of Religion, and Ordination Services, 101,923; printed at Montpellier, No. 1, in French, 10,000; at Amsterdam, No. 3, in Dutch, 5000; at the same place, the Burial Service in Dutch, 5000: making the whole number of Tracts, circulated at this Society's expense during the year, 121,922. To which may be added, as owing at least in considerable part to the instrumentality of this Institution, reprints of some of these translations abroad by friends of the Society, 14,000.

Since the beginning of its operations, in 1812, this Society has been the means of circulating 99,537 Prayer Books; 10,569 Psalters; and 705,199 Homily Tracts.

Acceptableness of the Liturgy and Homilies to Irish.

In the year 1817, in consequence of representations made by persons well acquainted with the wants of Ireland, this

Society undertook, what it afterward accomplished with much difficulty and expense, an edition of the Book of Common Prayer in the Irish tongue and character. The very pleasing manner in which copies of this book, when cautiously and judiciously bestowed or lent, were received in different parts of Ireland, has already been stated in the Society's Ninth Annual Report. During the last year, the few copies which had not been transmitted to Ireland, have been put into the hands of persons acting as Readers under the Irish Society instituted in London; and the result has been of a description truly gratifying.

We select an instance which took place in Southwark; and was reported by an Irish Teacher, employed among his countrymen resident in that part of the Metropolis:—

It is a general custom among the Irish to "WAKE" their corpses, five or six nights; and their friends and acquaintance come to spend a part of the night with them, when they amuse themselves by telling stories and old romances till daylight.

At a house where they were "waking" a dead body, one of my pupils stood up and said, that, if it was agreeable to the company, instead of the fables which they were to make use of, and telling what never had been and never would be, I should read to them books in the Irish Language, which would draw us to repentance, and lead us to seek the end for which we were created. To this they all consented, in number about 40 people. I then read to them many passages from the Bible, together with a great part of the Book of Common Prayer; which so highly delighted them, that I was obliged to leave my two books with the woman of the house, that if any of my pupils should come in, while they kept the corpse unburied, they might read, instead of any other amusement, which she said she would not suffer to be carried on in future.

A few days afterward, he says—

In the evening I called for my books, but was refused them, unless I would stop and read to the friends who came to pass that night at the house. Though I had been up all Sunday night, I consented to remain; and read the books, as before, at the company's pleasure. There were about 30 people present,

and not so much as one word was said in opposition : 14 out of the 30 desired to become pupils.

The Committee add—

The Second Homily, "On the Misery of Man by Sin," and the Third, "On the Salvation of Man by Jesus Christ," have been lately translated and printed in Irish. The Gentleman, under whose care they have been translated, says—

The Second Homily, I think, will be popular ; but I fear that the Third will be rather difficult for the people. But this difficulty is greatly counterbalanced, by its excellent tendency to shake the great Popish foundation of human merit. Therefore I would advise the Society, not so much to expect a rapid or extensive circulation, in the first instance, as solid fruit, in some particular cases. Thanks be to Him, in whose hands are the hearts of all men, a most encouraging spirit of inquiry has spread abroad in the remotest parts of this island.

Usefulness of the Homilies and Articles in Manks.

In the course of the last three years, several Homilies, as well as the Thirty-nine Articles of Religion, have been translated and circulated, at this Society's expense, in Manks. From Clergymen in the Island, the following accounts have been received :—

One writes—

I have distributed the Homilies largely among the cottagers who are able to read ; and, wherever a Manks' Bible is found in my parish, a Manks' Homily is seen by the side of it. I have had several copies of the first three Homilies made up into Books, and used them at the Adult School, where they have been particularly serviceable ; and I trust have taught many of their readers the value of the Holy Scriptures, the corruption of human nature, and the blessings of redemption by a Saviour's blood. Nothing could be more appropriate than the First Homily, to an institution designed to teach the poor to read the Scriptures. When travelling through the island, I have introduced many of these silent messengers to travellers whom I have met with, and they have been, in all instances, thankfully received. We have reason to believe, that the Divine Blessing has accompanied these harbingers of good, in many instances.

Another Clergyman says—

When I visit the sick, I generally

leave the Second Homily, "On the Misery of Man by Sin ;" and, at my next visit, I leave the Third, "On the Salvation of Man by Christ." Thus I think that I enforce, **MOST POWERFULLY**, in the first instance, the necessity of salvation ; and then shew most plainly, in the next place, the way to obtain it.

A third Clergyman writes, on the 25th of April—

I have not yet sent out any copies of the Ninth Homily, "Against the Fear of Death," in Manks, with the exception only of two, which were placed, on the 13th instant, in the cells of two criminals under sentence of death ; these wretched creatures being about to be executed on the 18th. Neither of them understood English. The Tract was read to them, and then left with them. They heard it a second time with deep attention ; the Female having twice selected it, out of other Homilies and Tracts which had been left in her cell, to be read again to her. She was also observed to be engaged often in very earnest ejaculatory prayer while hearing it. The Man said, on the night before his execution, in Manks words, which the Rev. Mr. Stowell thus translates—"I received a wonderfully deep impression from the last Tract which you left with me."

Continental Proceedings.

Since May 1822, the Committee, proceeding upon grounds very fully laid down in the Report then presented, have paid considerable attention to Foreign Objects. Their experience previous to that time had served to convince them, that much good might eventually be hoped for, by making the Formularies of the Church of England better known in other countries. The principal advantages contemplated were—that much prejudice and misconception might be thus removed—that England, so much respected and looked-up to, upon other grounds, might be more highly esteemed in a religious point of view—that a spirit of devotion might be excited in some, and its tone raised in others—and, above all, that an increased feeling of brotherly love might be thus promoted among Christians throughout the world.

Five years have now elapsed, since the First Homily, "On reading Holy Scripture," was, at the suggestion of a

distinguished Oriental Scholar, translated into several languages; and put into circulation, for the purpose of ascertaining what measure of acceptance a selection of these valuable compositions might be expected to meet with, if put into the hands of Foreigners. How favourable the issue of that experiment proved, has been stated, in part, on former occasions. In France, Germany, and other parts of the Continent, much approbation has been expressed by many to whom copies have been presented.

From *Holland*, a Clergyman who has circulated large editions of the first three Homilies, and who gives away, on suitable occasions, copies of the Burial Service in Dutch, writes thus:—

Many pious persons in this country look upon the Church of England with increasing interest and respect: so that they are prepared to pay serious attention to whatever your Society may publish in Dutch; and thus a field is opened for real usefulness, and which is likely to become every year more extensive. I am acquainted with some persons in this country, who are even ardent admirers of our Forms; and I doubt not the number will increase.

From *Germany*, where more than one edition of the First Homily, in the language of that country, has been circulated, the reports have always been highly favourable. A Clergyman of the Church of England, of the soundness of whose judgment your Committee have experienced repeated proofs, writes—

Germany is an immense field, fruitful in heresy and false philosophy: the good seed has as yet, comparatively at least, been but thinly scattered; while much, that is tainted and mingled up with mystical philosophy, is disseminated in its stead. I know not what is calculated to be more useful, in such a state of things, than the plain, unsophisticated, scriptural statements of our Homilies.

A Lutheran Clergyman adds—

The remedy would be so much the more seasonably applied, as dogmatical infidelity, which formerly prevailed, and was deaf to every argument which did not speak to carnal reason, is sunk almost into general contempt; and the minds of men are prepared to listen to that small still voice, which addresses itself to the heart of the tired wanderer.

The Second and Third Homilies have been printed in German: the Ninth, "Against the Fear of Death," is now in the press; and the Rev. Peter Trechow has been authorised to proceed with the translation of other Homilies.

In reference to the Liturgy, a Clergyman writes—

There are a great many foreigners,

Swiss and Germans particularly, who admire our Liturgy and doctrines; and attend our Service, when in their power.

The Committee proceed—

A Clergyman resident on the coast of *Italy* writes—

I presented two of your little Italian Prayer-Books to persons of a liberal education and enlarged mind. Some few days after they had perused them, finding how many things our English Church had retained of the Ancient Liturgies, they not only expressed their astonishment, but seemed to feel singular satisfaction in being able to acknowledge what they had hitherto been taught not to allow, that we were really CHRISTIANS, and not HERETICS.

With respect to the Italian Translation of the First Homily, the same Correspondent says, in reference to the copies distributed by him—

The Italian Homilies are highly esteemed, and much sought after by the Native Italians of all ranks and conditions; and may, in all human probability, be productive of much good.

Sentiments to the same general effect are thus expressed by another Clergyman, resident in the same country:—

I have found many Italians very desirous of becoming acquainted with the doctrines and discipline of our Church; and many of the Priests have expressed great astonishment on reading a Latin Copy of our Prayer-Book, which I happened to have with me. The extreme ignorance which prevails here, respecting the religion of the English, is astonishing. Since many of them have seen me in my official dress, regularly performing Divine Service, and have observed the numbers and the decorum of my Congregation, I can perceive that they treat us with more respect; and even some of the Priests acknowledge, that, though they never heard it before, they now believe we are Christians.

A friend, lately returned from Gibraltar, has assured the Committee, that the *Spanish* Translation of the First Homily, but more especially of the Twenty-fifth, "On the Passion of our Lord and Saviour Jesus Christ"—as having our Saviour's Name in the title—were, when offered by him to Spaniards, most thankfully received. Even in the interior of that country, the call for religious publications, your Committee are assured, is great and increasing.

Since the last anniversary, several Homilies have been rendered into French, Italian, and Spanish, and one, namely, the Ninth, "Against the Fear of Death," into Modern Greek.

Proceedings in reference to the East.

Previous to their knowledge of the death of Dr. Milne, the Committee had written to that respected individual, as well as to their much-valued Correspondent, Dr. Morrison, authorizing them to print, at this Society's expense, fresh editions of the Morning and Evening Services, the Psalter, and the First Homily in *Chinese*; and recommending a similar translation of the Second Homily. In consequence of the decease of Dr. Milne—in the feelings excited by which, few, who heard or read his Letter to this Society recorded in the last Report, will not participate—and the expected return, for a time, of Dr. Morrison to this country, it was at first apprehended that some delay at least, in the accomplishment of these objects, might occur. It having since appeared, however, that Dr. Morrison had, after the death of his colleague, proceeded to Malacca, where it is probable, also, that he is still resident, all apprehensions in that respect have ceased.

Indeed fresh fields of usefulness seem to be presented to the Society, in this quarter of the world. The Rev. C. H. Thompson, a Missionary among the Malays, in connexion with the London Missionary Society, has expressed his readiness to translate into Malay the same portions of the Book of Common Prayer, as Dr. Morrison had previously rendered into Chinese, should this Society be willing to defray the expense of such editions as they might afterwards find it convenient to print. This proposal extended also to such Homilies as should be selected. Mr. Thompson says—

These will prove an acceptable present to the Malays in general; and we shall have the writings of those excellent men, the English Reformers, in two extensive languages of this Eastern part of the world, Chinese and Malay.

The Committee cheerfully agreed to the proposal made by Mr. Thompson; and have taken such measures as appeared advisable, for the execution of this work, in the most satisfactory manner.

A Letter received, in the course of the last year, from the Rev. Daniel Corrie at Calcutta, states that the copies of the *Hindoostanee* Prayer-Book, printed by this Society and sent to India, had nearly all been distributed. They had been especially

sought for by the class of Christians called Country-born. Mr. Corrie says, that he is frequently receiving applications for copies from such persons; most of the Native Regiments being supplied with drummers and fifers from that class; and some pious Officers being in the habit of assembling these neglected persons for instruction, on which occasions the *Hindoostanee* Translation of the Church Prayers is used.

A Letter from Madras has also informed the Committee, that the proceeds of books sent out three years since, and which, as mentioned in this Society's Eighth Report, were to be appropriated, as seemed most advisable, either to the promotion of a new edition of the Tamul Prayer-Book, or the publication of the Liturgy in *Malayalam*, would be applied to the latter object.

Societies in the United States.

Increased attention to the doctrines and formularies of our Church has been excited in America, during the last few years, by Institutions similar to this. Of the Prayer-Book and Homily Society in Maryland, formed very much upon the model of our own, the Committee have spoken in former Reports. Since the last Anniversary, they have received a printed account of the Homily Society of St. Paul's Church, Philadelphia; an extract from which they have much pleasure in recording:—

As Churchmen, we feel the value of our Homilies. Prepared as they were by the Reformers for the instruction of the great body of the people, they form a rich summary of the most important doctrines and duties of our Holy Religion. Though destitute of the polish of modern style, they are like gold seven times purified: they are the counsel of men, who sealed their belief with their blood. Sincerely attached to the principles of our beloved Communion, and desirous of promoting, to the utmost of our power, the extension of those principles, we have entered upon a plan calculated to place the Homilies within the reach of all. Looking unto Him, "without whom nothing is strong," we have resolved to publish the greater part of the Homilies as Tracts; and on such terms, as will enable every Minister to supply his people, and every lover of sound doctrine to furnish himself.

The Rev. Henry Budd, in the Sermon preached before the Society, and prefixed to the Report, gives the following

Summary of the Society's Proceedings.

With comparatively feeble, but, as

we trust, increasing means and support, she has circulated at home more than 100,000 Prayer-Books and Psalters; 700,000 Homilies, either bound or in tracts; together with 1000 Folio Homilies for Churches—has printed the Prayer-Book in Irish and Welsh—has translated or printed the Services into Hindoostanee, Chinese, and Bulloom—has contributed to the means of printing them in Malayalam; and is also engaged in translating them into Malay. Some of the Homilies also have been translated, into foreign languages—Italian, Spanish, French, German, Modern Greek, Arabic, and Chinese, as well as into Irish and Manks, and, together with the Burial Service, into Dutch.

BRITISH & FOREIGN SCHOOL SOCIETY. EIGHTEENTH REPORT.

Exertions restrained by Want of Funds.

YOUR Committee, deeming it their duty to regulate the expenditure of the Society by the most rigid rules of economy, have been compelled to decline listening to numerous applications for assistance; and to content themselves with giving advice and good wishes, in many cases where a small pecuniary grant would have rendered essential service. They have, in consequence, the satisfaction to state, that the receipts of the year have just covered the expenditure. Still, it is deeply to be regretted, that, while opportunities of extending the benefit of Scriptural Instruction are continually increasing, the operations of this Society should be impeded by the want of adequate resources. Your Committee, however, indulge the hope, that the object of their exertions will, ere long, be better appreciated; and that hope is founded on some indications, which they have lately observed, and which they would gladly interpret as the harbingers of prosperity, the dawns of a brighter day.

The extraordinary success, which has crowned the Society's endeavours to extend the British System of Instruction in Foreign Parts, cannot but be regarded with grateful pleasure, and should operate as an encouragement to further efforts. As, however, the assistance given to Foreign Objects is principally confined to the circulation of Manuals, Reports, and Intelligence,

with occasional grants of Scripture Lessons, by far the greatest portion of the receipts has been hitherto expended in promoting education at home. It is presumed, therefore, that no one will adduce a charge of neglect, in reference to domestic operations. Every opportunity of facilitating the instruction of the poor in our own country has been embraced, as far as practicable; and much more would have been done, had the pecuniary means been more amply possessed.

State and Progress of the Central Schools.

No pains have been spared to render the Central Schools as perfect as possible. The wishes of the Committee, in this respect, have been pleasingly realized, through the unremitting exertions of Mr. Pickton, the Superintendent; whose endeavours his assistant has ably seconded. Many individuals, some of them Foreigners of distinction, have visited the Schools in the past year; and have uniformly expressed their admiration and approval of what they saw and heard.

The Boys' School receives 500, and the Girls' School 300 Scholars; and, though there are many other Schools within a moderate distance, the number on the books is always full, and at this time upward of 100 are waiting for admission. Since the first establishment of the Boys' School in 1798, the number admitted has been 14,606; and, of Girls, 7420—making a total of 22,026.

A Public Examination took place at the Central Schools on the 31st of March, which was numerously attended: William Wilberforce, Esq. M. P. one of the Vice-Presidents of the Society, presided on that occasion. After a minute inspection of the progress of the children in the elementary branches of knowledge, the result of which was highly gratifying, portions of Scripture were read; and numerous questions asked relative to the principal doctrines of religion, and the duties devolving on Christians, both with regard to God, to one another, and to society at large. The prompt and appropriate replies given by the children evinced their accurate acquaintance with the Holy Scriptures.

During the past year, the benefits of the Central School, as a training Establishment, have been enjoyed by 20 persons: 19 Schools have been supplied

with permanent Masters; and 9 others have received temporary assistance in their re-organization, or while they were destitute of regular Teachers.

A Master has been sent to Montreal, in Upper Canada; and another is under training for St. John's, Newfoundland. Five Missionaries have learned the System, previously to their departure for their respective destinations abroad; and your Committee beg leave to assure the Members of the different Missionary Societies, that it will always give them peculiar pleasure, to afford the means of acquiring a competent knowledge of the British System to those Missionaries who are intended for foreign service, as they are persuaded that such knowledge will be eminently useful in the great cause in which they are engaged.

The Ladies' Committee state, in reference to the Girls' Central School—

The Central School naturally forms the primary object of your Committee's care. The number of children on the register is, at all times, complete; and, at this time, there are 76 waiting for admission. This circumstance is truly gratifying, both to the Committee of this Institution, and the neighbourhood at large; as it proves, by the experience of several years, that the desire to obtain education for their children is on the increase among the industrious and the poor. Since the year 1805, when the Girls' School was first opened, 7400 children have been admitted; and received, as far as their stay in the School would allow, the benefits of a Bible Education, with the useful acquirements of needlework, writing, and arithmetic.

With regard to the children themselves, your Committee have reason to believe, that, in general, they have discharged the duties of their several stations so faithfully as to prove, that a lasting impression has been made on their minds from the religious principles which they have been taught in the School.

The plan of providing clothing for the children, by weekly payments of one penny, continues to answer the valuable purpose intended. At the last distribution, by the addition of the value of the usual rewards for diligence and good conduct to the pence thus

weekly collected, the Committee were enabled to distribute very useful articles of wearing-apparel to 280 Girls, as the produce of small savings, which, if committed to the children's care, would have been spent in useless articles, while their persons would have been left in slovenly neglect. They are also taught, by these means, the great advantage of care and economy.

The essential benefits which Females derive, from instruction in needlework and economy in cutting out garments, appeared so valuable to your Committee, that they have been induced, during the last year, to publish the set of questions and answers described in the Manual, in large type, and in the tabular form; considering this mode of instruction well calculated for Monitors of Schools, and easily learnt by adopting the mode of reading them in semicircles. A complete set of them may now be had, at the small charge of one-shilling-and-sixpence.

The Training Establishment is, of course, an object demanding the anxious solicitude of your Committee. The selection and preparation of suitable persons to be intrusted with the nurture and instruction of the youthful mind, must call for the greatest attention. Your Committee have not, during the past year, received so many applications for Teachers, as in some former years. Eleven Schools have, however, been supplied with Mistresses; and various others have received assistance in their organization. In this branch your Committee have derived great encouragement, from the general good conduct of the Teachers, and the satisfactory manner in which they have discharged their duties.

The Reports from various parts of the kingdom are highly satisfactory. They uniformly bear testimony to the moral effects produced by education on the youthful mind.

Improvement of the Madagascar Youths.

At the last General Meeting, it was stated that there were Eight Madagascar Youths placed under the care of this Committee by the London Missionary Society, and boarded at the expense of Government. One of them was soon after ordered home, on account of the impaired state of his health: he died before the vessel was out of sight of land. They have all proved, without

exception, tractable, diligent, and amiable in their conduct. The progress which they made was such, that four of them were considered fit to leave the School, in order to learn the different manufactures for which they were destined by their King, Radama: two of them are gone to Manchester, one to Birmingham, and one to Waltham Abbey; leaving three still in the Society's House.

The very great improvement of these Youths is, at once, highly creditable to themselves, and supplies a striking proof of the facility with which instruction is communicated by the British System, and of its efficiency in bringing into action the powers of the human mind. Two years ago, they knew not a word of English, and were totally ignorant of Christianity. They have now reached the highest class in the School: they have attained a respectable proficiency in reading, writing, and arithmetic; and their ready and suitable answers to the questions proposed to them, at the late Examination, proved that their knowledge of the leading truths of Scripture is clear and correct.

Support of Local Schools.

Experience has proved, that the most effectual method of supporting Local Schools is the demand, in addition to the aid of the benevolent, of a small weekly sum from each Scholar. And the desire for instruction on the part of the industrious poor is generally so great, that, in most cases, nothing more is needed for the establishment of a School, than the co-operation and activity of a few zealous persons, whose exertions can scarcely fail of being crowned with success. In proof of this, your Committee refer to the state of the Schools in Spicer-street, Hackney, Pimlico, Wilson-street, Richmond-street, and Lambeth.

Foreign Proceedings.

The Committee remark—

Gladly would the Committee have supplied more extensive aid to their zealous and indefatigable coadjutors in other countries, but the deficiency of their funds has prevented them. Notwithstanding, however, this painful restraint, they have always communicated such advice and information as appeared to them likely to be beneficial; and they are happy in being able to say,

that their feeble endeavours have been crowned with success.

In the next Article of this Number will be given the statements of the Report in regard to the Continent: other foreign notices will be reserved for the Survey.

Conclusion.

Your Committee trust, that the sketch now given will be sufficient to convince their friends, that the cause of Scriptural Education is gradually advancing, and increasingly successful. And, when they recollect how much good has been effected by their very limited means, they cannot refrain from offering a tribute of acknowledgment to Him, by whose allwise disposal the *weak things of the world confound the things which are mighty*, and whose blessing as been evidently vouchsafed to this Institution. Still they would remind the supporters of the Society, and the public at large, that the work in which they are engaged is, as yet, only begun. A large part of the earth is still, in a spiritual sense, barren and waste. Here and there a few fruitful spots appear, whose verdure and beauty attest the advantages of moral cultivation; but, in order that the other parts of the desert may become as *the garden of the Lord*, the benevolent energies of the Christian World must be called into action. In this great and good work, each of us may do something. Young persons who have enjoyed the benefits of religious instruction—parents, who know the importance of imbuing the youthful mind with heavenly knowledge—and Christians of all classes, who confess that the Scripture is *profitable for doctrine, for reproof, for correction, and instruction in righteousness*, are called upon to labour in this department of enterprise; and, in this, they will surely be aided by all who are anxious for the well-being of civil society, who must be convinced that the best means of preserving social happiness and peace will be the diffusion of the truths of Holy Writ. The early and assiduous communication of these truths to the tender minds of the young will, doubtless, prove happily effectual, in preventing the spread of those pernicious principles, of which the fruits are crime, anarchy, and violence.

The astonishing efforts which have been made of late years for the extension of Christianity, and the success which has attended those efforts, may serve to stimulate and encourage. We see, in these latter days, a greater wonder than the philosophers of yore ever anticipated. We see that the world itself is moved: the Book of Truth is the lever by which, through the Divine power and blessing, this mighty achievement is accomplished; and Education may be not unaptly represented as the fulcrum, on which that lever rests. The time is come that prophecy predicted—*Many shall run to and fro, and knowledge shall be increased.* To labour in this cause, and thus to be instrumental in accomplishing the gracious plans of Heaven, is the highest honour which man can reach: of this honour, let us be ambitious: let us resolve to consecrate to the Most High the talents, energies, and opportunities with which we are intrusted: and let us determine never to be at peace with ignorance and sin; but to carry on this holy and honourable war, till the enemy is driven from the field of battle, and it shall be no longer necessary that *every man should teach his neighbour, and every man his brother, saying, Know the Lord, because ALL shall know Him from the least even unto the greatest.*

Continent.

EDUCATION SOCIETIES.

State and Progress of Education.

THE following details are collected from the Eighteenth Report of the British and Foreign School Society.

FRANCE.

The Report of the last General Meeting of the Society for Elementary Instruction at Paris has not yet reached your Committee; on which account they are unable to furnish exact particulars of the present number of Schools in France. They state, with much regret, that the communications which they have received during the past year are of a discouraging tendency. The aid, hitherto granted by the Government, has not been regularly supplied; and this cause, together with the efforts of individuals hostile to the diffusion of knowledge, has contributed to weaken the hands and depress the

spirits, of the promoters of education. Several Schools have been discontinued. As, however, some New Schools have been opened, your Committee hope that this will prove to be only a temporary check; and that the ardour and benevolence of enlightened men will find means of supplying the deficiency now felt. At the same time, they cannot help expressing their conviction (should these difficulties unhappily continue) of the impolicy, on the part of the Government of France, of withdrawing support from an Institution, the object of whose labours is to disseminate those principles, which teach righteousness to rulers and obedience to subjects, and which furnish the only security for the maintenance of peace and social union.

It is gratifying to be able to state, that, though opposition has been thus encountered, much good has resulted from the exertions of our friends in France. The Schools in Paris continue to maintain their high character. Adult Schools are established in various parts, and with great success. The Protestant Schools in Bourdeaux and the South of France are, generally, in a flourishing state. Education is much needed among the poor of the Protestant Persuasion; but the pecuniary resources of that community are not adequate to their wants.

Your Committee also learn with pleasure, that great numbers of copies of the New Testament have been distributed among the Schools, in the past year, by the Paris Committee.

SWITZERLAND.

The Treasurer, in a late visit to Geneva, found the Schools upon our system in a flourishing state. Beside the Original School for 230 Boys, and the School for Girls superintended by an active Committee of Ladies, a new stone building has been erected for a School of 320 Boys, at an expense of 2000*l.* which was opened towards the close of the last year.

NETHERLANDS.

There is reason to believe that the Schools in the Netherlands are prospering. During the past year, several Masters have been trained in the Model School at Brussels, who are now occupying important stations in various parts of the country.

DENMARK.

Mr. Abrahamson, an active pro-

motor of the British System, thus writes:—

Denmark has enjoyed the blessings of education from an early period. The knowledge of reading and writing is so generally diffused among the peasantry, through the medium of no less than 3590 Schools, that a villager ignorant of these acquirements is rarely found. It is only in the large towns that a part of the population is destitute of scholastic instruction; though the number of Schools in active operation in them, independent of those in the villages, is estimated at 400.

My object in introducing the British System into Denmark was twofold: the first was, to supply the deficiency in the number of Schools in the large towns; the other, to introduce it into the Schools on the old system—to facilitate the communication of instruction—to relieve the inhabitants, by reducing the expense of education—and to produce more order and precision among the scholars; qualities not of trivial importance, as they become valuable acquisitions for future life.

I have encountered great opposition; but I hope, by the end of the summer, to see above 160 Schools conducted on the System.

SWEDEN.

No intelligence has been received from Sweden; but Mr. Gerelius having commenced his proceedings under such favourable auspices, there can be little room to doubt that he is still usefully employed in the good cause.

RUSSIA.

In Russia, the praiseworthy efforts of the Bible Society will probably soon receive very efficient aid from the spread of Scriptural Education. Mr. Heard, who is residing at Petersburg, has succeeded in establishing a Model School for 200 Boys, under the patronage of the Emperor; by whom the sum of 7000 rubles per annum has been granted for its support. An opportunity will thus be afforded for the Training of Masters, by whose means the System of Mutual Instruction will gradually convey the blessings of knowledge to every district of that extensive empire. The Military Schools, also, are re-opened; and the School for the Children of Foreigners, established last year, contains 200 Scholars, of whom 149 are Germans; and, among the rest, are found the Children of English, Swedish, Finnish, Italian,

French, and Jewish Parents. The progress which they have made in their learning, as well as in the knowledge of Scripture, together with the good discipline maintained, has frequently excited the admiration of visitors; among whom may be particularly mentioned Prince Alexander Galitzin, the President of the Institution, who has repeatedly honoured the School with his presence. It may be further observed, that several villages on Count Romanzoff's estate are enjoying the benefits of instruction, by means of Monitors selected for that purpose from His Excellency's establishment at Homel.

ITALY.

The beneficial effects of the System of Mutual Instruction are still enjoyed in Italy; notwithstanding the operation of that hostile influence, which was adverted to in our last Report. There are twenty-eight Schools in Tuscany, which are said to be in a flourishing state; and some, which have been recently opened, were supplied with Masters who had been trained in the Normal School at Florence.

SPAIN.

Colonel Kearney states, that the System of Mutual Instruction is rapidly advancing in Spain, under the sanction and at the expense of the Government. Besides the Military School, there are now three others in Madrid; and Schools have been established in Valencia, Seville, Cadiz, and many other principal cities and towns. The attention to Female Education continues to advance. Every succeeding examination of the Central School at Madrid confirms the pleasing Reports formerly made, and affords reason to look for further advances in the cause of general education in that kingdom.

What effects may be produced by the present political circumstances of Spain, your Committee cannot presume to judge; but they rejoice in the thought, that all events and all hearts are at the disposal of the infinitely wise and supreme Ruler of the World, who *worketh all things after the counsel of His own will*, and who hath often caused the wrath of man to praise Him.

FRANCE.

PROTESTANT BIBLE SOCIETY.

Influence of the Scriptures on Galley Slaves and Prisoners.

M. MARTIN thus speaks of the in-

Influence of the Scriptures on the Galley Slaves at Rochefort :—

I solicited and obtained permission to see, in private, the Protestant Galley Slaves, that I might ascertain whether the distribution of the Holy Scriptures among them had produced any favourable results. All, who had received Bibles, still possessed them; and read them assiduously, especially on the Sabbath Day. The prisoners, who were unable to read, collected round those better instructed, in order to hear the latter read aloud the Sacred Volume.

I thought I could perceive, in the countenances and language of the greater number, that the feelings of shame and remorse were not yet extinguished in their breasts; and, when I exhorted them to abhor their past conduct, and to implore pardon of that merciful God, who graciously accepts the repenting sinner who believes in the Name of Jesus whom He hath sent, I saw tears of compunction steal down their cheeks, and drop on the chains by which their hands were confined. It was not necessary to recommend them to persevere in the reading of the Sacred Volume: they assured me that they found too much satisfaction in this religious act, to consider it merely as a duty: they derived from it real enjoyment. One of them, a native of Sainte Foix, added that he could not too warmly express his gratitude to those persons, whose charitable zeal had rendered him the possessor of a Bible; that the perusal of this Sacred Book constituted his sole consolation in his unfortunate condition; and that his most anxious desire was to see it in the hands of all the prisoners.

M. Lissignol transmits encouraging statements of the effect of studying the Scriptures on the Prisoners at Montpellier :—

Since I gave them some Bibles and Testaments, some have misused them, but a greater number have profited by them. In order to assure myself of this, I request them to shew me those passages, which have arrested their attention during the interval of my visits; and all those, who are able to read, successively inform me of their difficulties, the explanation of which is profitable to all. When difficulties still present themselves, I endeavour to remove them, by putting questions;—but especially by

teaching them to apply the Scriptures to their own consciences.

It has pleased the Lord to bless this endeavour. These people are better satisfied with this kind of exercise than any other. They are attentive: and evince that they learn many things in their captivity, of which they were before quite ignorant; and that, at least, when they leave this house, they will be acquainted with the true liberty, that of a heart delivered from the chains of sin. Our conversations are sometimes of great interest; and they become more so, as the prisoners increase in the knowledge of themselves and of the Scriptures. They assure me that they read the Word of God with increasing pleasure; and they know how to employ themselves during my absence, because each of them endeavours to remember what has been read to them. Finally, they have among themselves a short Service in the afternoon, when neither my colleague nor myself can attend them.

The Scriptures supplied, by Children, to the Newly-married, and to Scholars.

At pp. 347 and 348 we quoted some instances of the benefit of presenting the Bible to persons newly-married. The following extract of a Letter from M. Rosselloty, Pastor at Chatillon-sur-Loire, describes a Youthful Association which has, in part, this object in view :—

That, in which I most ardently rejoice, and which gives me the hope of seeing, in a few years, a revival of Family Worship by means of the Scriptures, is an Institution, which will doubtless excite emulation, and give rise to others in this Church.

In imitation of the Scholars of M. Gerwein, Schoolmaster at Altona, the Children at the School for Mutual Instruction formed, two months since, a small Bible Society: they contribute one or two farthings a week, and their object is to give—

1. In the Church, at every solemnization of Marriage, a Bible to the newly-married pair.
2. In the School, a New Testament to every child who may be in want, and who shall have qualified himself by his application and good behaviour for receiving this precious gift.

The humble contribution of these children produces from 75 to 90 centimes

(7½d. to 9d.) per week; and will, I trust, be sufficient for the supply of those wants which this little Society has in view. I feared opposition from the parents; but nothing of this kind has occurred. As the children deduct this farthing from their little savings, they are thus excited to work in order to obtain the medal on Saturday, and receive a reward from their parents. The newly-married persons, however limited their resources, also feel a pleasure in augmenting by their offerings the funds of the Society. Thus, in the course of time, we may be assured that the Word of God will be found in every house.

The first time, after the formation of this little Institution, that I solemnized a Marriage, and gave one of the children a Bible to present to the newly-married pair, while I explained to them at the same time the objects and resources of the Society, a tear stole down their cheeks: they seemed to acknowledge, that the *praises of God were perfected out of the mouth of babes*; and that it was possible to do good with small means, by union and a cordial goodwill to the cause.

ASIATIC SOCIETY OF PARIS.

Knowledge of Languages incalculably promoted by Bible Societies.

No man is better entitled to speak on the subject of Languages than Baron Silvestre de Sacy. In an Address, delivered at the formation of the Asiatic Society (see pp. 133 and 134), that learned Frenchman thus placed the literary influence of Bible Societies in a new and striking point of view:—

Perhaps all the advantages obtained for the study of languages and for the cultivation of Oriental Literature, by European Commerce and intercourse with the East, were a necessary result of political events: an enlightened and penetrating mind might have foreseen these advantages; and have predicted, thirty years since, the happy influence of which we have just traced the principal effects. The same cannot be affirmed of another cause, which also has powerfully contributed toward the most recent progress which Asiatic Literature has made among us. It presents a singular phenomenon, the ultimate effects

of which it appears to me impossible to calculate.

A project is conceived, in the capital of England, for affording, first to the subjects of the Three Kingdoms, then to foreigners, the means of reading, each in their own language, the Holy Scriptures. The plan is so formed, that the benefits of such an Institution may extend to all, without any obstacle being presented by that diversity of communions into which Christianity is divided. Notwithstanding considerable opposition, it is realized. A zeal, truly astonishing in an age in which religion appeared threatened with destruction, extends itself, at first, to the greater part of Europe: in a short time, it crosses the seas; and, by a combination of unheard-of efforts, the Holy Scriptures are translated and published in many of the dialects of the Levant and of the North and South of Asia, several of which, scarcely ten years since, were not even known by name.

We might, doubtless, in contemplating this surprising success, be excited to reflections of an order superior to literary considerations. We might ask ourselves, "What is that Book, which seems to open to itself a passage through the most barbarous regions, and to triumph over every obstacle?" We may cherish a hope, that a seed is there, which cannot remain unproductive of fruit for the benefit of mankind.

But, to confine myself to the subject more immediately before me, it is sufficient to observe, that, if the knowledge of Languages be indispensable for attaining that of People, the study of those of Asia cannot but advance in a rapid and unlimited degree, by means of the translation of one, and that the same Book, into the dialects of all those nations by whom it is inhabited; and that the day is not far distant, when the language of the Afghans, or the dialect of the Calmucs, will be studied in London or Paris, with greater facility than was afforded at the close of the last century for the acquisition of the Armenian or the Tamul.

PARIS SOCIETY OF CHRISTIAN MORALS.

Object and Proceedings of the Society.

THIS Institution was formed with the view of uniting the efforts of benevolent persons, in the further-

ance of such objects of general good as all well-disposed men could agree to promote. In France, deeply injured in its principles and habits by the events of its later years, such combinations of philanthropic men are of peculiar importance: and the objects to which this Society has first directed its attention will shew what a beneficial effect it is calculated to produce, if conducted with wisdom and perseverance, on the public mind.

From the First Report, delivered at a General Meeting in April, it appears that four objects have more particularly engaged its attention—the Abolition of the Slave Trade, the instruction of African Youth, the moral improvement of Prisoners, and the relief of the Greek Refugees.

The statements relative to the French Slave-Trade, at pp. 465—468 of the present Number, will shew how highly reasonable will be the efforts of the Society on that subject. In reference to Africa, it is stated in the Report—

“Assigning the first place to the MORAL improvement of our species, the Society was irresistibly led to embrace with ardour the cause of the unhappy Africans, and of humanity, in assisting, as far as possible, the noble efforts of a neighbouring nation for the Abolition of the Slave Trade—that shameful traffic—evincing, at once, among the nations which have so long tolerated it, the most vile selfishness, and an utter disregard of Christian Precepts.

The Society, viewing the instruction of the African Youth, as a grand instrument of success, will redouble its zeal in aiding their progressive civilization; and trusts, that the work for which a prize has been instituted by a member of the Society, will hasten the happy period, when the inherent rights of humanity will be acknowledged and respected, under whatever clime, and by men of whatever colour they are invoked.

On the subject of the Greek Refugees, the Report states, after detailing the measures in behalf of Prisoners—

Still more attentive to unmerited suffering, the Society has manifested a very lively interest in those unfortunate Christians, who, in vast numbers of every age and of both sexes, have been forced to flee their native country and all that was dear to them, to escape the vengeance of the Turks, and seek an asylum, destitute of every thing, on the shores of the Mediterranean. To the illustrious ancestors of these valiant Greeks, we are largely indebted for the progress of civilization, and for some of the finest examples of public and private virtue; and what people have a better claim to the profoundest sympathy of civilized nations, than their heroic descendants? The Society, happy in having the means of offering some relief, in such a cause, have opened a Subscription in aid of the Refugee Greek Families in France; and, already, many of all classes have hastened to enrol their names as subscribers, along with the Society's members.

At a meeting of several of the most respectable Greeks in Paris and Marseilles, assistance was afforded, in the first instance, to the most needy of their countrymen; and there is every prospect, that, in a short time, the number of subscribers and donors to the Society will be such, as to enable it to dry up the tears, and to brighten the future prospects, of many an unfortunate family among these miserable exiles.

SWITZERLAND.

EVANGELICAL MISSIONARY SOCIETY.

We have stated, on former occasions, the establishment and early measures of this Society: see pp. 31, 32, 279, and 280 of the Volume for 1821—pp. 189, 190, 221, 222, 365, and 366 of that for 1822—and p. 35 of the present Volume.

From communications to the Church Missionary Society, with some printed documents, now before us, we shall give the latest accounts of the Institution.

Object and Progress of the Society.

The Committee remark, in reference to the Purpose which the Society has in view—

Its sole object is the diffusion of the

Gospel among Heathen and Mahomedan Nations. For the attainment of this end, attention is paid to the support and improvement of the Missionary Seminary, and to the sending and maintaining of Missionaries abroad. The Society considers the best theatre of its future operations to be the shores of the Mediterranean, and of the Black and Caspian Seas; leaving, at the same time, the whole disposal of events to the leading hand of Divine Providence.

On its Progress, they state—

This Society may date its commencement from the 6th of January, 1820; on which day a Legacy of 6545 francs, 260*l.*, was transmitted to the Committee by an anonymous Clergyman in Wuerttemberg—a gift, which they regard as the charter of their institution, conferred by the hand of their Divine Lord and Master.

This Committee gratefully acknowledge the cheerfulness with which they have been seconded, by so many friends and benefactors of the Evangelical Missions, who seem to emulate one another in promoting this sacred work.

It has afforded us the highest gratification, to receive the assistance of our, Protestant Brethren in France, and especially in Alsace; not to mention the Waldenses' Congregations in Piedmont, in whom we recognise that spirit of true piety, which rendered their forefathers the salt of the earth. Our Auxiliaries in the Kingdom of Wuerttemberg, and those at Stuttgardt and Tuebingen in particular, have not been inactive in their respective circles: the two last-mentioned places have contributed materially to rouse the attention of the whole Christian Community to this Sacred Cause, by the establishment of Missionary Prayer-Meetings; on which occasions the most remarkable and interesting particulars, relating to the progress of the Missions, are read every month: we trust that this method will have a salutary effect on the state of religion among ourselves. It gave us great pleasure to hear of the formation of an Auxiliary Society at Kirchheim, in Wuerttemberg, under the auspices of an illustrious Princess; one object of which is, to procure Missionary Intelligence from various quarters, for the edification of its Members.

The first Report of the Auxiliary Society at Dresden contains ample

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proof of a progressive work of God, carried on with faithfulness, zeal, and Christian philanthropy: nor can we pass over in silence the Societies established in Leipsic, Frankfort, Barmen, Bremen, Nuremberg, &c., which have laboured with increasing zeal to meet the wants of the Missionary Cause. By the establishment of small Meetings, in which the most recent accounts of the Kingdom of God are read, an opportunity is presented to our less-wealthy Brethren, not only of hearing of the progress of the cause, but of contributing toward its support.

On this subject, Mr. Blumhardt writes—

To the praise of God we can state, that the interest in our cause on all sides has not diminished during the last year; and, although the calls on our funds have considerably increased, while the different Societies for the support of Greece have perhaps turned some funds into another channel, which, under different circumstances, would have been devoted to the benefit of our Institution, yet we have been enabled to supply all the most pressing wants of that period, and to keep in hand some funds to cover our current and increasing expenses.

Our Missionary Meetings, which were held on the 28th and 29th of May, have proved a feast of heavenly refreshment to us all, and to a great number of Missionary Friends who met together on those days. Our Society has gained new ground, by the establishment of new Auxiliary Societies. Our Seminary is fast improving, under the gracious influence of God. Our Missionaries are going forward, and are now preaching the Word on the confines of Persia; and our Society intends to enlarge the sphere of its operations. All praise and all the glory be to the Lord, the God of our Salvation, who is doing great things among us!

State and Progress of the Seminary:

Mr. Blumhardt, in a recent Letter, gives the following statement:—

We have in our School, at present, thirty-three Students, whom we have divided into three Classes—one, merely preparatory; without any obligation, on our part, to carry the 9 Students of

whom it is composed through the whole course of our Missionary Education—another, of 11 Young Men, who have, during the course of preparatory study, shewn themselves worthy of being received among the number of those whom we destine for the arduous but blessed service of Missions—and the third, consisting of 13 Students, in the third year of their Studies under our guidance, who are nearest admission to a share in the heavenly work to which they have devoted themselves.

We have made a division in the two higher classes. The first division consists of those Students, upon whom we have fixed our eyes for the important office of Missionary Preachers. The second division comprises such Young Men as seem better qualified for Missionary Teachers and Catechists, and in whose studies we omit some of the higher exercises. But we make no difference in the three Classes, with respect to our endeavours to lead all to a right understanding of Christian Truth and its just application. It is our first and most important business, under the assistance of Divine Grace, to impress, more and more, on the minds of our pupils, a firm conviction that Christ is indeed *the light of the World*; and that *He is made of God unto us wisdom, and righteousness, and sanctification, and redemption*; and to teach them, by their whole walk and conversation, to shew forth both the reasonableness and the firmness of such conviction.

The following remarks of the Committee, in reference to the spirit and character of Students, deserve the attention of all Candidates for the office of a Missionary.

It is certainly one of the most pleasing signs of the present times, and a cheering evidence of the gracious and superintending care of the great Head of the Church for the advancement of His work on earth, that, hitherto, pious Young Men have not been wanting, who freely offer themselves for the purpose of preaching the name of Christ among the Heathen.

It cannot, however, be denied, that, in some instances, the motive of action may be traced to a want of correct general knowledge—to an immature eagerness, arising from a spirit of self-confidence so natural to youth—or to

the influence of mere worldly inducements: but, among those who have applied for admission into our Institution, we are fully convinced, that by far the greater number have been actuated by a deep-felt love to Christ; and we have had frequent occasion to notice the noblest traits of real piety in minds earnestly concerned to seek the kingdom of God and his righteousness.

We have found, by experience, that the minds of pious youths, who devote themselves to the study of the sciences, frequently lose the fervour of devotion, in proportion as the understanding becomes more enlightened. This deplorable effect does not flow so much from the nature of those studies themselves, as from the manner in which they are conducted. It has, therefore, been resolved to adopt a method of theological instruction, by which the mind is not only informed, but the heart and the affections are also engaged.

Beneficial Use of Lithography.

We entirely concur in the following remarks of Mr. Blumhardt on this subject.

In the hand of Providence, the discovery of Lithography appears to be one of the most powerful engines for promoting the Gospel in the world. Our Missionary Institution is now making very successful attempts to render this important discovery subservient to the work of Missions: a considerable establishment of Lithography is formed, with that view, in our house, for the instruction of our Missionary Students. The work of Lithographing itself, and the Press which is required for it, are extremely simple. Several of our Scholars have learned this art of themselves, and the writing on stones goes on pretty quickly. Lithography appears to be of especial use in Oriental Writings. I beg leave to enclose two lithographed sheets of the Korân, which one of our brethren, without having received any instruction in it, wrote down on a stone at his leisure, from which now more than 3000 copies may be taken by the press. The only difficulty consists in finding out such stones as have the requisite qualities: there is but one stone-pit, near Augsburg, which furnishes us with them. I intend to prepare one of our best scholars for your Missionary Lithographic Works in the Mediterranean.

Co-operation with the Church Missionary Society.

Mr. Blumhardt writes :—

It has been a peculiarly grateful task for us to recognise the hand of the Lord, in the brotherly connexion, founded as it is upon mutual confidence, between the Church Missionary Society and our Institution. As the life of pure Christian love is fed by deed and by truth, the mutual and confidential ministration of love for the advancement of Christ's kingdom upon earth, which exists between our Committee and the Conductors of the Church Missionary Society, has opened a source of joy, which manifests the riches of its consequences in various ways, and inclines our hearts to the praise of our God. While, from the extensive circle of activity of that Society, we receive, in copious streams, the joyful news of the Kingdom of God, refreshing in these days the hearts of the Believers, in the ever-growing sphere of its Missionary Usefulness, the most welcome encouragement is offered to our Missionary School for the education of Labourers, fit for the great harvests in the Heathen World. The paternal care which our beloved Pupils, on their different Stations in the Service of that Society, have at all times and under every circumstance experienced, as well as the abundance of means for the furtherance of the Kingdom of Christ among the Heathen which have been put into their hands, call for our heartfelt acknowledgments to God; and afford the most encouraging proofs, that here is a blessed opportunity presented by the Lord Himself, for the devout Missionary Spirit of Germany to exercise the power of love.

Western Africa.

REGENT'S TOWN.

(Sierra Leone).

CHURCH MISSIONARY SOCIETY.

Letters of Christian Natives to the late Rev. W. Johnson.

VARIOUS Letters have lately arrived from Sierra Leone, addressed by Communicants at Regent's Town to their late Pastor. The following, from a Young Woman, was written soon after Mr. Johnson sailed:—

I am very sorry that you have gone from us; but I pray that you will come back again. When I remember the

Hymn which we sung last, tears always set on my eyes; but, however, I pray that God will bring you again to this place, that we may see each other's face: and if you please tell the good people in England, that we will thank them to send you back again to us as soon as possible. Sometimes, when I remember how Jesus Christ says that He came not to call the righteous, but sinners to repentance, I burst into tears, because my doing is not right with God. My heart is full of sin, and desperately wicked. I pray that God will not forsake me. I wish that you may be in good health and Mrs. Johnson, and all the other Missionaries. My heart is too wicked: it always trouble me: when I want to do good, sin plague me. I pray that God will take away my stony heart, and give me a heart of flesh, that I may love the Lord Jesus Christ with all my heart.

The following Five Letters were written toward the end of June. Several of the Writers are Native Teachers. The last Letter, in particular, affords strong evidence of the success of Christian Instruction, through the Grace of God, on the mind of a Liberated African.

1. I am sorry that you are absent from us for a season; but I pray that the Lord may be with you in all your journey, and that He will bring you back among us once more, to preach unto us the unsearchable riches of Christ. I feel myself very happy, in seeing that the people are in good order; and I pray that the Lord may assist Mr. Norman to rule the people in the fear of God, and to feed His flock: and my wish is that my countrymen may receive the Gospel, as well as myself; but I know that without the help of God the Holy Ghost, nothing good can be done. If I don't see you now, I hope we may meet in everlasting glory: this is my desire. I determine to praise God for His unspeakable love toward me. May the Lord be pleased to send out His light and truth over all the world, as He hath said that His Word shall go over the whole earth as the waters over the channels of the sea! I pray that all may know Him, from the least even unto the greatest.

My wife gives her love to you: she hope God may return you back to us: and she give her compliments to Mrs. Johnson.

3. I hope you will keep all of us in remembrance. We are very sorry that you are departed from us for a season. I am glad to see the people in great quietness; and Mr. Norman attends to us very well; and we will be much glad to see you among us once more. I am very glad for what great things our Lord Jesus Christ has done for us, through the Missionary Society, in delivering us from the hands of the Slave Traders, and in sending the Missionaries to teach us the way to heaven, because we cannot expect to hear the Word without a Teacher. And I hope all the good people in England will remember us on their knees; and I hope God will grant us His Holy Spirit, to pray for them always when we go on our knees; and I am very sorry to see how many of them are losing their lives on account of us; but I hope they will never forget us. I always consider our benighted countrymen, who are now in darkness, and in the shadow of death, and have never received the Gospel. I will say, as the Psalmist of old, *The Lord hath done great things for us, whereof we are glad.*

May the Lord, of His infinite mercy, bring you home back to us! And give my love to Mrs. Johnson: I hope she is in good health, and we will be glad to see her again.

3. I take the liberty of writing these few lines to you, for the purpose of informing you about my feelings; how I have felt since your leaving us.

I find nothing at all good in my mind; and I am much distressed in my heart on account of my sins, which I have committed against the Lord. Sometimes I think that it is of no use for me to go on any farther, for I am worse than all the people of God: but when I consider the promises of the Lord—*Come unto me, all ye that labour and are heavy laden, and I will give you rest, and Whosoever cometh unto me, I will in no wise cast out*—I am constrained to go on with Christian patience and resignation. May the Lord assist me! for He has promised, that, in the world we shall have tribulation, but in Him we shall have peace. May I look to Him only for peace and comfort, for He is the peace of His people! I pray that the Lord may set my affections on things above, and not on things on the earth: may He keep me close at His footstool, for His name's sake!

As for the people, they are going on very well. We do not have much palaver, as we expected: thank God for it! As for the masons' work, we get on pretty well with the Church, and also the other building.

4. I have taken the liberty of writing these few lines to you, in order to inform you about my present state. You left me on the bed of affliction; but, by the will of God, I can say that the Lord has done great things for me, in raising me up again from the grave. He has spared me yet in the land of the living; though I am not quite well, on account of my knees, which are continually paining me, so that I am not able to walk: but the Lord, who has been pleased to raise me from the bed of sickness, will likewise be pleased to enable me to walk, according to the multitude of His mercies.

// I need not tell you of the feelings of our hearts. There are mountains of sin and darkness, within and without; which make me sometimes think that I am falling back into the world. But the Lord does yet enable me to hope in my heart, as it is in the Bible: Psalm xxiii. 1. *The Lord is my Shepherd: I shall not want.*—Heb. xiii. 8. *Jesus Christ, the same yesterday, and to-day, and for ever.*—Rev. xxii. 17. *And the Spirit and the Bride say, Come; and let him that heareth say, Come; and whosoever will, let him take the water of life freely.*—Psalm cxvi. Isa. lv. 1, 2, 3. There are many more promises in the Bible, which are very sweet to the people of God.

But I think sometimes within my mind, that I am of those, of whom God speaks in Matt. xxv. 41—*Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels;* and in Rev. ii. 4, 5—*Nevertheless, I have somewhat against thee; because thou hast left thy first love.* This is my trouble and fear: but I know that He only can do helpless sinners good, and that He came to seek and to save sinners; therefore, without doubt, I know that He is able to keep that which I have committed to Him.

As for the people, they have much trouble and sickness, both white and black. Remember me to Mrs. Johnson, and all the Brethren and Sisters.

5. It is with pleasure I take the liberty of addressing these few lines to you, in order to acquaint you how things have gone on since you left us. In the

first place, I must tell you about myself, and then about the people.

No sooner had you left, than I was confined to my bed, for very nearly three weeks, with the fever; which was very severe indeed, and I did not expect to get over it. But, however, it pleased our gracious God, who is full of pity and compassion, to restore me to my health and strength again; and I desire to return my sincere thanks to the Almighty God, for the past mercies which He has vouchsafed to me. May the present affliction which the Lord has been pleased to lay upon me, *work for me a far more exceeding and eternal weight of glory!* I pray that the Lord may make me sensible of what I am by nature and by practice, that I may rely entirely upon the Lord Jesus Christ for my soul's salvation, and *have no confidence in the flesh.* I am very happy to say that I have enjoyed the presence of the Lord in my affliction. This I firmly believe, that the Lord will not leave His people, nor forsake them: even when they are in the midst of great extremity, He will comfort and assist them. I have found him to be a *friend that sticketh closer than a brother.* I shall never be able to praise the Lord sufficiently, for all the goodness and mercy which He has bestowed upon me in this life: may He prepare me for His Heavenly Kingdom, where I shall praise Him without any intermission!

As respects the people's attendance on Divine Worship, they attend remarkably well, morning and evening; and, on Sundays, the Church is well crowded as usual. Since your leaving, there have been three persons added to the Church, besides those five which you left: there are eight persons under instruction for baptism. Oh! may the Lord carry on his work, individually and collectively! and my constant prayer is, that the time may soon come, when *none will teach his neighbour, saying, Know the Lord; but all shall know Him, from the least even unto the greatest.* The quietness of the people at present is indeed remarkable: we have not had much palaver, as I expected, except trifles.

The men attend Evening School very well. The boys and girls are getting on pretty well; only the people do not send their children to School so much as they ought: sometimes many come, and sometimes few.

I am very sorry indeed to say that Mr. Norman is still troubled with boils. May the Lord restore him to his health and strength, that he may be able to do his duty in the situation in which the Lord has been pleased to place him. We are, indeed, in a trying time. We have lost many Europeans lately, and I dare say you have heard of the death of Mr. Palmer, for which we are very sorry: but, what shall we say? for the Lord *doeth according to His will, in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto him, What doest Thou?* for He does with His people just as it pleaseth Him. Oh! may we endeavour to resign to His holy will. Mr. Palmer died on the 7th of May, and Mrs. Palmer on the 6th of June. It is as the Prophet Isaiah describes, in the lviith chapter, 1st and 2d verses—*The righteous perisheth, and no man layeth it to heart; and merciful men are taken away from the evil to come: he shall enter into peace: they shall rest in their beds, each one walking in his uprightness.*

I am constrained to say, that I am tossed like a ship in the midst of the mighty ocean: fear is within and without: I am much exposed to divers temptations which are in the world, and in my own heart, which is *deceitful above all things and desperately wicked.* I pray that the Lord may grant me strength to resist these mighty foes. For the more I am in the world, the more I see the exceeding sinfulness of my heart; and I am compelled to rely upon nothing else but the precious blood of the Saviour, which prevails in the sight of God. May this be my hope in life, my comfort in death, and my joy in eternity!

The constant prayers of the Congregation are still offered up at the Throne of Grace on your behalf. May the Lord hear our prayers, and hear yours for us! You well know that we never will forget you, so long as we are upon earth. Though our bodies may be from each other, yet we are present in spirit; and if we should never be permitted to see each other again in the flesh, may the Lord prepare us for those blissful mansions which He has prepared for those that love and fear Him! Amen.

My wife joins with me in sincere respects to Mrs. Johnson. We hope she is in a good state of health. We;

indeed, long to see her again in Africa, if it should please the Lord to enable her to accompany you again to this country. Please to give our compliments to Mr. and Mrs. Pratt, Mr. and Mrs. Bickersteth, and also Sarah Bickersteth our African Sister. Pray for us.

Caspian Sea.

ASTRACHAN.

SCOTTISH MISSIONARY SOCIETY.

Conversion of Mahomed Ali, a Persian.

THE prospects of this Mission, with respect to the conversion of the Natives, begin to brighten. The first-fruits of Persia appear to be gathered by the labourers; in the case of a young Persian who seems to have cordially embraced Christianity. A full account of the circumstances of his conversion has been published by the Society: from this we shall extract the most important parts.

Mirza Mahomed Ali, aged 21 years, is the only surviving son of a venerable old man, descended from one of the chief families of Derbent, and who, until a few years ago, held the office of Chief Judge in that city. From adverse circumstances the father was obliged to remove to Astrachan. Mahomed Ali was introduced as Teacher to the Missionaries; and, being an accomplished man, he was found qualified to give them instruction in Turkish, Persian, and Arabic. Discussions became frequent; and this peculiarity was observed in him, that, while those discussions frequently produced in him the most violent rage, he continually courted their renewal. At last it was discovered, as will be perceived from the following extracts from Mr. M'Pherson's Journal, that his belief in the Mahomedan Superstition was completely shaken; and the Missionaries traced his progress with delight, till they could embrace him as a brother in Christ.

April 16, 1822—Mahomed Ali, my Arabic Teacher, came at his usual hour. On offering a few remarks upon the absurdity of the system of divinity which formed the ground-work of our studies, I was more than surprised to hear him reply, "I no more believe what is contained in that book," pointing to the Mahomedan Con-

fession of Faith. Hearing this unexpected concession, I was the more encouraged to enter into serious conversation with him. He now told me, that his soul was in deep waters; and that he could not sleep at night, from reflecting upon his perilous situation, in professing a religion which he was afraid was not the true one.

April 17—Mahomed Ali returned this morning, apparently in great anguish of spirit. He had slept none during the night, so keenly did he feel the convictions of a wounded spirit. I exhorted him to earnest prayer, that the Lord would enlighten his mind in the knowledge of the truth.

April 18—Mahomed Ali having himself mentioned the agitation into which his soul was thrown by the changes that were working in his mind, I remarked, it was not necessary that he should always continue in that bondage of which he complained; for God, in His mercy, had opened a way of escape, through means of which we might be reconciled to Him, and obtain peace to our souls. I then read and quoted some of the promises, and directed his particular attention to Rom. v. 1.

Before his mind was so far delivered from the shackles of Islamism, he one day asked John Abercrombie (a converted Cabardian) the following question:—"John, you were once a Cabardian: how have you become a Christian?" "Jesus Christ," answered John, "says, *Come unto me, all ye that labour and are heavy laden, and I will give you rest*: now when I was a Cabardian, I laboured and was heavy laden; and I came to Christ for rest." This reply of John's wounded Mahomed to the heart, and he never forgot it.

April 19—Mahomed Ali called this evening, for the purpose of conversing with me respecting the things pertaining to the kingdom of God. I began the conversation by inquiring how it was with his soul. "I am walking about, and committing myself to the protection of Almighty God; for I cannot pray the Mahomedan Prayers: I pray that God would forgive my sins, for the sake of the atonement of Jesus Christ His Son; but," continued he, "when I say the word son, I feel my heart as it were dragging it back again. I feel no difficulty in saying, 'Lord, do thou lead me in Thy truth, and teach me the way in which I ought to go.' I reminded him, that the carnal mind is enmity against God; and that he must account this a temptation from the enemy of souls. "Do you believe," said I, "the Scriptures of the Old and New Testaments, as received by us, to be a revelation from heaven?" "Yes; and I believe that the Koran is a false book," was his reply. I asked him, "Do you now believe that Jesus Christ is the only Saviour of sinners?" "O yes," was his answer—"What views have you of your own character?" "I see myself to be poor, wretched, miserable, and undone; that all my prayers, my worship, and obedience, in times past, were vain and unprofitable"—"Do you see your need of the Holy Ghost to sanctify your affections and

purify your heart? He still answered in the affirmative. "Now," said I, "all that you require is, to believe in Jesus Christ for the salvation of your soul. Come to God as a guilty sinner; and entreat, that, for Christ's sake, He would freely pardon all your sins, and remove your doubts and fears."

He was much affected with the relation in which he stood to his venerable Father. "I am sure," said he, "that my apostacy will bring him down with sorrow to the grave." He spoke very feelingly of his Father's peculiar situation; and added, "My Father has many enemies at Derbent; and when they hear of his Son becoming an Infidel, they will rejoice and thank God for it."

April 20, 1823—Mahomed Ali spent the afternoon with me. Conviction is taking deeper root in his heart.

April 21—Mahomed Ali came as usual this morning. When he went home yesterday evening, he found Mirabutalib, the Mission Teacher, and his Father conversing together. He took his seat beside them, and began to speak of the Gospel. As he was proceeding, his Father interrupted him, and requested that he might hear no more vain words.

I endeavoured to comfort his mind. He said, "I know that God is about to call me to endure afflictions for His Name's sake; but I trust that He will enable me to hold out. I once thought that I should like to leave this country; but, upon more mature reflection, I am convinced that it is my duty to remain, and suffer all the will of God. I exhorted him not to fear; but to hold fast the beginning of his confidence steadfast unto the end. "Oh," said he, "I am not able, of myself, to stand before my Father. Now is the time to pray for me! I entreat you to pray for me."

April 22—Mahomed Ali made his appearance to-day at the usual hour. His Father sent, the night before, for one of his Persian Friends, and requested him to take his Son aside, and give him some salutary counsel. The following conversation ensued:—

"So you intend to become a Christian." "Yes, I do." "Are you not satisfied with the Koran, and with your own religion?"

"No. Can you prove to me that the Koran is a revelation from heaven?"

"Come, come; tell me how much money the English Mollahs have given you for becoming a Christian." "Read the Gospels, and reflect seriously on them; and, at the end of three days, you will not ask me that question." "Remember, your Father, your honour, your reputation, are all at stake: it will be for your advantage in this world not to change your religion." "What will that avail me, if I must suffer the wrath of God in hell for ever?" "You will be persecuted."

"The Gospel saith, *And unto him that smiteth thee on the one cheek, offer also the other.*" On hearing this reply, the Persian Gentleman was confounded, and said, "Why do you not tell your Father these

things?" "By the blessing of God, I intend to inform him," was his reply.

He slept none during the course of the night; but was engaged in constant prayer both for himself and his Father.

April 23—Mahomed Ali still professes his attachment to the doctrines of the Cross; and says that he is determined, by the grace of God, to make an open profession of his faith in Christ. The Persian Gentleman has been using every means in his power to withdraw him from the faith of the Gospel; but without effect. That Gentleman acts in the capacity of mediator between the old man and his son. He is a man of extensive knowledge, and approved piety in the Mahomedan Faith; yet so successfully has Mahomed Ali applied to his conscience the arguments with which the Gospel furnishes him, that he has come to the following conclusion:—"Perhaps you may be right. You may have truth on your side."

The Directors add—

His Father, acting under the influence of his Persian Friends and his own inveterate prejudices, treated him with the utmost harshness, when he perceived his determination was fixed to become a Christian. He has been exposed to much contumely and reproach; and has been confined, and beaten with great severity. The Missionaries, under the impression that his life even was endangered, conceived it to be their duty to provide for his safety, by soliciting the aid of the Governor, by whose authority he has been lodged in safety in the Mission House. A few additional extracts will unfold the nature of the trials to which this convert has been exposed, and the blessed state of mind which he has been able to preserve under them all:—

Upon inquiring of Mahomed Ali, as to the state of his mind during the time that he had been confined by his Father, he said that it was in the most peaceful and happy state, notwithstanding all the wrangling and abuse to which he had been exposed—that his tongue was quite tired, by the perpetual discussions which he was obliged to enter into, with crowds of Persians who visited at his Father's—that God had, indeed, been a mouth and wisdom to him; for that, upon no one occasion, had he not been able to give them such answers, as they could neither gainsay nor resist: so that the Father declared to his Son, "The Devil has more power over you than even the Englishmen have; for if they were to preach and argue as you do, all the town would renounce our Prophet, and become Christians."

The meekness with which he was able to bear their ill usage, strikingly exhibited the deep influence which his Christian Belief exercised over his heart. One man called

upon him, for the purpose of arguing with him; and, after giving him many bad names, began to pray to that God "who neither is begotten, nor begets"—this is one of the distinctive titles of God by Mahomedans—that, before this week was ended, he would shew his just displeasure against this apostate, by causing him to die. After he had finished, M. Ali said, "You have now prayed for me: I shall pray for you."—and, raising his hands and his eyes to heaven, he entreated that God, in His mercy, would lead this man into the true way of salvation, and deliver his soul from the pains of hell. After he had done, he added, "You have called me by many hard names: and you know that if you had done so a few weeks ago, I should have broken your mouth for it; but now they produce no such irritable feelings. I am able to bear them all."

We have no doubt that the meekness which he has all along displayed, will have a strong impression on the minds of those who have had intercourse with him.

When he came to us, he said his head was still painful from the blows which he had received from his Father; and added, "I have suffered much since I saw you; but Christ suffered much more."

Baptism of Mahomed Ali.

On the preparation for the Baptism of this Convert, the Directors thus speak:—

After Mahomed Ali was lodged in the Mission House by the civil authorities, the Missionaries flattered themselves that their anxieties on his account would now be allowed, in a great measure, to pass away. They were, however, speedily revived, by the proposal of the Archbishop of Astrachan, that Mahomed Ali should be placed under the charge of a Greek Priest, with the view of his receiving the necessary instructions, previous to his being admitted into that Communion, by the rite of Baptism. The Missionaries respectfully stated the nature of the privileges which they, as Scottish Colonists, possessed; and, finally, it was agreed, that the right of the Missionaries to receive this Persian Convert into Church-fellowship, should be referred, by both parties, to his Imperial Majesty; Mahomed Ali, in the mean time, being permitted to remain under the charge of the Missionaries.

The Letter which the Missionaries addressed to Prince Galitzin, the Minister for Religion, was accompanied by a Petition to the Emperor, from Mahomed Ali, soliciting that he might be allowed to receive Christian Baptism from those who had been the instruments of his conversion.

We have much pleasure in annexing

the reply of Prince Galitzin—confirmatory as it is of the privileges granted, in 1806, to our Missionaries in Russia—granting the eager wish of this converted Persian, strengthening the hands of our Missionaries in that country, and breathing the true spirit of Christianity.

To the Members of the Scottish Colony, residing in Astrachan, Messrs. Glen, Ross, McPherson, Dickson, and Mitchell—

Your most agreeable Letter, dated Astrachan, 7th May, respecting the conversion of the Persian Mirza Mahomed Ali Bey, and the enclosed Petition from him to His Majesty the Emperor, I have duly received. I was, at the same time, favoured with a communication from his Grace, Abraham, Archbishop of Astrachan and the Caucasus, relative to the same subject.

Taking a cordial interest in the conversion of this Young Persian, I considered myself bound to embrace the earliest opportunity of bringing it before his Imperial Majesty; and the pious wish of Mirza Ali Bey, to obtain the sacrament of Holy Baptism, might be fulfilled with all possible dispatch.

His Majesty the Emperor having himself perused, with the greatest satisfaction, the account of the conversion of this Mahomedan, has most graciously been pleased to order me, Gentlemen, to inform you of His Majesty's pleasure, that this Persian should receive Baptism in the Communion with which he wishes to be united.

This measure is in perfect accordance with the privileges graciously bestowed, on the 25th December, 1806, on the Scottish Colony settled in the Government of the Caucasus; in the articles of which, is contained a sufficient decision, authorizing them to receive, by Holy Baptism, all who are converted to the Lord through your instrumentality.

The delight with which I communicate to you this pleasing intelligence, is equal to the cordial joy which was afforded me by the perusal of your interesting Letter. May the Name of our Lord Jesus Christ be blessed and glorified! May His blissful reign be extended every where throughout the earth!

Requesting you will transmit, in future, an account of those individuals, who, like this Persian, are converted with their whole heart and soul to the Faith of Christ; it is with pleasure that I, at the same time, assure you of my sincere good-will towards the object of your Society, and my constant readiness to render you my services, and all necessary protection.

St. Petersburg, May 30, 1823.

Our Readers have seen some notices on the subject of Restrictions on Baptism in Russia, at pp. 297 and 298 of the Number for July; and will rejoice to find the privileges of the Scottish Missionaries confirmed.

Under this high sanction, the

Baptism of Mahomed took place, in the presence of Greeks and Turks, Persians and Frenchmen, Britons, Germans, and the dwellers in Armenia. The Service was performed by Messrs. Glen, M'Pherson, and Ross, in English, Turkish, and Persian; so that all understood some part or other of the Service.

Previously to the administration of the ordinance, Mahomed Ali made the following Declaration of his Faith:—

When the Most High God, of His boundless mercy, presented to me the tidings of the Gospel, I read and saw that it gave information concerning a Saviour, whom God Most High had made a propitiation for His sinful servants. I next reflected on my own sinful actions, which I had committed in times past: I saw myself a sinner, and perceived what an enemy to God sin must be: in myself, I had on hope of life or salvation from the wrath of God. I then compared the Gospel with other Sacred Books, namely, the Psalms, the Law, and the Prophets; and saw, that, in sense, they were in perfect unison with one another, respecting the forementioned Saviour; nor could I find the slightest discrepancy between them. After this, I was drowning in a multitude of thoughts; but, at all times, I earnestly entreated God Most High to shew me that way in which alone the salvation of the soul is to be found, and that He would perfect His will concerning His servant.

And, after some days, in a remarkable manner, my heart and soul, and my whole frame, gave me testimony that the blood of Christ has become a propitiation for all my sins, and if I should at this time die I had nothing to fear.

To the praise of God, from that hour to this, my belief is, that Jesus Christ is the Only-begotten Son of God—that His blood was shed for the sake of sinners—and that, except the Holy Books above mentioned, there is no Oracle from God. My faith increases daily; and my hope is, that it will continue to increase.

Subsequent advices bring the encouraging information, that the work, thus happily begun, is extending its influence over other Persians.

Nov. 1823.

Nogay Tartars.

BAPTIST MISSIONARY SOCIETY.

Adoption of a Missionary among the Nogay Tartars.

THE Society has been led, in an unexpected manner, to adopt a Missionary, who had previously found means, in a truly heroical spirit of self-devotion, to fix himself among the Nogay Tartars. The Rev. W. H. Angas, who is visiting the Baptist Churches on the Continent, sends the following account of this Young Man to the Secretary. His Letter is dated Basle, Sept. 24, 1823.

In passing through the Prussian Churches, I obtained tidings of a Young Man, a native of Switzerland, and by name Daniel Schlatter, whom I think the Committee will consider worthy of their attention. He served in the capacity of a merchant's clerk in the town of St. Gallen, for a number of years, with great credit to himself, comfort to his family, and advantage to his employer. Very early in life, his Mother's pious care for his soul was blessed to his conversion. As he rose in years, he was accustomed to read Missionary Intelligence with great avidity: as he read, he felt a growing interest in the Lord's work among the Heathen; until, at length, this came to a burning desire, that, one day, He might open a door for him also into the wide fields of Missionary Labour.

His prayers to this effect were, after some years, graciously answered; so that he found himself at liberty to apply to the Missionary Institution here, for admittance as a student. But as he had embraced the sentiments of Adult Baptism, he could not, consonant with the rules of the Institution, be taken upon its establishment. For the great regard, however, which the Directors had for his character, and respect for his natural capacity for the work, they liberally paid his travelling expenses to Tartary, where it was in his heart to go, among the Nogai Tribe, as their Missionary.

Being shut out from pecuniary support from all Missionary Institutions on the Continent, he hired himself out as a groom and house-servant to a Tartar Chief, by name Abdullah. By this

means he thinks to be able to live until he acquires the language; while he has the best opportunity of becoming acquainted with the Tartar Character in all its bearings, and of recommending that Gospel, which he hopes soon to be able to preach to them, in a speaking life and conversation. He has, it seems, enjoyed a liberal education; and has, by nature, a constitution of body, for hardihood and robustness seldom, perhaps, or never equalled. Indeed, in the possibility of his one day being called to this work, he had, for years previous, prepared himself for enduring hardness and bodily privation in every possible way: for some years, he has never slept in a bed, nor drunk any thing stronger than water.

The extraordinary decision and consistency of his character, his unassuming modesty and deep piety, have already won many hearts to him, on his way through the Prussian States, particularly wherever he met with the friends of Jesus. In the city, of Königsberg, where he called and where the excellent of the earth are not a few, he appears to have been well received; and I find, by the last Missionary Accounts from that place, that the Königsberg Branch Society, Auxiliary to the Berlin Missionary Institution, had remitted him fifty dollars, about 9l. sterling, by way of rendering his situation more tolerable, and cheering his solitude with this token of their love.

On my way out of Bavaria into Switzerland, I passed through St. Gallen, Schlatter's native place, and where indeed are all his relations. I availed myself, therefore, of the opportunity to make proper inquiry concerning his character; and found, in every quarter where I asked, all to agree with what I had heard elsewhere, and even much more to his credit. I visited his Mother, who is truly a mother in Israel; and who is maintained by her two other sons, in business in St. Gallen. I found, among other things, that Daniel had been at home on a visit from Tartary, and returned thither some months ago. There are circumstances attending this visit, which will give a further insight into his character. His affection to his Mother, some years since a widow, is almost proverbial in St. Gallen. She was visited with an indisposition that threatened her life; and, con-

ceiving a very strong desire to see her son Daniel once more, he was written to accordingly. This sad news he made known to his Master, Abdullah, and obtained his permission to return. He set off therefore the same day, a journey of near one thousand English miles, without any other means than faith in God; except that his Master, who shed a tear at parting with his Servant, gave him one of his best horses out of his stable: if he brought him back, it was well—if not, it was no matter: the horse he sold on the road, and sent back the whole proceeds to Abdullah: this, however, though well intended, and done from motives the most noble, gave his Master great offence at first, as he took it for a want of confidence in his friendship. Thus he walked by faith, literally, nearly all the way home, and found his Mother recovered; though the utter astonishment of seeing her Son so soon, from so immense a distance, was almost too much for her at first. After spending a few weeks with his Mother, he returned to his Tartars again, in the same manner as he had left them; and, in due course, his friends were gladdened in heart by a Letter from him, announcing his safe arrival at his post again, all well.

The Committee took immediate measures to open a correspondence with this newly-discovered Missionary; which may probably lead to a connexion between him and the Society.

India within the Ganges.

SERAMPORE.

BAPTIST MISSIONARY SOCIETY.

NINTH MEMOIR ON THE TRANSLATIONS.

Value of First Versions of the Scriptures.

THE first Versions of the New Testament in the Indian Languages are, in one point of view, the most important—they mark the extension of Divine Knowledge. Every language or dialect, in which the New Testament is given, is a new province gained from the realms of darkness; since, imperfect as any Version may be, it effectually secures the entrance of light into its own province or country. Not only will it ultimately lead to one perfectly

correct; but, such is the perspicuity of the Divine Word, such the effulgence of Divine Truth, that no Translation has ever yet been published in any country, however small the number of its inhabitants, which did not make numbers wise unto salvation. Of this, the Translations of the Scriptures into Manks, Welch, and Gaelic, furnish sufficient proof.

List of Twenty Versions of the New Testament already published.

Exclusive of the Chinese, the New Testament is published and sent into circulation in TWENTY of the languages of India. They are:—

	Com- menced.	Finished at Press.
1. Bengalee: 6th edit. in the press,	1794	1801
2. Hindoe: 2d edit. in the press	1792	1811
3. Sanscrit: 2d edit. in the press,	1803	1810
4. Orija: 2d edit. in the press	1803	1811
5. Mahratta: 2d edit. in the press,	1804	1811
6. Telinga	1805	1818
7. Siâ	1807	1815
8. Gujeratee	1807	1820
9. Kankha	1808	1819
10. Kurnata	1808	1822
11. Pushto, or Affghan	1811	1819
12. Assamese	1811	1819
13. Wuch, or Mooltanee	1812	1819
14. Bikanoor	1813	1820
15. Kachmeer	1810	1820
16. Bhugulkeend	1814	1821
17. Narvar	1814	1821
18. Nepalee	1812	1821
19. Harroee	1815	1822
20. Kanoje	1815	1822
Chinese: 2d edition of the Go- spels printed	1806	1817

List of Ten Versions of the New Testament in the Press.

The following List exhibits the Ten Versions now in the press, with the period of their commencement, and the state of their progress at press:—

	Begun	Printed to
Jumboo	1814	Phil. iii. 9.
Munipoora	1814	2 Cor. xiii. 4.
Mugudi	1814	Rom. xiii. 4.
Khassee	1814	Acts xix. 39.
Orejain	1815	Phil. i. 10.
Brui	1815	2 Cor. ii. 9.
Kumaseen	1815	Luke x. 23.
Bhurneer	1816	Rom. xiv. 13.
Shroonagore, or Gurnal	1816	Luke xi. 21.
Palpa	1817	Matt. xxvii. 8.

Of the Ten Versions still in the press, it will be seen that seven are considerably more than half through—that two others are advanced as far as the Third Gospel—and that, in the remaining one, the Palpa, St. Matthew is nearly completed. All difficulty relative to these Versions of the New Testament, therefore, may be said to be removed: and, as the Old Testament can afterward be carried on with still greater ease, in as many of these languages as the Christian Public

may feel disposed to encourage, we cannot feel sufficiently grateful to the God of Mercy, who hath thus graciously heard the prayers of His unworthy servants; and, amidst all the dangers to which life is exposed here, hath permitted them to see so great a part of that work accomplished, which, for many years, has appeared important to the future dissemination of the Gospel in India.

Remarks on the Time occupied in different Translations of the New Testament.

From this view of the Translations and of the time when they were respectively begun and finished at press, it will be evident, that none of them have been brought hastily through the press. Seven years have formed the shortest period which has been occupied, even by those in which the terminations were the nearest akin to those in the neighbouring dialects; and, with the exception of the Bengalee, which, as the first, occupied almost undivided attention, it was not till those in the chief cognate languages of India, the Bengalee, the Hindee, the Mahratta, &c. had been finished, that the Secondary Versions were suffered to pass through the press even in so small a space as seven years. The chief cognate branches, it will be evident, occupied, in general, above ten years each; and to those wherein the discrepancy was very great, as for example, the Chinese, the Telinga, and the Kurnata, nearly twelve were given.

It is, however, a fact, that above three-fourths of the words in most of the secondary cognate languages were understood in all their bearings through the Sanscrit, Bengalee, and Hindee, before those secondary languages were begun; and, in some of them, even seven-eighths of the words—to say nothing of the construction, the idiom, and the usual figures of speech, in which there is little variation throughout the whole of the Indian Family.

Hence it is easy to see, that if the translation of the New Testament into Bengalee, a language entirely new, and in which the meaning and force of every word was to be acquired before it could be duly applied, was completed in seven years alone, that of comparing and judging relative to the accuracy of one in which the meaning and force of at least three-fourths of the words were already familiar, must have been an easy task for seven years.

Advantages of the System pursued in effecting the Translations.

This idea will be strengthened when we consider, that, in these succeeding Versions, the object of examination was almost solely the accurate rendering of each passage; it being evident, that, however wide of the actual meaning a sensible Pundit might be who made the rough draft for examination, he could not pen a line without doing it in the construction and idiomatic phraseology of the language, with which he had been familiar from his earliest infancy. Of this any one may convince himself, by only reflecting, that were a Native of Britain, thoroughly acquainted with English and imperfectly so with French, to attempt translating a French Work into English, he might probably make some mistakes in the meaning of his French Author; unless he had a person by him, to consult from time to time, thoroughly acquainted with his meaning; but, of course, the language of what he thus translated would be perfectly English, in its construction and idiom. On the other hand, were a Native of France, thoroughly acquainted with the same author and imperfectly skilled in English, to undertake to clothe him in an ENGLISH dress, his knowledge of his author would not prevent his blundering in his English construction, possibly in every sentence. The difference between the two translations, therefore, would be, that, although the English Translator, imperfectly acquainted with his French Author, might have mistaken his meaning perhaps once or twice in a page, his translation, where he had not, would be perspicuous, spirited, and perfectly English in its construction; while the French Translator's English Version of him would be so bald and stiff in its construction, if not so inadequate in its meaning, that it would be little more than the shadow of his original. Such is really the difference between a sensible and learned Native's sitting down with a person perfectly acquainted with his text, to make a rough draft of his author for examination in his own vernacular tongue, and a person's doing it to whom the idiom and construction, as well as the words which compose the language, are altogether foreign.

It will also strike the reflecting mind, that the ease with which the remaining part of any language can be acquired, when three-fourths of the words are previously understood as well as the

idiom and construction, must be great indeed. When this is effected, however, the Translator and his Native Assistant are quite at home together; and the knowledge which the one possesses of the text, and the other of the niceties of his own vernacular idiom, are rendered mutually available till each be put in possession of both—the Native Assistant ultimately gaining a clear idea of the meaning of the original work, and the Translator becoming at length critically acquainted with the niceties of the language in which the version is given.

Nor can it escape notice, that the advantage of employing at once eighteen or twenty Pundits, most of them acquainted with Sanscrit, and all of them with several of the cognate languages of India beside their own, will by no means appear trifling, when considered in its influence on the accuracy of the translation. Among these cognate languages which they understood beside their own, was always the Bengalee or the Hindee; which enabled them, from the beginning, to converse with one another and with the European Translator, in the readiest manner. This not only enabled each of them to read, with ease, that Version of the New Testament, which he chiefly used in preparing his rough draft for examination; but it gave them an opportunity of consulting one another relative to any passage or phrase, the meaning of which they might not fully comprehend. It must be obvious, too, that as among the number of Pundits thus constantly sitting together to examine the literal meaning of the Scriptures, three or four have had many years' experience in works of this nature, these could not be without their value. When to this is added the examination of each sentence with the European Translator acquainted with the real text, at which every one of these Pundits must have been individually present, and present, alone; it must almost of necessity follow, that the advantages afforded for a correct Version through a number of Pundits thus conferring together and mutually assisting one another, must be greater than those which can be enjoyed by any person wholly new to the work, who may have to begin with any one of the cognate languages of India.

Such an assemblage of Pundits, learned in the various languages of India,

afforded also advantages for ascertaining the correctness of Versions when made, which are not easily met with elsewhere. Each of those, who carefully perused another Version for the sake of ascertaining the exact meaning of every passage, became a more unexceptionable witness to its accuracy or its incorrectness, than any Native can possibly be who cursorily examines only a few passages: while the latter can do little more than testify to the correctness of the idiom and the general perspicuity of the language, the Pundit, after spending month after month in examining it in order to obtain the literal meaning of each sentence for practical purposes, is a voucher for the accuracy of the rendering in a way that no Native beside can be, till he become acquainted with the original text, or at least obtain a very thorough knowledge of the Scriptures in some other way.

As it is impossible that any one of these Pundits could guess beforehand what sense the European Translator might wish him to find in the Version which he examines (for this would have been equivalent to guessing, in nearly every instance, the exact meaning of the Original,) it must follow that the meaning which he brought out of each passage and expressed in his own rough draft, was precisely the meaning that he found in that Version; and this, brought to the European Translator, enabled him at once to judge of the merits of the Version thus examined.

This may be illustrated by an example.

The Bengalee Version of the New Testament being the first that was finished, when the Orissa Pundit commenced his labours, some years after, as he understood Bengalee nearly as well as his own vernacular tongue, he of course took the Bengalee Version to assist him in making his own rough draft for examination. This, brought to Dr. Carey, enabled him at once to see how far he himself had given the exact meaning of the Original in the Bengalee Version, and wherein he had failed. This not only assisted him in rectifying the mistakes in that Version, but enabled him to discern what mistakes were chiefly to be guarded against in future Versions of the Scriptures. Hence, when several of these Pundits have reciprocally read different Ver-

sions, and in this way have given undoubted proof of the sense in which they understand them, this has carried more conviction to the mind respecting their accuracy when the sense given has agreed with our own idea of the meaning of these passages, and assisted us more in discerning those passages which had been inadequately rendered, than all the other helps that we have as yet been able to obtain, either from other Natives or Europeans. And as each Version has occupied from seven to twelve years, in its formation and its passage through the press, neither time nor means have been wanting to enable us to make up our own minds respecting the merits of each, long before it has been sent into circulation. We are ready to indulge the hope, therefore, that, although all first Versions must necessarily be imperfect, each of these already named is sufficiently accurate and perspicuous to become, under the Divine Blessing, the means of salvation, as well as the Bengalee, Sanscrit, and Hindee Versions, which God has been pleased already thus to honour. But while we have this hope, we deem it important to second editions of these Versions, to obtain from every quarter that we are able, the opinions both of other Natives and of Europeans respecting them; and, if possible, critical remarks on particular passages.

Testimonies of Learned Natives to the Translations.

On Twenty of the Versions which had been wholly or in part executed, the Testimonies of Learned Natives had been obtained before the Report went to press, and are printed therein. In all the cases the approbation is explicit; and, in nearly all it is declared, that the respective Versions will be universally intelligible to the people for whom they are designed.

State of the Versions of the Old Testament.

Bengalee: second edition advanced to 1 Sam. xx.

Sanscrit: second edition advanced to Exod. xxxi.

Orissa: first edition finished at press in 1819.

Mahratta: first edition printed off in 1820.

Chinese: finished at press April 1822.

Sikh: Pentateuch and Historical Books printed; Prophetic printed to Jer. xiii.

Assam: Pentateuch finished; Historical Books begun.

Pushtoo, or Affghan: Pentateuch advanced to Deut. xxx.

Kashmeer: Pentateuch advanced to Gen. xxxvi.

Telinga: Pentateuch printed; and the Version resigned to the Madras Bible Society.

Completion, & future Supply, by Moveable Types, of the Chinese Scriptures.

After sixteen years of unremitting labour we have been enabled, through the good hand of our God upon us, to redeem our pledge to the Christian Public, by presenting them with a **CHINESE BIBLE** complete.

As the Gospels of St. Matthew and St. Mark were printed about twelve years ago with wood blocks in the Chinese manner, and that of St. John eight years ago with our largest metallic moveable characters, we have, since finishing the Old Testament at press, printed a second edition of these Gospels with the same moveable characters in which the rest of the Scriptures are printed. This appearing a favourable opportunity for such a revision, we compared these Gospels anew with the Original Text, and also with our esteemed friend Dr. Morrison's Version; and, although we do not presume that these Gospels yet perfectly accord with the Original Text, we are ready to hope, that this edition of them is brought somewhat nearer to it than any one which has before appeared. As leisure may be afforded, we are about to adopt the same course with the remainder of the New Testament.

It may not be improper to mention, that this edition's being brought into so little room is favourable to its distribution. As the metallic moveable characters have the strokes finer than wood can possibly sustain, while they are superior in legibility and neatness, somewhat more than thrice the portion of letter-press comes into the same octavo page; and as their superior delicacy admits of printing on both sides of the page with as much neatness as in English, the whole occupies about a **SEVENTH** part of the number of leaves contained in the octavo edition now lying by us, printed with wood blocks in

China. The whole New Testament is comprised in one volume, of 190 leaves, or 380 octavo pages; and the whole Scriptures in Chinese, including the Old and New Testament, do not amount to quite a fourth more than the number of pages contained in a large octavo English Bible.

These metallic moveable types also possess some advantage, in not requiring paper of a peculiar thinness or fineness, like printing on wood: the most common paper answers the purpose perfectly well. The paper used in this edition of the Scriptures has been chiefly the common paper, brought in such quantities to the Calcutta Market, in the Chinese Ships, from year to year: and, as these metallic characters are still so much larger than the largest English types generally used in printing, the printing on this common paper is more clear and legible than English printing would be on the same paper. In their own nature, these circumstances are too trifling to be mentioned; but, when connected with the cause of Christian Beneficence, in the distribution of the Sacred Scriptures throughout this vast empire and among the multitudes of Chinese found in various parts of Eastern Asia, every thing acquires a certain degree of importance which can tend to reduce the expense, to increase the facility of distribution, or to recommend the Scriptures to more general perusal; which must form our apology for touching on things, in their own nature so minute and trivial.

As the vast extent of country, through which the Chinese Scriptures will be finally circulated, renders their correctness a matter of peculiar importance, we are about to examine and correct the Pentateuch for a second edition; with the view of thus proceeding, by degrees, through the whole of the Old Testament, as well as the New. This, however, requires time; as a work of this nature cannot be hurried to advantage. In thus doing, we shall feel grateful for observations on any part either of the Old or the New Testament, from any quarter whatever: and those friends will lay us under peculiar obligations, who descend to particulars, and state the grounds on which an amendment is proposed in any particular passage; as it is from these, chiefly, that real advantage can be derived—general censure or commendation doing little

toward the real improvement of any Version.

The work of giving successive editions of both the New and the Old Testament in Chinese is now rendered easy, by the preparation of nearly all the metallic moveable characters. The expense of these for the first edition of the Whole Scriptures was great, compared with the small expense of successive editions: yet it has been little more than that of the first Bengalee Edition of the Scriptures. We think that about 3000*l.* must have covered the expense of printing this first edition of the Old and New Testament, containing from 1600 to 3000 copies: and we have reason to believe that successive editions of the New Testament, containing even 5000 copies, will not exceed 600*l.* sterling; and that a new and improved edition of the Whole Scriptures, containing 5000 copies, may be fully met by 2500*l.*, including every new character which may be required by successive improvements of the Version. Beyond 5000 copies in one edition, either of the Old Testament or the New, it will be scarcely necessary to go; at least till this number of copies be required almost in one year: so long as such a number may occupy four or five years in distribution, such is the superior ease of composing and correcting a page formed with the moveable characters, from their being so much larger and fewer than the types in a page of English letter-press, that, when to this we add the cheapness of labour in Bengal, the interest of the money required for the outlay of the extra 5000 in an edition of 10,000 copies, would fully defray the expense of composing the other edition, were the 10,000 divided into two editions. Thus, for many years to come probably, successive and of course improved editions of 5000 copies each will be quite as economical, as 10,000 or even 20,000 copies given in one edition.

Want of more Ample Funds.

To the state of the General Fund, we now intreat permission to call the public attention; as upon it are now lying four translations of the Old Testament still going forward; and the second editions of the Old Testament and those of the New, which circumstances render highly necessary. This Fund

has been so low, that we have been constrained to lay aside the translation of the Old Testament in most of the languages, till some future and more favourable opportunity.

The expense of the First Versions of the New Testament we do not mention here; because the generous liberality of the British and Foreign Bible Society, in pledging themselves for the payment of 500*l.* toward defraying the expense of printing 1000 copies of each, in pursuance of the plan begun by the late excellent Mr. Hey, has relieved us from all anxiety respecting them. They have done far more. They have been our best support relative to the General Fund for Translations: for, in addition to the sums which they have voted for the First Versions, they have been pleased, in the past year, to vote 2000*l.* in aid of the General Fund; which has, in fact, kept us from absolutely sinking, while striving to carry forward these editions.

The balance against this Fund, at the present moment, exceeds 10,000 rupees.

We have reason to hope, however, that if the second and succeeding editions of the Scriptures, in those languages wherein the diffusion of light around so imperiously requires them, be once brought through the press, they will form a supply for some years to come, or at least not soon be all required at exactly the same time. It is true that the greater part of Eastern Asia will be still without the Old Testament, and a considerable part still without the New; but the generous aid of the public in the next two or three years, will then have given the New Testament to nearly every province of India in its own dialect, and the Old Testament in those most extensive and important.

In the full confidence, therefore, that He will not forsake His own work, the Serampore Missionaries desire to acknowledge their obligations to the God of all Grace, for His boundless goodness to them in this work hitherto; and to the Friends of Religion everywhere, and especially to the British and Foreign Bible Society, for the generous support afforded them even from the beginning, intreating their supplications on their behalf, as long as it shall please God to continue them in this work.

Ceylon.

CHURCH MISSIONARY SOCIETY.

FROM the Society's Missionaries who are labouring among the two great divisions of the Natives of Ceylon, the Cingalese and the Tamilians, various communications have been received, which throw light on the state of the people and the prospects of the Missionaries among them. We shall collect these under their respective heads.

Some Account of Buddhism.

Mr. Ward, stationed at Baddagamme, near Galle, writes—

There is a vast difference between the views which I had of Heathenism before I left England, and those which I have formed on the spot. It is true, we have none of those enormities in this Island, which are witnessed on the continent of India. The self-devoted victim, or the burning of women, or the murder of infants, are cruelties, which, thank God, are never heard of in Ceylon. The system which prevails among the Cingalese is more mild in its nature, but not less destructive in its tendency. Buddhism is a system of Atheism. It acknowledges no Supreme God—no Creator. Chance is its God—its Governor—its Judge! Transmigration is a favourite doctrine in Buddhism: by this they pretend to explain why it is that one is poor and another rich: poverty and afflictions are attributed to some sin committed in a former state of existence. This notion seems to be interwoven into the very constitution of the Buddhist's mind; and it will be the very last thing that he will relinquish.

The Buddhist Priests are very numerous: a few of them are held in high estimation by the people; but the generality of them, being very poor and ignorant, have little or no influence. They all live by begging; and it is thought a most meritorious work to give alms to the Priests. Their dress is a yellow cotton cloth—the wealthiest have yellow silk—which is wound round the body, and thrown over the left shoulder. Their ancient writings, though they abound in the most childish and ridicu-

lous stories, are held in high estimation; and every thing, however absurd, is held in the most sacred veneration. A translation of a passage from one of their books, which I had, a short time ago, for my lesson in Cingalese, will sufficiently illustrate what I say. Buddhism commands abstinence from five particular sins—the killing of animals, lying, adultery, theft, and drunkenness. In allusion to these commands, it is said—

If it is inquired what profit will arise to him who keeps the first of these commandments, this is the answer: In the place where he shall be born (that is, in a future state of existence—alluding to the notion of Transmigration) he shall have a full body, with an equal stature and a good disposition; his body will be tender, and soft, and clean; and he shall have great strength. His attendants shall be faithful; and he shall not be afraid of any one. He shall not be subject to any one; nor shall he be killed. He will have innumerable attendants. He shall have no sickness or sorrow. He will love the people of the world, and he shall not be separated from those who love him; and, lastly, he shall have a long life.

Mr. Mayor, Mr. Ward's fellow-labourer, states that he has met with many surprising instances of blindness and delusion among this people. He relates the following—

A Priest came to me, from a temple in the Kandian Territory, wishing to consult me about his health. He had in his hand a long cane-walking-stick, with a large ivory top. I had the curiosity to examine it; and found that the top unscrewed, and that, within it, there was contrived a little box, in which two small pills had been deposited. Upon inquiry, the Priest informed me, that these pills were kept in the box as a preservative against the attacks of elephants. I asked how these pills could possibly act as a defence against the attacks of so powerful an animal—was there any thing peculiar in the smell of the drug to prevent the approach of the elephant?—or did it, in any way, hinder the elephant from seeing him on his journey? No: he said it did not act in this way; but, while he walked with this stick, he could pursue his journey through the jungle in safety, and no animal would molest him! In vain did I endeavour to point out the folly of trusting in such delusions, and labour to convince him that the Almighty Creator was the safest defence

on which man could rely. He went away to his temple—a long journey—in full confidence, that, though he had to pass through many jungles, no beast would rush out to destroy him, because of the magic of his much-prized wand!

Influence of Caste among Nominal Christians.

Mr. Ward gives the following instance of the ridiculous influence of Caste; which pernicious institution prevails, however, but little in Ceylon in comparison of its power on the Continent.

One Sunday morning, many persons came to have the banns of their marriages published. By virtue of a late regulation of Government, the Oles, or Low-caste Women, are authorized to wear jackets; a privilege, which the System of Caste has hitherto denied them. Two or three of these poor women, availing themselves of the privilege thus allowed them, appeared in our Congregation on this occasion; each of them decently clothed, in a white cloth jacket. We had heard that this measure of the Government had produced considerable emotion among the higher Castes, and that petitions had been presented to the Collector against it: not knowing, however, that any of the Low-caste Women intended to be present at our Service, I was unprepared for what occurred in consequence.

When I entered the School Room to commence Divine Service, I perceived the whole of our School Girls, together with our Female Servants and some other Women, in the utmost confusion: they were all standing up, and seemed resolved not to take their seats. Several of the elder School Girls went out—others were about to follow them. I knew not then the cause of all this commotion. I interfered, however; and obliged those who remained to take their seats, and proceeded through the Service. Afterward, finding that it was a few poor women, who sat almost unperceived at the opposite end of the room, who had given them so much offence, I expostulated with them on the impropriety of their conduct—explained to them the nature and tendency of our religion—told them that it consisted in love to God, and always produced in us love and good-will to all our fellow-creatures—and reasoned with them upon the child-

ishness of taking offence at another, because he wore the same kind of clothing as ourselves.

In the afternoon, I went and preached at the house of our Second Schoolmaster, where a considerable number of persons—men, women, and children—were assembled. Here, again, the subject of the Low-caste Women was brought forward: one woman, more bold and forward than the others, was disposed to say a great deal about it. I saw, however, that it would be in vain to reason with her; so I left and came home.

The women in this country are either so bold and forward that we are disgusted with them, or so excessively shy as to exclude the possibility of our speaking to them.

Visit to the Government Schools in the Matura District.

Some account of these Schools, now placed, with those in the Galle District, under the superintendence of Messrs. Mayor and Ward, is given at p. 60 of the last Survey. Mr. Ward's report of one of his visits to the Matura Schools will shew, both what a sphere of labour is hereby opened to the Missionaries, and how greatly their exertions are needed.

Aug. 6, 1823—I left Galle yesterday, on a visit to some of the Schools in the Matura District; and arrived at Belligame at midnight. After breakfasting, I proceeded to the School Room, which was prepared and ornamented after the custom of the country. Here I preached to a large concourse of people: 60 or 70 children were present, 12 of whom read the New Testament in Cingalese very well: I presented the best reader with a New Testament, and the second best with a copy of the Book of Psalms. Fifty boys repeated their Catechism correctly. I was very agreeably surprised in examining this School; and could not but lift up my heart in prayer to God, that these poor boys may be rescued from the superstitious and idolatrous customs of their forefathers.

From Belligame School I proceeded to that of *Denipitia*, about three miles distant. As I was entering the village, I was met by the tomtom beaters, dancers, &c. who seemed anxious to pay me those honours which they usually shew to the "Great people"—a term which they are accustomed to give to

English Gentlemen. I preached here to a much larger number of people than at Belligame; but there were fewer children, and those by no means so far advanced in their learning. I married 23 couple of baptized natives. Several applications were made for baptism: some told me that it was formerly the custom, when a Padre came to their village, not only to preach and examine the Scholars, but to baptize their children also: I told them my reasons for refusing to comply with their wishes.

One man said that he always conducted himself according to the Christian Religion. I asked him to tell me some of the principal doctrines of the Christian Religion: he said that he followed the Commandments and the Belief, which he had learned in his youth. I asked him to repeat any one of the Commandments: he said, he could not. I asked him to tell me what he believed: he said, he could not say his Belief now. "Then," I said, "how can you say that you follow the Commandments and the Belief, when you confess that you are perfectly ignorant of both of them?"

Being obliged to remain in this village until the next morning, a room was prepared for me in the house of the Headman, where I dined and slept. In the evening, I called together my host and the people who were about the house, and read to them the Ninth Chapter of St. John, and prayed. I presented my host with a New Testament, in Cingalese, for his son.

Aug. 7, 1822—After breakfast, I went to the School Room, and married two couple more; when, having again exhorted the people to seek the things which belong to their peace, I proceeded to *Mirissa*, a village a few miles further toward Matura.

The School Room was full of people, and many stood outside. I preached upon the Fall of Man. Several appeared anxious to hear and understand. Very few of the children were able to read at all, and those very incorrectly; and they were all deficient in their Catechism. The Schoolmasters complained that the people would not send their children to the School: I told those who were present, that if they were unwilling to send their children, we should recommend to Government to remove the School to some other village: they promised to send them more regularly than they had done.

I married two couple, and had several applications for baptism. One man, in particular, seemed to claim the privilege of baptism for his children, because, he said, he could say the Prayers and Commandments. He brought one boy with him, who, he said, attended school daily. I inquired from the boy, if he could repeat the Ten Commandments—No. I asked if he could read—No: he could not tell his letters. His father, however, repeated the Fourth Commandment, which I was very glad to hear: he said that he always kept it. I refused baptism to his children.

From this village I proceeded to *Matura*, where I arrived about three o'clock.

I met large crowds of people returning from Kattragame, where they had been to make offerings to the stone idol, commonly called the God of Kattragame: many of the persons whom I met on the road were old and infirm, and some lame and blind; yet they had travelled, some of them, from 100 to 200 miles on foot, in order to pay homage to this false deity! When I saw them, wearied and faint with their journey, sitting under the shade of the trees by the way-side, I longed to be able, without reserve, to make known to them, in their own language, the wonderful works of our God; and to point them to the only Saviour, who was bruised for their iniquities and wounded for their transgressions, and by whose stripes alone they can be healed.

On my arrival at the Cutchery, C. E. Layard, Esq., Provincial Judge of Galle and Matura, being now here, came and invited me to dine with him, which I did, and afterwards accompanied him and his Lady to visit the Maha, or Chief Modeliar.

August 8—This morning, I proceeded to visit the School at Matura. The School Room was filled with people. After preaching, I examined the Scholars: a few read tolerably well in Genesis, but they could not any of them repeat the Catechism. In this School, I performed the ceremony of marriage for 38 couple.

Hence I proceeded to *Kotticagadda*, about a mile on the further side of Matura. Very few children were present, and those were in the lowest state of ignorance. I preached to a great number of people, who, on this occasion, had assembled together. I married 11 couple.

August 9, 1823—I met the whole of the Schoolmasters in the Church at Matara. After paying them their salaries, and instructing them in the discharge of their duties, I set off on my return.

August 10, Galle.—Arrived here to breakfast, thankful to God for His abundant goodness, in preserving me from danger, and affording me so many opportunities for making manifest the savour of His name in all the places where I have been.

Prevalence and Effects of the Cholera Morbus, in the District of Jaffna.

The Cholera Morbus, after having subsided for some time, renewed its ravages in the District of Jaffna. The effect of this visitation on the minds of the people is thus described by the Rev. Joseph Knight, stationed at Nellore, in this District:—

One of our Schoolmasters was directed by the people of his village to tell me, that the Cholera had been more fatal in the two houses nearest the School than in any other part, and that this was occasioned by the building being higher than the other buildings!

I went out, one Sunday, in the midst of the Cholera, in the afternoon, with some Tracts, accompanied by the School Visitor. We went to a house, and were received with civility. We sat down in the court, and requested them to hear a Tract read, to which the man of the house assented. It was an Address on the prevailing Epidemic, printed by the Madras Corresponding Committee. As soon as he found what the subject was, he became enraged, and charged the Missionaries with being the cause of the Epidemic—that it had not come till their arrival; but that now some people had joined them, and confusion was occasioned in the religion of the country, by which the Gods were displeased. It was a good while before I could find opportunity to speak a word; but when I had obtained his attention, I told him that the sins of the people were the cause of their sufferings—that the Missionaries had come by God's command to tell them of their sins—and that, as they still persisted in them, the disease might be considered as a warning from Him. The same sentiment was also contained in the Tract: but he raged exceedingly. It was also stated in the

Tract, that none of their idol Gods could save them; but this he positively denied; and asserted, that, in going to the cloth-market, he was seized with the disorder, but running immediately to Pulliar's temple (another name for Ganesa, whose figure is painted in one of the Missionary Papers) he prostrated himself, and sought for help, and was, in consequence, restored to health. We told him that he deceived himself, for, if he was healed, it was by the power and mercy of God alone, and to Him the praise should be ascribed: but he persisted in his errors. They heard the Tract read; and then I plainly and affectionately warned the man of his danger, and told him my motives in coming to him, as well as my authority for saying what I did; and urged him seriously to seek for mercy and pardon from God: but it was with difficulty that I could get him to hear me; and when I left him, he shouted after me, abusing the Missionaries, as far as I could hear him.

Though the disease, in this revival of it, has not been so violent as it was two years ago, it has not, perhaps, been much less fatal. Many hundreds have been suddenly swept into eternity. My attention, for some time, was daily engaged with the sick and dying, so that it occupied nearly all my time. The old scenes of superstitious ceremonies have been acted over again, to appease the angry deities: but all to no purpose; for, frequently, some of the chief actors were first seized; yet, to such a degree does Heathenism darken the understanding, and pervert the judgment, that they cannot discover their folly. Would that I could mention even one instance of good resulting from this severe dispensation! but the people seem more madly bent on their idols than before; and more determined, in many cases, to oppose the truths of the Gospel. Their notions of religion referring only to the present life, they think, because some Christians die of the disease as well as Heathens, that there is no more safety or efficacy in the Christian Religion than in their own, and thus furnish themselves with a plausible pretext for rejecting it with disdain.

Readiness of the People to receive Tracts.

The disposition of most of the people to receive Tracts is encou-

raging: Mr. Knight gives the following narrative of an excursion, in company of a friend, to Chavacherry, about 12 miles from Jaffna.

At Navaçolley, hearing that some people were assembled to perform ceremonies at a small temple near at hand, we went to them, and met with a better reception than we expected. When we arrived, the Brahmin was distributing consecrated ashes to smear on the face; but he afterwards went inside, and we saw no more of him. We obtained leave to enter the porch of the temple, and had a Tract read, which pointed out the folly of worshipping and trusting in idols, and made known a Saviour to them. One of them, who seemed a principal person, grew uneasy before it was finished: they listened, however, to the whole. Some explanatory remarks were also given; after which, according to their custom, they bid us go.

We distributed a few Tracts in this village. As the sun began to decline, we left for Chavacherry, where we were kindly received and hospitably entertained by Mr. Vanderlinden, a Dutchman, and magistrate of the place. There is, close by Mr. Vanderlinden's house, a large bazar, where we had opportunities of speaking and distributing Tracts to large companies of people. Some disputed, and received no Tracts; among whom were the Moormen.

Early the next morning, we found great numbers in the bazar. Tracts were read and explained to three separate companies; most of whom listened well, and afterward received Tracts. We went but several times, in the course of the day; and always found a fresh supply of hearers. The desire manifested to receive Tracts, especially those which were printed, was very great; though, at first, the people seemed to be somewhat afraid of them. Some folded them up carefully in their clothes, to take them home. Others went and sat in the shade, to read them alone; and others were seen reading them to companies who could not read. On one occasion, after a quantity had been distributed, a shower came on; and the sight of several companies, who had gone to the sheds for shelter from the rains, reading Extracts from the Scriptures, and other Tracts, was very interesting. Some said that they had taken home the Tracts which they had received yester-

day, and had carefully read them, and wanted a fresh supply. The plan adopted, was to get a company together to listen to the reading of a Tract, and to the comments which might be made on it; and then to give one to each person who could read it. Several, who could not read themselves, begged for Tracts for their children or relatives who could. I distributed, at this place, about 160 printed Tracts, which had been received from Madras.

We feel encouraged by our excursion, and pray that the Divine Blessing may rest on what we have done.

Visit to some of the Islands off Jaffna.

Mr. Knight, and Dr. Scudder of the American Mission, had agreed to visit some of the Islands lying off the coast of the District. Mr. Knight's account of this visit will give some insight into the state of the people, and will shew with what diligence and patience the seed of the Word must be sown among them.

May 27, 1832.—We met on the beach, about two miles beyond Batticotta. The channel, which we passed, was, I think, more than two miles wide; but the water was so shallow as to be fordable.

Arriving at the Island (Carradive) we proceeded some way into the first Village, to the house of a Native, who is in office under Government. We spread our mats, and took up our lodging under a tree in his court; the house being too small to afford us accommodation. Several people came to see us, in the course of the day; to whom we spoke, and distributed Tracts. After getting refreshment, as the sun began to decline, we went round the village, taking different directions—calling on the people, distributing Tracts, and making known to them the Way of Salvation. I met with several interesting circumstances.

At one house, we found an Old Man, who was much esteemed in the village for his learning, but who was become debilitated by age. The lively intelligence which shone conspicuously through his furrowed countenance, with the attention which he paid to what was said, much endeared him to me. While talking with him, a company of women collected in the court; to them we turned, and gave advice, &c.

Another scene, which proved very interesting, was a large School of fine pre-

missing boys. The master had a neighbour with him: the interpreter and myself sat down on a mat with them: a Madras Tract, on the New Birth, was read to them, and explanatory remarks made: the two men listened well to what was said, expressing their assent when the subject pleased them. The boys begged hard to have a printed Tract each; and I left some with the Master, to give to those who should repeat their lessons best the next morning.

Going on, we found a travelling Mendicant from the coast. Though gaudily adorned with beads, he refused to take any Tract, pretending not to know how to read. We spoke to him plainly and faithfully, but it appeared to make no impression on him: he soon grew tired, and said he must get away to beg for his rice, and would stay and hear these things another time. While talking with him, a company of ten or twelve persons collected, to whom we made known the Way of Salvation. Going on further, we found a company of four men, one of whom had a fine intelligent countenance, seated on the sand: we stayed to speak to them, and to read a Tract: the questions which they asked, while they proved them to be men of reflection, shewed that they were rigid Heathens.

We returned to our lodging just before dark, and Dr. Scudder came in soon after. While the servants were providing food, we united in praise and prayer to the God of our mercies: afterward, calling together the servants and attendants, we gave them some exhortations from the Parable of the Rich Man and Lazarus; and, having commended ourselves to God in prayer, we lay down to rest under the narrow verandah of the house, so as to be screened from the strong southerly wind.

May 28, 1823.—Rising early this morning, we unitedly sought the Divine Blessing; and, after breakfast, went out again in different directions. I found several companies of people in a large field, and in a village through which I passed, to whom I spoke, directing them to Christ for salvation: very few of them were able to read. I met with Dr. Scudder, by appointment, near the ruins of an old Parish Church—a striking monument of what was done in former days, to propagate Christianity. We proceeded to the side of the Island opposite to that on which we landed; where, with some difficulty, we crossed

a fine river, and took possession of an old uninhabited house on the opposite bank. Here we spread our mats, and remained quiet till the heat of the day was over; when, as before, we went out to seek for opportunities of doing good, each taking a different course.

We here found an extensive population, chiefly Roman Catholics, who, with some exceptions, listened to our instructions, and received Tracts, especially such as were printed, with eagerness. We distributed portions of the Scriptures among them; as the Sermon on the Mount, the Discourses of the Saviour, &c., printed at Colombo. One man, who refused to take any Tract, was overheard to say, that the time of Antichrist was very near: some others, who appeared to be chief men, refused to accept of Tracts, and looked very shy upon us; probably from feelings of prejudice, which the Priests may have instilled into them: one man said that the Priests would be angry if they received our Tracts, but he afterward took one: we found one written Tract, which we had given, torn up, and thrown down by the road-side. On the whole, however, the prospect here, with regard to the distribution of the Scriptures, seems very encouraging; and we cannot but regret, that we have not copies of the Word of God; in greater plenty, to distribute among the people. How soon the door of usefulness may be closed, by the influence of the Priests, we know not; but we trust that the eyes of the people will first be opened to discover the difference between truth and error, and then opposition will but tend to forward the cause of truth. This appears to be one of the most flourishing Roman-Catholic districts which I have seen.

May 29.—Hearing of a good opportunity of going to another Island, a few miles distant, which we supposed had not been visited by the Gospel for many years, we proceeded thither.

We found very few houses; and the inhabitants, for the most part, very ignorant. One Old Man, more intelligent than the rest, had learned a Christian Catechism and other Christian Lessons in his youth under the Dutch, some part of which he repeated: he said he was more than 100 years of age. We told all whom we saw of the Way of Salvation by Christ, and gave Tracts to all who could read.

In the afternoon went to another village, and distributed Tracts and gave instructions to those whom we saw in the way.

At the house where we expected to lodge, the owner was not at home. We went on to another, where the people (Roman Catholics) readily gave up their chief room to accommodate us. After we were a little settled, a company of people gathered round us, some of whom manifested much disposition to dispute. They insisted strongly on the advantage of worshipping saints, urging that they would be able to act as intercessors, and thus to procure favours for them from God. They asserted that the Word of God authorized these things; but when we asked for proof, instead of the Scriptures they brought forward a written catechism containing quotations of Scripture, and distorted passages, so brought together as to prove their doctrines; but this we would not admit. The chief disputer, who was very authoritative, was from Jaffa; after a time he left, saying that he would come again in the morning, and bring the Scriptures with him; but we saw no more of him: he asserted many things which were untrue; and it is likely that he felt himself unequal to the task which he had undertaken.

May 30, 1839.—We left, this morning, about eight o'clock, and proceeded to another village; where a large company of people was soon collected, to whom the Interpreter read a Tract, and explained it at large. Most of them, I believe, were Roman Catholics: there was no disposition manifested to dispute with us: all who could read readily received Tracts. Having appointed a place for meeting in another village, we now separated, and took different routes, conversing with the people and distributing Tracts as we went along. Most of the people with whom I met were Heathens, and some of them not the most sociable: some asked for proof that Christ came into the world, and that the Christian Religion was true; and, as they will not enter into our course of reasoning, it is not easy to prove these things to THEIR satisfaction: after referring to the purity of the Christian Religion (of which they have had but few specimens—most of the Christians whom they have formerly known having disgraced the Christian Name by their immoral lives) and the tendency of the

Holy Scriptures, I thought it better to speak of the evidence which the true Christian has in his own breast.

The appointed village was further than I expected; and I was, in consequence, much exposed to a burning sun.

After taking some food, I and my attendants set out on our return, leaving Dr. Scudder to pursue his good work a little longer. We reached home about nine o'clock at night. I brought with me two little Boys from the populous Catholic Village, whose Mothers came to me, begging me to take them. This little excursion has been very interesting, and I trust will be followed by the Divine Blessing.

Expectation among the Heathen of an approaching Change.

The fact stated by Mr. Knight in the following extract deserves attention. His remarks upon it are in the true spirit of a Missionary.

An old Brahmin, with whom I have often conversed, confessed to me that a change of religion is to be looked for; implying that it is foretold in their books. I told him that the religion which will prevail is the Christian: he said that he thought so too.

This change, it was foretold, should take place in the year 5000 of the Cali Yug, or, present age of the world. He did not expect that it would be sudden; but that it might be considered as now begun, and would gradually increase till it was fully accomplished. Formerly, when speaking of this change, he has said that it was described in their books as a curse, which was to come on the people for their impiety. The present is the 4928d year of the Cali Yug; so that, according to their own calculation, there are only 77 years before the expected change is to be effected.

Whether they derived their notions, originally, from the Volume of Inspiration or not, it is difficult to say; but it certainly is an encouraging circumstance, in connexion with what we knew from the Word of God, and what may be gathered from the signs of the times: and if Heathens are beginning to regard these signs, and to draw inferences from them, amidst all their darkness and ignorance, how much should Christians be excited from them, and from the encouragements of the Word of God, to labour and pray for the speedy accom-

plishment of this glorious change! The Heathen expect it as a curse; but Christians know that it will prove an unspeakable blessing.

There is another encouraging view to be taken of this subject. When some of these learned Brahmins shall have been enlightened by Divine Truth, they will be ready to come forward, and urge this very reason for their countrymen embracing the Christian Religion. They will then see that their books which represented this change as a curse have misled them; for, as the Gospel extends itself, and its sacred and genial influence is seen and felt in the life and conduct, and especially when its advantages in a temporal point of view begin to be enjoyed, they will see that it will be a blessing to their nation instead of a curse.

The obstacles which stand in the way of the general diffusion of the Gospel, arising from caste, and other established customs and superstitions, are certainly very great, and, humanly speaking, insurmountable; but when the Lord of Hosts shall arise, what shall stand before Him! The good work will probably not have a very GENERAL extension, before some of these great ones are brought to yield to the power of Divine Grace; but when they begin to lead the way, it may be expected to go on rapidly. The great mass of the people are extremely ignorant, and will be easily induced to follow whenever the Brahmins and chief men shall lead. After all, however, the work is of God. Every part must be performed by His blessing; and he will do it in His own way, and thus convince man of the folly of his speculations.

There is no reason to believe that the Brahmin has derived his ideas directly from Christians or from Christian Books; but from Ancient Native Books, and from the little that he has heard of what is doing in the world.

I shall endeavour to pursue this point further, as I have opportunity; in order, both to ascertain the views of the learned Heathens, and to circulate among them information in reference to the extension of the Christian Religion; for I conceive that their expectation of a change holds out great encouragement. Here, however, I proceed with trembling steps; as venturing on uncertain, and what often proves delusive ground. The promises and

declarations of the Bible are the only true and undoubted source of encouragement; for here is no fear of disappointment; therein also Christians learn their duty and their prospects, with regard to the progress of the Sacred Cause.

I shall be excused, I trust, for saying, that I cannot but think, that it would be well if the attention of the Christian Church could be directed more entirely to the directions and promises of the Sacred Volume, instead of looking so much for encouragement in the actual progress of the work. We, the Missionaries of this District, have been led to take this view of the subject, very especially, of late; and our minds are deeply impressed with its importance. We are exceedingly happy to find, that the practice of the Christian Public is so much improving, with regard to the Resolutions brought forward at General Meetings; and I cannot but think, that something more may yet be done to improve the general feeling in reference to this subject—that the interests of Missionary and Bible Societies may not have to depend so much on the pleasing and encouraging reports which their Directors may be able to bring forward; but that Christians may learn to feel, that it is their duty to exert themselves for the propagation of the Gospel, even though every attempt should be, for the present, unsuccessful.

Want of Elementary Books.

Mr. Knight's remarks, in the following extract, relate to the want of Elementary Books of General Knowledge in Tamul. The Missionaries in the Cingalese District make a similar complaint. Means will be speedily devised, it may be hoped, of procuring translations into these languages, of the excellent series of Elementary Books prepared by the Calcutta School-Book Society.

I have been much engaged in the distribution of Tracts, both written and printed. With the printed I have been furnished, chiefly, by the Madras Corresponding Committee; but the number which I have been able to obtain being inadequate to the demand, I have gladly trodden in the steps of my American Brethren here, in pro-

curring and circulating Tracts written on Pollahs; these are not so acceptable to the people generally, as the printed Tracts; nor is their curiosity so much excited by them.

I believe we have yet to learn what are the best Tracts for distribution among this people. Scripture Extracts, plain and simple Addresses founded on some Scripture Doctrines, explanations of Scripture Texts, exposures of the Heathen System, &c., are the principal subjects of those hitherto circulated; but, in addition to these, or connected with them, something more entertaining is necessary to render Tracts interesting to the people: for they have no taste for any thing relative to the Christian Religion; and very often reject Books with disdain, when they find that this is the subject.

The people generally, and even the better informed, are extremely ignorant of what is doing in the world; nor have they, at present, any means of increasing their knowledge. They think there is nothing so great or so good, as what is contained in their books; and that all the people in the world are fools, compared with their ancestors. Their ideas on geography, astronomy, and on almost every part of science, are quite puerile.

The prejudice of some of the more learned operates as a further hinderance to their attaining just notions. Mr. Knight says of one of this body—

I endeavoured to shew him that what we asserted of the form and motion of the earth was not so absurd as he considered it; but he seemed immovable, and thought that no one could know any thing on the subject, unless God Himself had revealed it: they suppose that all their science was thus revealed. He smiled at the idea that the little portion of the earth which we talked of should be considered the whole; and said that all which had been discovered by man was only one-seventh of what existed—that there were Seven Continents—that Europe, Asia, and Africa (which I showed him on the Globe) formed one of these continents—and that all the other parts, such as America and all the Islands in both hemispheres, were only adjoining or belonging to this one continent; but that the other continents were inaccessible, and therefore never had been, or could be, explored by man. It is really

mortifying that all the science and research of Europe should be thus ridiculed by this ignorant people.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Extracts from the Journal of Mr. Francis Hall.

THE return of Mr. Francis Hall to this country was stated at p. 327 of the Number for July. The following Extracts from his Journal, kept at Kiddeekiddee, will shew some of the difficulties with which the Mission has had of late to contend, and give a gloomy picture of the ferocious scenes which the Settlers have been obliged to witness.

Dec. 15, 1831.—This day a Chief came into the court-yard, and took our iron-pot, and put it under his kakahow (mat-cloak) and was going away with it. I happened to come up at the moment, when Mrs. Kemp told me of the circumstance: I laid hold of it; and, after a little struggle, got it from him. This was done, it is said, because Shungbee's daughter, who had lived with us a long time and had been treated with great kindness, and had lately left us of her own accord, was not pleased because we had got another woman in her room: this man, knowing the affair, made it a pretext for robbing us; and was, in all probability, set on by the girl or her friends.

Dec. 16, Sunday.—Mr. Shepherd, Mr. Kemp, and myself (in the absence of Mr. Butler) went through the Service of the day. We are no preachers; but we read Sermons written by Christian Men.

Dec. 19—Three of the war canoes, with Moodeewhy's Tribe from Shukeangha, returned from the River Thames, where they have, for several months, been spreading death and destruction around them. They landed about half a mile from the Settlement, got some food, and then proceeded toward their homes to our great joy. They had upward of 100 prisoners-of-war with them, who might generally be distinguished by their sorrowful countenances: some of them were weeping and mourning bitterly—one woman in particular, before whom they had, with savage cruelty, placed the head of her brother, stuck upon a

stick: she sat upon the ground before it, and the tears ran down her cheeks in streams. We saw several other heads stuck upon sticks about the camp, and we understood that they had many packed up in baskets.

These canoes brought the news of the death of Tettee, a Chief, and son-in-law to Shunghee: he was slain in fight. Tettee was the most civilized, best behaved, and most ingenious and industrious man, whom we have met with among the New Zealanders. His brother Apoo, a fine young man, is also among the slain. This has created great grief in the family. Tettee's wife and Matooka his brother are watched and bound, to prevent them from putting an end to their lives. Apoo's wife hung herself, on hearing the news. Shunghee's wife has killed a "cook" or prisoner-of-war; which is customary on these occasions.

Dec. 20, 1821—Hearing that Shunghee's wife was about to kill another slave, we went up the hill to the hut where she was, with Tettee's wife and child—all weeping and mourning most bitterly. We found that they had not killed the boy; and hope, from what Mr. Shepherd and I said to them, that they will not. I offered her an axe to spare his life.

Dec. 21—This day Shunghee and his people, with some other Tribes, arrived here from the fight, with the dead bodies of Tettee and Apoo. Most of the European Men went down to the point, about a quarter of a mile, to see the ceremony of their landing; but very sorry were we that our curiosity led us to witness such a scene of horror.

A small canoe, with the dead bodies, first approached the shore: the war-canoes, and those taken in fight, about 40 in all, lay at short distance. Shortly after, a party of Young Men landed, to perform the war-dance and song usual on their return from fighting: they yelled, and jumped, and brandished their weapons, and threw up human heads in the air in a shocking manner; but this was but a prelude to the horrid work which was about to take place, of which we had no idea.

An awful pause and silence ensued. At length the canoes moved slowly, and came in contact with the shore; when the widow of Tettee and other women rushed down upon the beach in a frenzy of rage, and beat in pieces the carved

work at the head of the canoes with a pole: they then got into a canoe, and pulled out several prisoners-of-war into the water, and beat them to death; except one boy, who swam away and got into another canoe. The frantic widow then proceeded to another canoe, and dragged out a woman-prisoner into the water, and beat out her brains with a club with which they pound fern root.

We retired from this distressing scene, as no interference of ours could avail; and we understand, that, after we came away, Shunghee killed five with a sword with his own hand. In the whole, nine persons were murdered this evening, and were afterward eaten by the Chiefs and the people. It is a custom with these wretched men to make these sacrifices, as a satisfaction for their friends killed in battle.

The prisoners-of-war—men, women, and children—are very numerous; but chiefly the two latter. They are said to amount to about 2000; and are distributed chiefly among the different Tribes in the Bay of Islands. The people are now more bloodthirsty than ever, talk of going again soon, and mean to sweep the whole island.

In this expedition, they did all the mischief which they had threatened. Poor Enakee was killed and eaten: they brought his head away with them, together with those of a great number of his people. Enakee gave them a warmer reception than they expected.

Dec. 22—The numerous Natives around us have done us less injury than we could expect during the past night. Several of the Tribes from a distance took their departure, early this morning, peaceably; first making a large heap of all their old kakahows, and burning them. It is customary, when they return home, to burn all the garments which they have had on at the time that they killed men.

Among the prisoners to a Shukeangha Tribe, which went away this morning, was a fine woman, with a fine boy, her son, very fair, said to be the offspring of an Officer on board the *Coromandel*. The Chief, who had taken her prisoner, threatened to put the child to death: Mrs. Butler, therefore, very humanely took it under her care. May the Lord have mercy upon the child! and may he be brought up in His nurture and admonition, and be a blessing to this land of horrid darkness!

Mr. Kemp and Mr. Shepherd went down to the point, to see the body of Tettee. Shunghee was busily employed in making a small enclosure of pieces of a canoe, decorated with feathers and carved work, after their manner, in which to deposit the bodies of the brothers Tettee and Apoo. Part of the bodies of the people killed yesterday were then roasting at a fire at a little distance; and some human flesh, ready cooked, lay in baskets on the ground. Shunghee had the audacity to ask them to eat some, and said it was better than pork. Part of one of the poor women killed yesterday, the Natives cooked on the side of the hill at the back of our house: the head they cut off and rolled down the hill; and several of them amused themselves for some time, in throwing large stones at it till they had dashed it to pieces; when Mr. Puckey got it from them and buried it.

We hear, that, among the slaves who were taken from hence to Wyemattée yesterday, one of them, a woman, becoming tired or lame, could not keep up with the rest: she was, in consequence, killed and eaten—this being the custom in New Zealand!

Dec. 23, 1821, Sunday—I read a Sermon in the morning, and Prayers in the afternoon; and Mr. Kemp read Prayers in the morning, and a Sermon in the afternoon. The only boy whom I have had for some time, Towa, would not wash and clean himself to-day. The dreadful proceedings, which have been going on of late, seem to have made the Natives about us, more insolent and savage than they were before. A girl whom we had in the house, named Kos-haddei, who took care of Mr. Kemp's child, helped to kill two of the poor creatures the day before yesterday, and is not coming back to us again.

Dec. 24—Shunghee came up to the Settlement this morning, for the first time since his return from the fight. His business was, to collect all the Natives that he could, to help him to pull one of his large canoes on shore. He saw me in the yard; and just came up, and said, "How do you do?" and immediately wheeled about, and went away: whether he thought I was going to speak to him about the murders which had lately been committed, or not, I cannot tell. He does not act with that kindness and openness toward us that he used to do, but is sullen and

mysterious. He has got something in his head, and God Almighty knows who put it there, and will in time bring the hidden things of darkness to light. It requires the wisdom of the serpent and the harmlessness of the dove to deal with these people. The grace of God is alone sufficient for us!

Dec. 29—We received the painful intelligence, that Shunghee and his people had killed more prisoners-of-war and eaten them; making the number of which we know 18, who have been murdered in cold blood since they returned from the fight.

The bodies of Tettee and Apoo lie near the river, about half-a-mile from the Settlement. In coming up the river, they would not permit our boat to pass the place, on account of the taboo: we were obliged to get out, leave the boat, and have the things carried over land. We saw the bowels of the poor creatures who had been killed, floating about the river!

Dec. 34—Saw several human heads stuck upon poles; and the tattooed skin of a man's thigh nailed to a board to dry, in order to be made into the covering of a cartridge-box. The people have stuck two human heads upon a high fence opposite our dwelling.

Some extracts from this part of the Journal, on the attempt of Tettee's Widow to destroy herself, were given at p. 68 of the last Survey. The Journal proceeds—

Jan. 10, 1822.—Tettee's wife is now trying to starve herself to death: she has eaten nothing for several days.

Jan. 15—Three of Shunghee's wives, taken at the last fight, ran away, and he is gone to seek them. Akoe, Shunghee's daughter-in-law, who lately attempted to take away her own life, came to have her arm dressed: she seems more cheerful, and I hope will not make a second attempt to destroy herself.

Jan. 16—Shunghee has found his runaway wives. We are glad that he has not, as we expected, killed any of them.

Feb. 15.—The people are now preparing a very great expedition, to revenge the deaths of Tettee and Apoo. Several hundreds have assembled here from a distance: they and the Napooes will join the different Tribes in the Bay, as soon as their canoes are ready; and will form one of the greatest armaments which has ever taken place in New Zea-

land. They are encamped on the hills round the Settlement; and have hitherto interrupted us but little, though the din which they make is dreadful.

Feb. 18, 1822—Shunghee's Tribe, suspecting that some of the large Tribes now assembled would dash at their potatoe grounds, made a great display of their force—in marching and countermarching, dancing and yelling; which produced the desired effect.

Feb. 19—The Natives are on the eve of departing. They are very mischievous.

Feb. 25—The Native Tribes all embarked to-day, to begin their work of desolation.

March 27—We heard that two canoes of the War-natives have been cut off, and the people killed and eaten. They were astern of the main body, and landed to procure fern root; when they were surprised and destroyed.

June 8—Tooi, with his brothers Korokorro and Teranghee, and Korokorro's son William, arrived here. Tooi has been absent, fighting, for about two years; and has had many narrow escapes, and received many wounds. War seems to be his delight: he says, when the people to the eastward have all been destroyed, those to the northward shall be attacked. I said as much as I prudently could, respecting the wickedness and folly of such conduct. He mentioned many of his marvellous deeds; and, among others, that, on one occasion, he was hemmed in, in a fortified place, for a considerable time; and had nothing to eat or drink, for twenty days: his enemies appeared so confident of taking him, that they prepared wood for a fire to roast him: he was, however, relieved from his perilous situation, by his friends from Mercury Bay. He has five wives. The Chiefs spent the evening with us; and Tooi, at our evening devotions, joined us in repeating the Lord's Prayer, which he did very correctly. Oh that this Young Man, of whom we were once led to entertain so many hopes, may yet be snatched as a brand from the burning!

June 10—Tooi called this morning, previous to his departure. We gave to him 2 axes, 1 adze, 1 hoe, 5 files, 2 chisels, 1 knife, 2 pair of scissars, and some fish-hooks. His face is tattooed all over, and he looks very thin. He purposes, it appears,

to go again to war, in about three months.

July 29—Rewah and several other Chiefs have arrived from the war. They have brought with them the bodies of nine Chiefs, who were drowned by the upsetting of a canoe in a heavy sea. The Tribes have made great destruction, and have taken many prisoners. Two of the poor creatures have already been killed and eaten.

There is around us a most melancholy din. Wives are crying after their deceased husbands—the prisoners are bemoaning their cruel, perpetual bondage—while others are rejoicing at the safe arrival of their relatives and friends. Shunghee is in high spirits; he says that at one place, on the banks of the Wyecoto, the party succeeded in killing 1500 individuals.

Aug. 7—Many guns were fired this morning. Shunghee has been having the bones of his son-in-law removed, and the firing was to drive away the Attua. It was our intention to witness this ceremony; but we were informed (which caused us to remain at home,) that Shunghee had shot two slaves, and was about to have them eaten. These ill-fated victims were sitting close together, without any suspicion of their approaching destiny, when Shunghee levelled his gun, intending to shoot them both at one shot; but the unhappy female, being only wounded, attempted to escape: she was, however, soon caught, and had immediately her brains dashed out.

Aug. 8—A Chief, of very bad character, called upon us, and said, that our cattle had damaged his potatoes; and that he must either have two axes, or shoot them. He took his gun, and departed for this purpose: but his brother fetched him back again; when we were obliged to comply with the demand, and to give the brother an axe for his trouble.

Aug. 10—Naircoola, a Native who lately returned from the fight, died in the night. Mr. Kemp and I attended him before he went to bed, and gave him something warm, and made a fire for him. He spoke very clearly and forcibly; and, though he told us that he should die in the night, we could not imagine him to be so near his end. It is said that he so completely glutted himself with human flesh, as

one occasion, that he has never been well since. This poor wretch was abandoned by the Natives in his last moments. They were about to throw the body into the river; but, for a small recompense from us, they dug a grave, and interred it.

Aug. 22, 1822—Tahyree, a relative of Shunghee, and a Chief of some consequence, and of civil behaviour, being dangerously ill at about 12 miles distant, I went to see him, and found that his lungs were diseased, and that he spit much blood. We put on a blister; and gave him some tea, with which he was much pleased.

Aug. 23—We attended Shunghee's mother, who is upward of one hundred years of age; she is at the point of death. One of Shunghee's sons is also very ill. In returning home, we saw on the road a great number of bleached bones of slaves, who had been killed and eaten.

October 6, Sunday—Messrs. Shepherd, Kemp, and myself, went to the top of the hill, where Mr. Shepherd spoke to Tahyree and several other Natives, on the concerns of eternity. We sung a hymn, and said a few words in prayer.

Oct. 13, Sunday—Mr. Butler performed Divine Service, as usual. We went to the top of the hill, where Mr. Shepherd spoke to the Natives. Tahyree said he wished to love God: we sung a hymn in the New Zealand Language, and prayed with them.

Oct. 21—A poor child, of about six years of age, who was brought a prisoner from the war, was this day killed and eaten, close to the Settlement.

Nov. 4—Mr. and Mrs. Leigh visited us from Rangiaheoo. Their amiable and Christian spirit much refreshed us.

Nov. 26—The Chief Waterow, who has never been well since his return from the fight at the Wyecote, died. I attended him for several months. They took him back to Wyemattée a few days prior to his death. Two of his wives have been shot by Tahyree, his father: one of them was the most beautiful and interesting woman whom I have seen in New Zealand. Several Slaves have been killed; and many of the Natives are hastening away, to partake of the horrid feast.

Nov. 30—Several canoes, well armed and manned, left this place to take

vengeance on Korrokorro and his people, for having said that Shunghee had stolen some of his pigs. There was no battle, but they knocked Korrokorro on the head, and almost forced out his remaining eye; and then brought away all his potatoes.

Nov. 22—I dressed the wounds of a Native Woman, who had incautiously slept too near a fire, at which she had cooked her fern root. She was burnt in a dreadful manner.

Dec. 11—The poor Young Woman, spoken of on the 22d ult., died this day. Her death was, doubtless, hastened, if not occasioned, by the superstitions of the Natives; as they would not let her remain under the sheltering hut, but exposed her to the sultry sun. A number of the worst Natives, who had just returned from stealing Korrokorro's potatoes, assembled round her in her dying moments; and, with cruel mockings and gestures, insulted her in the moment of death. Truly there is no pity in Moloch's kingdom!

Dec. 3—In the morning, I walked, for the last time, round my garden. Messrs. Butler, Shepherd, and Puckey, breakfasted with us. After breakfast, we had prayers; and, shortly afterwards, we parted, with tears. The Natives behaved very well; not attempting to steal any of my baggage: after they had conveyed my goods to the boat and a large canoe, they all sat quietly down, and received each a few fish-hooks. The Brethren accompanied me to the St. Michael; on board which we arrived about four o'clock. I sent a message to Too!, requesting him to come on board, to see me before my departure; and informing him that I had left some small presents both for him and Teeterree: he declined coming, because Shunghee was about the shipping.

After Mr. Hall's arrival at Port Jackson, he writes, in reference to the death of the Chief Waterow, mentioned on the 26th of November—

The principal wife of the deceased Chief has hung herself, expecting to join her husband. My dear friend Kemp has written to me, at Port Jackson, on this subject, as follows:—

A few days after your departure, Ateekée, Waterow's head wife, was found dead—having hung herself: she has left four

orphan children. We asked why Tahyree had shot two of his other wives: they replied that it was done to keep them from becoming the wives of others. Thus the souls of three poor creatures have been hurried into Eternity, wholly ignorant of the God who made them. Oh when will the time arrive, that the darkness which now prevails shall be dispelled, and the true light shine in the face of Jesus Christ. May we be stirred up to pray more fervently for the accomplishment of His glorious promises!

Extracts from the Journal of Mr. John King.

This Journal was kept at Rangoon. The course of instruction which these extracts shew, if diligently persevered in, will, doubtless, with the Divine blessing, produce a salutary effect on the Natives.

June 28, 1823—Had some conversation with a few Natives, on the power, wisdom, and goodness of Jehovah. One of them said, "Since the White People came to live here, our people die faster than usual:" I replied, "However that may be, Jehovah gives you fruitful seasons; and supplies you with food and clothing. He hath sent His Word, and His servants to instruct you in the way of Salvation; yet you forget to praise Him, and to hearken to His Word, and to attend to His Sabbaths."

July 2—Conversed with two Natives, on the creation of man—his fall—and his subsequent darkness, misery, and eternal death, unless saved by Christ.

Two Natives, one a Chief from Shukangha, came to my house, desiring me to sell them powder. I reasoned with them; and endeavoured to shew the hardness of their hearts, and their cruelty to their own countrymen. I observed—"If your father, or mother, or child is sick or killed, do you not weep over them? Are not the poor Slaves on the beach, weeping, cutting themselves, and lamenting, with faces besmeared with tears and blood, over the heads of their relatives? Have you no pity, no feeling left, that you say 'Give us guns and powder, that we may kill our countrymen?' Are you not afraid of Jehovah?—He made the people, whom you have been killing. He made you all. Will not He be angry with you for slaying and eating His people, and for bringing their orphans and widows away as slaves? He sees your works, hears your words, and knows your thoughts: He is strong to punish, and mighty to save those who believe on Jesus Christ. Jehovah made

heaven, the earth and sea, and the sun which gives to us light, the earth to dwell on, and its produce for food; the beasts, birds, and fish for your meat. Is not this enough? Is He not very good to all? Why, then, will you slay the people whom He has made? He created man, and gave him dominion over the works of His hands: and will the masters or lords of the earth be like pigs, dogs, and fish, which slay and eat one another? Oh! when will you cast away the great sins which you are committing against Jehovah and against one another!" One of them said "New-Zealand Men do not know, neither will they hearken." I answered, "Some time ago, Englishmen did not know; but Jehovah's book brought light and knowledge to them. He has now thoughts of pity toward you; and, in great mercy, has sent His book and His people to teach you: and it will become your sin, if you refuse to hearken to the voice of mercy. Our Society, and many other good people, are praying daily, that God would give you light and knowledge, through His Son. Will not you, then, pray for a new heart?" I then shewed them a Church Missionary Report; and turned to the names of the Vice-Patrons, Presidents, Vice-Presidents, and Committee, &c., and to the Subscribers, and to the amount collected—told them how Missionaries are supported; and what is their duty: and thus endeavoured to shew how opposite the peace and light of the Gospel are, to their darkness and cruelty, war and bloodshed.

Sept. 8, Sunday—Went to a Native family. Told the master, that I had neither food nor house-room for Children; but, if agreeable to him, I would come on Sunday Afternoon, and instruct his children in the first principles of religion at his own house: he said, it was good, and I might begin. Here were 14 children belonging to him and his neighbours; and 6 grown-up people. I began to teach them the alphabet, and to catechise them: they repeated, after me, both questions and answers. I prayed with them, and returned home in the evening.

Sept. 12—Went, accompanied by my son Philip, and the son of a Chief at Shukangha, who is about eleven years of age, and lives with us, to Weedeeweede, where we met a few Natives; in whom I endeavoured to excite a sense of gratitude to Jehovah, for the mercies

which they had received at His hands; and to shew to them that they were indebted to Him for life, health, and food, and every good thing.

We proceeded thence to Kaishiki, a small village; and informed the Chief that I had come to instruct his children, with his permission: he directed me to his large house as a suitable place. I here began to put questions to the children; and found, for the first time, that they were backward in repeating them after me: the Chief, observing this, immediately repeated after me, and excited the children to do the same, which had the desired effect. I spoke to them of the goodness of God, and of the necessity of their hearing His Word, and learning His way, and of their praising Him. I prayed with them, that the Lord would enlighten their understandings.

Sept. 15, 1822, Sunday—In the afternoon, I went to Rangheehoo; and collected together ten Children—catechised them, and sang and prayed with them, as usual—visited, afterward, some of the Natives; and exhorted them to remember the Sabbath to keep it holy—returned home in the evening.

Sept. 18.—Went to Kaishiki. On the road I met several Natives, and told them of their obligations to the Supreme Being. When I arrived, I found 20 or 30 individuals waiting for me. I commenced with prayer for the assistance and blessing of the Holy Spirit; and then read a short account of the Creation, of the goodness of God to them, of their accountableness to Him; how he rested the Seventh Day, and set it apart to be kept Holy; how sin entered into the world, and death by sin; how Jehovah displayed His love to man, by sending His Only Son to be a ransom for many; and how He had sent His Word and people to invite them to accept His salvation—catechised the children, and prayed and sung, in the usual way, the children repeating after me.

Sept. 22, Sunday—In the afternoon, went up to the village; but found that the master and all his family were from home. I was, however, called to the next house, where I instructed 5 boys and 2 men in the usual manner. There are but few Natives in this village. I walked to Tippona, and spoke with the Chief; but could not get him to listen to the truths of Religion, or to the importance of duly observing the Sabbath. Returned to Rangheehoo; and sug-

gested to a Chief, that a change might be effected respecting the observance of the Sabbath Day by his Natives, if regular instruction was given them. I said "If a few of you were to rest—and all ought to do so—from your labour on this day, if it were done merely out of respect to White Man's Religion, it would give us but little satisfaction; but if you would cease from your work, in order that you might worship God in spirit and in truth, you would be fulfilling His commands, and would indeed crown the exertions of White Men."

Sept. 25—I went, with my native boy, to Kaishiki—catechised 8 boys—prayed, and sung a hymn with them: there were 18 grown-up persons sitting round, most of whom repeated after me. Returned to Rangheehoo, and instructed 10 children and 7 adults; and, after the instruction, prayed with them in the usual manner.

Oct. 2—My native boy and I went to Kaishiki: 5 children, the Chief, and 6 adults were present. After catechising them as usual, I spoke of the goodness of Jehovah, and of His power and willingness to bestow upon them spiritual blessings—of the love of Christ—and of the importance of prayer to Him. In conclusion, I prayed, and sung a hymn, every sentence in which they repeated after me. Came to Wairea, where a number of boys and girls were playing. I spoke to them of their Maker: they were very much surprised, and when I told them that Jehovah made our first parents, and that His goodness was infinite, they asked me if I was not joking with them. Returned to Rangheehoo; and instructed, in the usual manner, 10 children and 4 adults.

Oct. 16—At Kaishiki, we found some strangers from Kaipara River: about 20 individuals attended; with whom I sung twice and prayed, and read the Catechism and a few passages from the Testament: 10 young persons said the alphabet. Came to Weedeeweedee; and was called to the hut of Tauu, who inquired where I had been. I informed him; and said, if it pleased him, that I would attempt to instruct the children of his place in the first principles of Religion: he said that I was welcome to teach his children every week, as I had to pass his place in going to Kaishiki. Returned to Rangheehoo: 12 children and 6 adults attended: I performed Service, as on former occasions.

Oct. 20, 1899, *Sunday*—In the afternoon went to Rangheehoo: most of the children were away, fishing, &c. 5 young and 3 older persons were all that I could collect: with these I performed Service, as usual. Went forward to Tippoona; and found there a small group of Natives, whom I usually find at the village: 12 children and 9 adults were collected: I ascended a rugged rock, by the sea side, gave out a hymn, and sung and prayed with them: I spoke to them respecting the creation, the sabbath, the fall of man, and his misery and death; and exhorted them to forsake sin and to remember the Sabbath Day: closed the Service by singing another hymn, and praying. Returned to the village, and conversed with a few Natives, prior to my departure for home in the evening.

At our Family Morning and Evening Prayers, I have read, when able to persuade any Natives to attend, for several months past, a prayer in their language.

Oct. 21—A Native called upon me from Kaishiki, to tell me that I had better go there to-morrow, instead of the usual day (Wednesday), as they would be going to the head of the river on the latter day.

Oct. 22—Went to Kaishiki; and found 16 young people and a few men and women: performed Service as usual: spoke to them concerning man's defilement, that it was not that which goeth in at the mouth which defileth a man, but that which cometh out. Came to Weedeeweedee; and learned that Tauí was gone to the North Cape: I addressed 19 boys and girls, and a few women: it being the first time that I had spoken to them on this subject, I explained to them the object that I had in view, and made them acquainted with the name of Jehovah. Came to Tippoona, and spoke to 10 children and 4 adults, in the usual manner.

Oct. 26—In the evening, went to

Rangheehoo to request the children to be at home on the morrow, and cautioned the Natives against working on the Sabbath Day. Catechised 16 children; and sung a hymn, and prayed with them.

Oct. 30—Went to Kaishiki; and found there, on a visit from the other side of the river, a Chief and a few of his people—sung and prayed; catechised about 16 children; and addressed them on the Ten Commandments—endeavoured to ascertain how much improvement they had made in what had been told them; and pressed upon them the necessity and advantages of earnest and frequent prayer. Came back to Weedeeweedee: after singing and praying with 11 Natives, I asked them several questions; and spoke to them on the goodness and love of Jehovah. Eight children and a few women were instructed at Tippoona. Came to Rangheehoo: 11 children and a few adults attended—sung and prayed, and closed by earnestly entreating them to pray to Jehovah for His blessing. Returned home at sun set.

It is difficult to prevail on the Natives to attend instruction regularly; but, considering the present state of things, and that they are yet Heathens, they perhaps attend as well as could be expected.

Ngahaudi, the Chief of Kaishiki, has behaved kindly to me, when I have gone to his place on a Wednesday to instruct them; and has provided a dinner of fish and sweet potatoes, for which, however, I must necessarily make some recompense. If he wants an axe, once in three or four months, for the use of his house, I cannot refuse him one without great offence. I have, likewise, to give a few fish-hooks to the children, as an encouragement. I tell them, however, how different the case is in England, where children's parents pay for their instruction.

Recent Miscellaneous Intelligence.

American Board of Missions.

The Building, mentioned at pp. 435 and 436 of our last Number, in reference to which the Missionaries at Bombay had issued a Circular, was opened for Public Worship, on the 30th of May, with Service in Mah-

ratta. A considerable sum had been contributed, though not sufficient to defray the expense of the structure.

Church Missionary Society.

We have heard, but cannot vouch for the fact, that Mr. Düring left Sierra Leone, on

board the Hadlow, on his return to this country, on the 31st of August, in a dangerous state.

Mr. Deininger (see p. 407) writes from Leghorn, on the 24th of October—

I am about to depart, God willing, for Malta. Mr. Jowett writes from Alexandria, Aug. 20th, four days after his arrival there, that he was preparing to depart for Beirut, by a ship direct.

Letters have been received from New Zealand to the end of May, at which time the Settlers were all well. Mr. White had arrived to join Mr. Leigh, of the Wesleyan Society. Mr. Butler had sailed with them, in order to assist them in forming a Settlement at Wangaree (see pp. 369 and 390 of our last Volume), about 80 miles down the east coast, and 12 miles north of Bream Head. Shunghee and his party had proceeded toward the East Cape, on another fighting expedition, in February: nothing had been heard of them. The Settlers were living undisturbed by the Natives.

London Missionary Society.

Many young friends of the Society having intimated their wish to present articles of

their own preparation, for the purpose of forming a Sale for its benefit in the ensuing Spring, the Directors have adopted the suggestion. The Sale will take place in April or May.

Sailed from Plymouth, on the 19th of October, in the ship *Nepos*, Capt. Trader, for the Cape of Good Hope, the Rev. A. Robins, late Student at Gosport; with Mr. and Mrs. Hughes of Manchester, and Mr. R. Edwards of Bury, Lancashire, artisans. Their ultimate destination is Karreehane and Masbaw, to labour among the Bootmannas.

Scottish Missionary Society.

In May, an Association was formed at Bombay, in aid of the Society; preparatory to the arrival of Messrs Cooper, Mitchell, and Crawford, as Missionaries from the Parent Society. These Missionaries sailed, as we stated at p. 343, on the 5th of March. They wrote from Madeira on the 2d of April; and have long since arrived, it may be hoped, at their destination, where they would happily find a body of friends associated, for their direction and assistance.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From Oct. 21st, to Nov. 20th, 1835.

ASSOCIATIONS.	Present.	Total.
L. s. d.	L. s. d.	
Atherstone (Warwickshire) -	75 0 0	75 0 0
Berkshire -	100 0 0	375 10 0
Birmingham (Darlaston Br.) -	54 4 3	5610 9 10
Birstall & Busley (Yorkshire) -	51 1 0	50 19 5
Bradford (Yorkshire) -	30 0 0	370 9 8
Bucks, South, (Aston Sand-		
ford, St. Iver, &c.) -	30 0 0	2455 15 3
Denn Street Manufactory -	4 28 0	17 12 9
Deddington & its Vicinity		
(Oxon) -	19 4 10	56 13 3
Devon & Exeter -	34 0 0	429 13 6
Edmonton -	10 0 0	458 1 10
Glasbury (Bacon) -	1 1 0	1000 12 7
Gloucestershire (incl. Camp-		
dun, and St. Jul.) -	74 10 7	2481 5 9
Gulbaford (Stoke Newch) -	13 6 0	894 13 4
Hallifax -	100 0 0	986 9 3
Hereford -	1 0 0	2541 17 9
Hibernian Auxiliary -	100 19 7	11800 10 1
Horwood, Little (Bucks) -	6 9 5	36 1 11
Istington Ladies -	28 7 00	404 15 5
Krat (Goudhurst) -	8 21 6	9975 6 6
Knareborough (for Native		
Female Indian Schools, by		
Miss Hutchinson) -	15 0 0	1275 9 3
Leicestershire (Loughboro') -	150 0 0	6450 10 10
Liverpool & West-Lancashire,		
100 0 0 -	5159 0 8	
Morden (Surrey) -	7 2 0	186 7 4
Newcastle-upon-Tyne -	50 8 0	1456 3 10
Northampton with Cretton		
(School Fund) -	30 0 0	1297 4 0
North-East, London (incl.		
gal. 100. 6d. col. at Ram's		
Chapel, after Sermons by		
Rev. Dr. Thorpe and the		
Assistant Secretary) -	44 0 6	1485 10 9
Percy Chapel (incl. Ladies		
11/2. 100. 6d. -	21 14 7	3034 11 10

	Present.	Total.
L. s. d.	L. s. d.	
Queen-Square Chapel -	17 10 0	220 15 0
Raunds (Northamptonshire) -	16 13 6	26 11 0
Redruth -	17 0 0	17 0 0
Retford, East (Notts) -	54 10 0	465 1 0
Sedgill, Semley, & Knayle		
(Wilts) -	20 0 0	119 6 10
Shropshire (Bridgnorth) -	7 4 0	573 10 0
Southwark -	31 9 1	1255 11 6
Suffolk -	44 3 3	6004 16 7
Sunderland & Bp. Westmouth,		
100 0 0 -	741 0 0	
Warrington -	57 11 5	986 0 8
Westham (Sussex) -	7 1 0	7 1 0
York -	5 0 0	2907 11 11
Yorall, Barton, &c. -	46 3 0	670 3 0

COLLECTIONS.

Champion, Mr., New Millman St.	1 2 7	10 13 9
Cooke, Mr. George, Marlboro'	1 16 6	9 6 0
Harris, Miss, St. Albans	12 0 8	68 12 0
Lee, Mr. John, Kidderminster	10 0 0	60 0 0
Sligh, Mr. James, Rugeley	3 10 0	3 10 0

BENEFACTIONS.

L. M.		50 0 0
Stephenson, Rev. W. R., Corringham		10 0 0
Taddy, James, Esq. jun., Minorities		00 0 0

CONGREGATIONAL COLLECTIONS.

Aston Sandford (Bucks) by Rev. H. Farish	7 0 0
Elliston (do.) by Rev. E. Cooper (Rev. G. Hake, Curate)	8 9 0

SCHOOL FUND.

Rev. T. Lockton, by Northampton Association,	
For Thomas Lockton for Six Years	30 0 0

Presented for the New Zealand Mission—from R. B. Foreman, Esq. 24 axes; from a Friend, 18 axes; from C. Williamson, 6 axes; and from Mr. Simmons, of Basingstoke, 53 metal spoons.

200 of the sum of gal., acknowledged at p. 368 as received from Knareborough, &c., was collected by Miss Hutchinson for the Native Female Indian Schools.





THE BURYING OF A HINDOO WIDOW'S ALICE.

Missionary Register.

DECEMBER, 1823.

Biography.

CHARACTERS AND OBITUARIES OF FOUR NATIVE CHRISTIANS.

OF the Converts to the Christian Faith whose characters and deaths are here recorded, two were Slaves, whose poor and depressed condition was strikingly alleviated and even dignified by the grace of the Gospel; and two were of that class of Heathens, who appear most strongly fortified, by their prejudices and habits, against the reception of the Truth. We rejoice to record these instances of the triumphs of Divine Grace; and trust that such instances, continually multiplying, will add vigour to the prayers and exertions of all Christians in behalf of the Heathen World.

LEA ELIZABETH, A FEMALE HOTTENTOT SLAVE.

Mr. Evans, Missionary at the Paarl in South Africa from the London Missionary Society, sends the following narrative.

A Female Slave, whom I baptized, died lately, rejoicing in the hope of everlasting glory. It was most pleasant to witness her last days. After having been for some time troubled with doubts and fears, she was enabled, through grace, to put her whole trust in the Saviour, and to proclaim his praises to all around her.

Shortly before her dissolution, she called her children; and spoke to them in such a pathetic and earnest manner, as drew tears from every eye. After entreating the blessing of Almighty God on each of them, she turned to her eldest, and said—

Hitherto you have been the cause of great grief to me; for your heart is as hard as a mill-stone. All my advices have been in vain; yet still I do not despair. Very probably this is the last time your Mother will ever speak to you in this world, therefore, I pray you, consider your ways, and what their end will be. Death will call you shortly, as he is now calling your Mother; but consider how you would meet him, suppose he were to call you this day. Could you meet his deadly weapons, with that serenity and

peace of mind which your Mother can? I fear not—yes, I am sure not. And what is the reason that the fear of death is taken away from me? It is the Lord Jesus, who came into the world to seek and to save that which was lost, who found me also, when I was travelling the broad road in which you are walking at present. He drew me with the cords of his love out of the pit of corruption, and brought me to seek salvation through that blood which he shed on Calvary, to purify sinners from all iniquity. O yes! this is the fountain which is opened for sin and uncleanness; and the streams of these living waters now make my soul to rejoice in the midst of all tribulations, and to meet the king of terrors without fear or dismay. Therefore my Dear Son, yes, all my Children, and all present, seek the Saviour while He is to be found—call upon Him, while He is near. His blood cleanseth from all sin. He is able to save to the uttermost. He will in no wise cast out those who come to Him: His arms are open to receive you, as freely as He received an unworthy and sinful creature such as I am: therefore come ALL to Him. He knocks continually at the door of your hearts. I can assure you He is a good Master. He is the best King. You will never be tired of His service. But if you despise His great salvation, you will be for ever miserable. Oh seek Him now! seek Him now! and do not delay a day longer: for He says Himself that His enemies shall be as chaff; and, further,

Because I have called, and ye have refused, I have stretched out my hands and no one regarded; but ye have set at nought all my counsels, and would none of my reproof; I will also laugh at your calamity, and will mock when your fear cometh.

Together with these, she recited some other passages of the same chapter, which she could recollect. Thus she went on, as far as her strength would permit, either rejoicing in the Lord, or praying, or admonishing those around her, until her soul was loosed from the earthly tabernacle; and took its flight, as we have every reason to hope, to the regions of everlasting bliss.

She was possessed of a retentive memory; and, during the last months of her life, delighted greatly in religious conversation.

Some irreligious persons were heard to say, that Lea Elizabeth (for that was her name) must certainly be in happiness; for it was like a little heaven upon earth to be near her, particularly in her last illness. A more delightful scene can scarcely be conceived, than that which her appearance presented—a poor and completely worn-out Slave, without any of the pomps and vanities of this world about her, sitting or lying on her mattress; yet, at the same time, an heir of an everlasting kingdom, and beginning to feel those joys which shall never cease, and about to participate in that glory which shall never fade.

One day, she said—

Yes, yes, I am but a Slave on earth; but I have a good hope, through grace, that I have been made free indeed through the blood of the Lamb, and that hereafter I shall sit with my blessed and glorious Redeemer in His heavenly kingdom, never to be separated.

I was quite astonished at the progress which she had made in the knowledge of divine things, and so were all who heard her.

HENRY COCHRANE, AN AGED NEGRO OF
ANTIGUA.

Mr. Thwaites, of the Church Missionary Society, gives the following account of the death of this aged Christian.

On Sunday, May 27th, 1821, a pious old man, Henry Cochrane, departed

this life. The week before his death, when Mrs. Thwaites visited him, he told her that he had been looking back, and calling to mind seasons when he had been surrounded by temptations to sin; and how he had been enabled, by the grace of God, to resist and overcome—so that, from the time when he had begun to serve God, which was from his youth, he had been kept even to old age; and all his trials, which were not a few, toward the close of his life, had been made the means of bringing him to cleave more to God.

He was brought to the knowledge of the truth, by the blessing of God on the care of Mr. Nathaniel Gilbert, who devoted himself to the instruction of his Negroes; many of whom, he was the means of turning from darkness to light: on the death of Mr. Gilbert, these were as sheep without a Shepherd, till Missionaries arrived. A pious old man, named Quacou, belonging to the same Owner, but living on another estate, became the friend and counsellor of Henry, and offered to teach him to read: he was rejoiced at the offer; and, though he had very little time, he learned to read well enough to enjoy his Bible, and Prayer-Book: one of his aged Sisters, who set out in the good way with him, says, that so great was his love for his book, that he used to carry it to the field in his bosom, and look into it at every opportunity*: when he had no candle, he would make a fire on purpose to read by; and his profiting soon appeared to all.

Henry laid himself out to be useful to his fellow-slaves; teaching several to read, as far as he was himself able: when Mr. Gordon sent out a Schoolmaster to teach the Young Slaves on his estate, Henry was induced to undertake the like work among the children on the estate on which he lived. It was his care of the little Negro Children, which first struck us so forcibly, as caused us at once to embark in the work of collecting and teaching the Young Slaves; and we now look back with pleasure to the time when we commenced, with the hearty co-operation of this good old man. Henry was also the most active

* This is very common, in the present day, among the children of the Sunday Schools.

in raising up Bethesda School-House, when first built with wattles and mud, and covered with thatch: at every opportunity, he would go into the woods, and cut materials for the purpose, and bring them home: he became a Teacher in this School, and gave his attendance as long as he was able.

He was remarkable for Patience under sufferings, and Forbearance and readiness to forgive injuries. On one occasion, when he had suffered wrongfully, he met his daughter-in-law, who wept on his account: he bade her not weep—that his Saviour had suffered the same for him; and declared he felt nothing but pity toward his injurer, and sincerely prayed that the Lord would have mercy on him.

Another striking trait in his character was Charity. He was industrious and frugal; and always had a little wherewith to help the distressed: when any of the Slaves, on his or other Estates near, were in trouble or want, he would visit them, and administer comfort to their minds; and, at the same time, put some small money into their hands. Since his death, some of the Slaves to windward have told Mrs. Thwaites, that though they lived at a distance, they used to go to him to settle their disputes, and ask his counsel.

HOLODHOR, A CONVERTED BRAHMIN.

Holodhor, formerly a Brahmin of great respectability, during his last illness frequently spoke of the unspeakable goodness of God, in having brought him from a state of heathenish darkness under the means of grace. He seemed always to entertain a deep sense of his own sinfulness. When in great pain, he was accustomed to say, "I am in severe pain—I can scarcely endure my sufferings—pray to the Lord that I may be endued with patience." For a considerable time before his death, he seemed to be convinced that the hour of his dissolution approached, and he prepared himself with calmness for the event. About two hours before his death, Mr. Douglass called on him; and, inquiring how he felt, he replied, "In great pain of body; but happy in mind. I have just been engaged in a severe conflict with Satan: but," holding up his

hands, he exclaimed, "I have conquered! I have conquered! My weapon is the Bible—my strength is Christ!" After talking familiarly of "going home," Mr. Douglass asked him where his home was: he smiled, and said, "I thought you knew where my home was. It is in heaven. Did not Christ say, *I go to prepare a place for you*. Now the place is ready, and I go." After prayer, as Mr. Douglass, on leaving him, said, "I hope to see you again shortly," he burst into tears, and said, "Yes, I hope I shall see you in heaven." Soon after, speaking to Ram Rutton, he lamented his past sinful conduct, but expressed a hope that he should not be rejected, since he had embraced Christ as his Saviour, and placed his whole dependence on him. About an hour before his death, he appeared easy and composed, lay down quietly, and prayed for the forgiveness of his sins and a place near his Saviour; and, a minute or two after concluding his prayer, fell asleep, as on the bosom of his Saviour.

BRINDABUND, AN AGED HINDOO.

This aged Christian was one of the Native Preachers employed by the Baptist Missionaries in India. He is supposed to have been upward of 80 years old. We have collected the subjoined account of him from the Letters of several of the Missionaries.

Brindabund first heard the Gospel at a large fair, between Cutwa and Berhampore. He was observed to pay great attention the whole day; and was seen sometimes to laugh, and at other times to weep. At night, he came to Mr. Chamberlain, and said, in allusion to the custom among the Natives of presenting flowers—

I have a flower (meaning his heart) which I wish to give to some one who is worthy of it. I have, for many years, travelled about the country to find such a person; but in vain. I have been to Jugernaut; but there I saw only a piece of wood: THAT was not worthy of it; but, to-day, I have found one that is, and He shall have it: Jesus Christ is worthy of my flower!

Brindabund had been, for many years, a Religious Mendicant. His hair had been suffered to grow so as

almost to conceal his eyes; but he now cut it off, and shaved his beard. He had indulged in smoking to such an excess as nearly to deprive himself of sight; but soon recovered, and set himself to learn to read. In short, from being an idle Devotee, he became an industrious old man: for he was advanced in life when he abandoned these vagrant habits.

Brindabund now became a preacher of the Gospel to his idylatrous countrymen. The last five years of his life were spent in entire devotedness to the cause of God. When able to leave his house, which was at Monghyr, about 250 miles from Calcutta, he was engaged, from morning till night, in reading the Scriptures and talking to the people. He loved the Saviour: His cause lay near his heart. Often, when so weak as in appearance to be scarcely able to stir, he would not stay at home; and when it has been said to him, "You had better stay at home to-day"—"Oh," he would say, "what do I live for?"

While he was able, he would take considerable journeys: not, as formerly, in the character of an idle vagrant, *deceiving and being deceived*; but to proclaim that Salvation, *without money and without price*, which he had found. He would walk, on those occasions, from twenty to thirty miles a day; and, after taking some refreshment, would converse with his companions, in a lively and edifying manner, till midnight. A friend,

who saw him at these times, says of him—

I have seldom heard him utter a sentence which had not some reference to spiritual things; and, indeed, to improve every thing which he saw and heard was habitual to him: if, for instance, he saw a bullock go by, loaded with bags of sugar, he would draw a comparison between the bullock, and those who have the Word of God and the Means of Grace at hand, but know nothing of their sweetness. His whole soul seemed to be full of Christ and His salvation, and he was ready to impart that soul to his perishing countrymen. His tongue is now silent in the grave; but, in the Great Day, he will appear as an awful witness against thousands who have heard the Gospel at his mouth in vain.

During the last few weeks of his life he suffered much; but was always happy, longing to depart and be with Christ. When asked, the day before he died, if he would take any thing, he said, "No"—and, putting his hand on a part of the Scriptures which lay near him on his bed, he said, "This is my meat, and drink, and medicine." The neighbours, as was their custom, came round him: he got up, and sat at his door, where he repeated from memory, for he was *mighty in the Scriptures*, some portions of the Word of God, and prayed; though he was then so weak as to be able to utter but a few words at a time. The next day, Sunday, Sept. 2, 1821, he died in a good old age, and entered into the joy of his Lord.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF THE CHIEF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

We shall endeavour to collect, in the last Number for each Year, the amount of the Receipts, by each of the principal Societies noticed in our Work, according to the latest published Reports of the respective Institutions which have reached us; distinguishing, where practicable, the amount of Contributions, from that arising from the sale of Publications. Some Societies, both at home and abroad, are wanting in the present List; but we hope to be able to add them to the future Lists. The Income of the American Societies being given in Dollars, is here reduced to Pounds Sterling at 4s. 6d. per Dollar.

		£.	s.	d.
African Institution	1822-3 ...	1,124	2	1
American Bible Society	1822-3 ...	10,154	10	6
American Board of Missions	1821-2 ...	12,778	10	0
American Colonization Society	1820 ...	2,033	15	6
American Episcopal Missionary Society	1822-3 ...	852	18	9
American Jews' Society	1822-3 ...	1,314	5	0
American Methodist Missionary Society	1822-3 ...	2,009	10	11
American United Foreign Missionary Society	1822-3 ...	2,094	14	7
Anti-Slavery Society (on its formation)		748	4	0
Baptist Missionary Society	1822-3 ...	14,759	6	7
Baptist (General) Missionary Society	1821-2 ...	1,250	12	9
British and Foreign Bible Society	1822-3 ...	97,062	11	9
(Contributions, 66,494 <i>l.</i> 4 <i>s.</i> 7 <i>d.</i> ; Sales, 30,568 <i>l.</i> 7 <i>s.</i> 4 <i>d.</i>)				
British and Foreign School Society	1822-3 ...	2,053	16	11
Christian Knowledge Society	1822-3 ...	54,891	6	0
(Contributions, 28,263 <i>l.</i> 16 <i>s.</i> 10 <i>d.</i> ; Sales, 4 <i>l.</i> 26,627 <i>l.</i> 9 <i>s.</i> 2 <i>d.</i>)				
Church Missionary Society	1822-3 ..	25,462	12	2
(Contributions, 34,575 <i>l.</i> 17 <i>s.</i> 9 <i>d.</i> ; Sales, 586 <i>l.</i> 14 <i>s.</i> 5 <i>d.</i>)				
Church-of-England Tract Society	1822	636	8	8
(Contributions, 275 <i>l.</i> 9 <i>s.</i> 10 <i>d.</i> ; Sales, 360 <i>l.</i> 12 <i>s.</i> 10 <i>d.</i>)				
Hibernian Society	1822-3 ...	8,984	13	6
Jews' Society, London	1822-3 ...	11,400	9	10
(Contributions, 10,924 <i>l.</i> 2 <i>s.</i> 7 <i>d.</i> ; Sales, 476 <i>l.</i> 7 <i>s.</i> 3 <i>d.</i>)				
London Missionary Society	1822-3 ...	31,266	11	11
Merchant-Seamen's Bible Society	1822-3 ...	642	10	2
(Contributions, 412 <i>l.</i> 9 <i>s.</i> 2 <i>d.</i> ; Sales, 236 <i>l.</i> 1 <i>s.</i> 0 <i>d.</i>)				
National Education Society	1822-3 ...	1,996	15	0
Naval and Military Bible Society	1822-3 ...	1,999	2	2
(Contributions, 1,800 <i>l.</i> 9 <i>s.</i> 2 <i>d.</i> ; Sales, 29 <i>l.</i> 13 <i>s.</i> 7 <i>d.</i>)				
Prayer-Book and Homily Society	1822-3 ...	2,082	9	6
(Contributions, 1477 <i>l.</i> 3 <i>s.</i> 1 <i>d.</i> ; Sales, 635 <i>l.</i> 6 <i>s.</i> 5 <i>d.</i>)				
Religious Tract Society	1822-3 ...	8,809	13	7
(Contributions, 8164 <i>l.</i> 13 <i>s.</i> 0 <i>d.</i> ; Sales, 6645 <i>l.</i> 0 <i>s.</i> 7 <i>d.</i>)				
Scottish Missionary Society	1822-3 ...	5,370	14	1
Society for the Propagation of the Gospel	1822	15,560	8	3
(Contributions, 5147 <i>l.</i> 18 <i>s.</i> 3 <i>d.</i> ; Parl. Grant, 9412 <i>l.</i> 10 <i>s.</i> 0 <i>d.</i>)				
United Brethren	1821	7,332	12	6
Wesleyan Missionary Society	1822	31,748	9	11
Total		£.367,373	17	8

United Kingdom.

Religious and Charitable Societies' House, in London.

From a Circular, lately issued, we extract an account of this Establishment.

Several Individuals, deeply interested in the welfare and further extension of Charitable Societies, at the West end of the Metropolis, having experienced much inconvenience, from the want of some common and central point of communication, where the promotion of the temporal and spiritual interests of their fellow-creatures, both at home and abroad, might be facilitated, were induced to consult together, as to some practicable mode of affording accommodation to such Societies as might wish to avail themselves of the advantage of

possessing established Offices, and a fixed place for holding their Committee Meetings, without separately incurring the expense and responsibility of hiring detached houses or apartments.

Under these views, the House, No. 32, Sackville Street, Piccadilly, (formerly occupied by the Board of Agriculture) has been taken, and invested in a body of Trustees who consider it conveniently situated, and in every way calculated to afford the accommodations so much to be desired.

The Trustees holding the House solely for the use of Religious and Charitable Institutions, the entire management and regulations of the Establishment are confided to them, with the full power of negating all applications for any accommodations contained in the House, which, in their judgment, may not be in unison with its primary objects.

A Treasurer has been appointed, who will receive Donations and Subscriptions, for the first equipment and subsequent support of the Establishment, and in whose name the general account of the receipts and disbursements will be kept.

A Secretary has been nominated, who will have the charge and general superintendence of the House, under the direction of the Trustees; of whom inquiries may be made, on any matters connected with this Establishment, and to whom all correspondence relating thereto may be addressed.

A House Porter has been appointed, who will give constant attendance during official hours, in the Entrance Hall of the House.

Ten or eleven Societies may be accommodated, each with a separate apartment for an office, with the necessary arrangements for their books and papers, and the periodical use of a spacious Committee Room, as often as required, upon terms and under regulations to be agreed upon.

The COMMITTEE ROOM, being of a large and superior description, will be open to the use of Charitable Societies, that may not occupy an Office in the House, for occasional Meetings, upon moderate terms, to be hereafter arranged; and the Secretaries or Officers of such Societies will be provided with means for the safe deposit and arrangement of their books and papers.

A MESSENGERS' ROOM will be set apart, where the Porters or Messengers of Societies, occupying Offices or holding Committee Meetings in the House, may attend, for the convenience of their respective Societies; as the House Porter cannot be called off from the constant attendance required in the Entrance Hall.

A WAITING ROOM will be opened for the accommodation of persons frequenting the House, whether on business connected with the Societies occupying Offices or holding Committee Meetings, or interested generally in the concerns of Charitable Institutions; so that opportunities of mutual intercourse will thus be afforded, while information and intelligence may be extensively received and communicated, through the facilities arising out of this Establishment. In this Waiting Room, materials will be provided for writing; and the Reports and Papers, strictly connected with Cha-

ritable Societies, may be consulted and referred to, as they will be left in the room, for general use.

As a further and ultimate object, it may be added, that it is in contemplation to form a Library of Reports and Official Documents, and such alone as may be connected with the objects of Charitable Institutions, for the use of Societies and Individuals frequenting the House.

The Treasurer is Henry Drummond, Esq.; and the Secretary, Mr. Lamprey.

CHRISTIAN KNOWLEDGE SOCIETY.

Sermon by the Bishop of Calcutta.

From the Sermon preached by the Bishop of Calcutta at St. Paul's Cathedral, on the 12th of June, we extract some passages, which bear strongly on the subject to which His Lordship has devoted his labours.

The obligation, under which all Christians lie, of furthering to the utmost the interests of the Gospel, is thus powerfully enforced:—

God forbid that I should detract from the tremendous obligation, which, indisputably, rests on our Order, to labour, beyond all other men, and in a manner to which no other men are obliged or authorized, in the dissemination of religious knowledge, in expounding and persuading the things of the kingdom of God; and, both in season and out of season, in preaching this Gospel, which we have received, to every creature.

As little am I inclined to deny or undervalue the efficacy of these oral instructions—that foolishness of preaching, as the wise men of antiquity contemptuously called it, but which, ere they had ceased to despise it, they were by its effects compelled to fear—by which the Gospel of Christ was, in the first instance, triumphantly disseminated; by which, alone of human means, the impressions of a religious education may be retraced or preserved indelible; and an attendance on which, when mixed with knowledge in the guide and faith in the hearer, is now, as at first it was, the great power of God unto salvation.

But, that a Sermon should profit, it is necessary that it should be heard with understanding. And, when that strange reluctance is considered, with which men, unimbu'd with early religious impressions resort to our public ministry; when

we take into the account the awful and mysterious nature of many of those topics, which we are enforced to treat upon; when we recollect the shortness and paucity of those opportunities of attracting attention, which are ordinarily in our power, or which the indifference and indolence of the world will permit us to render effectual; can we wonder that something more than Sermons is required for that mighty work which is set before us? A hundred half-hours in the year, (and this is the average amount of attention which the most zealous preacher can obtain in Church, and, when the additional and week-day labours of a zealous Minister are taken into account, even more than the average amount of labour which the constitution of many preachers can support,) are surely all too little for the restoration of a corrupt and fallen race; for the institution of men into angels! And the Ministers of Christ have a right—a right do I say?—it is our solemn and bounden duty, in the name of God and of His Son, to call on every assistance of rank, and wealth, and knowledge and example, to aid us in our gigantic task of turning the inhabitants of the earth to righteousness!

While pleading for the instruction of the ignorant at home, the Bishop extends his views, and thus forcibly applies his argument to the enlightening of the world:—

If, to see our brother hunger and not to relieve his bodily wants, be a violation of every principle, which is lovely before men, and in the eyes of God acceptable; if, at our everlasting peril, we are bound, so far as power is given us, to furnish them that need with the meat which perisheth, and the water whereof if a man drinketh he shall thirst again; of how much sorer punishment must they be worthy, who can behold the souls of their fellow-creatures perishing for lack of instruction, without some little care to provide for them the bread of immortality—and who, happy themselves in their knowledge of the truth, are indifferent to the destiny of those with whom they dwell—whose hard and daily labour ministers to their wants and luxuries—on whose honesty and forbearance their own security depends—and who would repay tenfold, by their love, their services, and their prayers, whatever lessons of content and holiness they receive through our munificence!

Cursed is he, saith God under the Old Testament, Cursed is he that maketh the blind to go out of his way. And shall HE escape without a still heavier malediction—shall that Nation, shall that Individual, go free from the dreadful displeasure of the Almighty, who gives over, without compunction, to the perilous wanderings of spiritual blindness those unhappy persons, whose ignorance a little care, a little cost, the renunciation of a single expensive indulgence, might have guided to light and everlasting happiness?

It is not, I repeat, the duty, it is not the interest of the Clergy alone, or more than others, to desire the advancement of Christ's Kingdom. For that kingdom, its coming, and final triumph, all believers alike are commanded by their Lord to pray. But to that kingdom it is an essential preliminary, that *the knowledge of the Lord shall cover the earth as the waters cover the sea*: nor let any of us hereafter address the Searcher of Hearts with the petition, that *His will may be done on earth as it is done in heaven*, without recollecting, that on each of us it, in part, depends, to forward that desire by our own exertions; and that it is a mockery of God to ask of Him, that sinners may be brought to repentance, while we contribute, all the while, neither attention, nor influence, nor pecuniary aid, to the object for which we thus solemnly profess ourselves solicitous.

REPORT FOR 1822-3.

Progress of the Society.

Notwithstanding the pressure of the times, the number of Subscribing Members is materially increased: above 15,000 names now appear upon the list, of which 743 have been added since October 1822. The Receipts and Disbursements have been larger than in any former year, and a proportionate increase will be found in the circulation of Religious Books.

Public Sale of Books and Tracts.

The Special Committee, appointed to superintend the general Sale, at the Shop in Fleet Street, of the Society's publications, report—

In addition to six well-known Tracts on the Evidences of Christianity, which were placed long ago on the Society's Catalogue, 34 New Tracts on the same subject were procured and published by the Committee; and 945,300 copies of these Books and Tracts were printed.

The greater part of this stock, viz. 677,491 Books and Tracts, has been circulated through the country. The surplus 265,809 remains in the Society's stores.

But the issue of Books by the Special Committee has not been confined to Anti-infidel Publications: 1015 Bibles (exclusive of the Society's Family Bible), 757 Testaments, 1451 Prayer Books, and 113,116 Tracts have been disposed of at cost price from the Shop in Fleet Street; and a considerable supply of the same articles is still in hand.

The total number of Books and Tracts issued by the Committee, since its appointment, is 798,201; and the stock undisposed of exceeds 300,000. The money remaining at the disposal of the Committee will be more than sufficient to defray the expenses of the shop in Fleet Street, during the time that the Society has resolved to continue it; and will enable the Committee to make an adequate trial of the plan for selling the Holy Scriptures, the Liturgy, and other Books on the Society's Catalogue, to the public, at reduced prices.

Monument to the late Bishop of Calcutta.

In reference to some Resolutions passed by the Board on receiving the intelligence of the death of Bishop Middleton, it is stated—

It is proposed that a Monument should be erected to his memory in St. Paul's Cathedral; that the expense should be defrayed by Members of the Society, and that the contribution of each Member should be limited to the amount of his annual subscription to the Society. It was imagined, that, if the subscription were unlimited, such large contributions would be made by some opulent and zealous friends, as might prevent others from testifying their feeling on this occasion; while, from the general estimation in which Bishop Middleton was held, there could be no doubt that an ample sum would soon be raised by the limited subscription, and at the same time none would be excluded from participating in the work.

The Members of the Society for the Propagation of the Gospel in Foreign Parts were afterwards associated in this plan.

A List of Subscriptions to this object is given, amounting to 821*l.* 9*s.* contributed by 568 Subscribers.

Founding of Five Scholarships in Bishop's College, Calcutta.

Of the Resolutions just quoted, it is further said—

The most important matter which these resolutions embrace, arises from a suggestion of the late Bishop of Calcutta, in his last Letter to the Society, relative to the foundation of Five Scholarships in Bishop's College at Calcutta. In order to mark their entire concurrence in the wisdom of such a measure, and their affectionate veneration for the Bishop's memory, the Board resolved to place the sum of 6000*l.* at the disposal of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, for the purpose of endowing Five Scholarships, to be called "Bishop Middleton's Scholarships;" and of affording a Salary for a Tamul Teacher in the College.

Issue of Books, Tracts, and Papers.

From April 1822 to April 1823, the circulation of Publications was as follows:—

	Nos.	Grat.	Total.
Bibles	38,659	900	39,559
New Testaments and Psalters. }	55,737	1,667	57,404
Com. Prayers	101,964	1,862	103,826
Other bd. Books ..	83,888	2,154	86,042
Small Tracts & Papers..... }	917,283	296,507	1,113,790
Grand Total..	1,400,711		

State of the Funds.

	£.	s.	d.
Receipts.			
Benefactions	5,318	1	10
Annual Subscriptions.....	11,588	18	5
Legacies.....	3750	0	0
Duty	505	18	9
		3,244	1 3
Dividends on Stock, &c.	7,930	3	7
War Office, for Troops, &c....	189	11	9
		28,263	16 19
On Account of Books.....	24,666	7	7
Discount from Booksellers ...	4961	1	7
		£ 54,891	6 0

Payments.

Books sent to Members:—			
Members' part - 25,251	12	8	
Society's part - 14,910	11	5	
		39,963	4 1
Books and Papers, gratuitously distributed, including Reports.....	1,647	5	3
Books, at prime cost.....	6	7	0
Family Bible.....	25	3	0
Welsh Bible.....	260	15	0
Irish Bible.....	300	0	0
Dividends and Advances on Account of India Missions.....	2071	0	0

Grant for Five Scholarships at Bishop's College, Calcutta ..	6000	0	0
Printing Office at Colombo	436	15	6
Scilly Mission	620	19	9
On Account of Government, &c.	335	3	10
On account of Charities	158	11	0
Salaries, Rent, Taxes, and Sundries	2596	7	6
	£54,319	12	7

East Indies.

Reports are given from Calcutta and Bombay, in relation to the Committees at those Presidencies, which we shall notice in the Survey; but no intelligence appears from Madras, or from the Society's Missions on that Coast.

CHURCH MISSIONARY SOCIETY.

TWENTY-THIRD REPORT.

Remarks on the Income and Expenditure.

THE particulars of the Receipts and Payments of the Year were printed at pp. 208 and 209. We extract from the Report some remarks on the progress of the Society's Income and its proportion to the Expenditure.

The steady rate of the Society's increase has been mentioned. That rate of progress has been greatly augmented during the last Ten Years, chiefly in consequence of the establishment of Associations—the Income of the Society in its Thirteenth Year having been 30,000*l.*; while, in its Fourteenth, the formation of Associations, which had their origin chiefly in the zeal awakened throughout the country for opening India to Christianity, the Income rapidly rose to a gross amount of nearly 12,000*l.*, not deducting the expenses attending the Associations.

It will be satisfactory to the Members, to review the course in which the Society has been led; as this review will sufficiently indicate the guidance of the Divine Hand.

The first Thirteen Years of the Society may be considered, for the reasons just given, as its state of infancy: it has been since gradually acquiring strength and developing powers, which will one day, it may be hoped, arrive, under the blessing of God, at such maturity, as may enable the Society to achieve its full portion of that conquest over the Empire of Darkness and Sin, which

awaits the combined efforts of all the true Members of the Church of Christ:

The whole Income of these first Thirteen Years was little more than 22,000*l.*—the Income of the last year, alone, has been, as already stated, 35,000*l.*

The average annual Income of each of these Thirteen Years was a little more than 1700*l.*—that of each of the last Ten Years has been upward of 25,500*l.*

In reference to the subject of the Society's Income, there is a fact to be stated, which deserves attention. The amount of interest on stock, annually received, will serve as a criterion of the proportion which the Expenditure has borne to the Income. On a careful investigation of this point, it appears that the Society never had since it began to send out Missionaries, and has not at this moment, more funds in hand, than would serve to discharge its actual obligations on account of its Missions in various parts of the world. And yet it has never been put to any difficulty, in discharging the obligations which it had contracted; nor has it been withheld, merely by the want of funds, from entering on any very promising undertaking brought before its Committees. The Committee state this fact as a ground of thankfulness to Almighty God, that He has enabled the Society to proceed with such an equal and steady course.

Promising fields of labour are, indeed, opening on every side; and a far larger sum might be profitably expended in promoting the Conversion of the Heathen, than is as yet placed at the Society's disposal: the Missions already formed, particularly those in Africa and India, are beginning to ask for more funds to enable them to extend their exertions: the Committee beg, therefore, to urge on all the Society's friends every practicable exertion to increase its means of usefulness.

Reports of Associations.

The Committee notice, with pleasure, that the suggestion offered to the Associations in the last Report, of adopting Sheet Reports instead of the pamphlet form, has been acted upon in a number of instances; and they doubt not but that it will be pursued by other Associations, where local circumstances will allow it. It is obvious that a saving of expense, which may appear small in the case of a single Association, becomes of importance when it pervades hundreds of Associations.

We quote another passage which deserves attention.

The Committee have much satisfaction, also, in witnessing the different methods adopted in the more brief Reports of the Associations, to awaken attention to the details of the Society's Proceedings, without occupying such space and so entering into particulars as to supersede the Parent Report. In the Report of one Association, for instance, the Society's proceedings during the year are collected under a few general heads, with pertinent remarks on them; while, in another, brief observations are made on the proceedings, in the order in which they occur in the Reports and the corresponding parts of the Appendix, with a notification of the pages where the matters remarked on may be found. It is obvious, that either of these methods will be likely to answer the valuable end, of leading the Members to an intelligent use of the Annual Publications of the Society.

Several impressive extracts are given from the Reports of Associations, on the mutual benefit which Missionary Societies derive from one another.

Associations.

Thirteen New Associations have been added within the year; one of which was for the County of Kent, and three were Ladies' Associations.

Means are suggested, by the Committee, of increasing the Number and Efficiency of Associations; and Remedies are proposed against those Occasions of Decay, which are inseparable from Institutions of this nature. These suggestions, for which we refer to the Report itself, claim the serious attention of all the friends of such Societies.

Missionaries and Students.

The designation, sailing, and arrival of Missionaries, detailed in the Report, have been stated chiefly in the Recent Miscellaneous Intelligence of our different Numbers.

No deaths had occurred, during the Year, among the Society's Missionaries; but, about the period when the Report was delivered,

Death was making fearful inroads on the Labourers in the West-Africa Mission, as was stated in the Number for July.

Offers of service have been numerous in the course of the year: but many of these offers have been from persons, whose qualifications were not such as to induce the Committee to accept them, though of their piety, generally, they had no doubt. Of 57 offers of service, 18 have been accepted, 27 declined, and 12 are still under consideration. There are, at present, 23 Students preparing, under the Society's care, for future service—14 in different parts of this country, and 8 at Basle.

In reference to the important class of Native Labourers, the Committee say—

At their head stand two Ordained Missionaries—the Rev. Abdool Meseeh, and the Rev. William Bowley; whose steady and useful course may serve to assure the Society that the Natives of India are become competent, under the Divine Blessing, to form Christian Churches from among their countrymen, and to instruct and edify those Churches.

And for Africa—little short of a moral miracle has been wrought on some of her once-degraded Sons, in raising them, in the course of a very few years, from men almost brutalized by cruel oppression and base superstition, into humble, active, intelligent, and devout Instructors of their countrymen.

After quoting Mr. Johnson's character of David Noah (see pp. 321 and 322 of our Number for July), the Committee add—

With these, and many similar examples before our eyes, what should restrain our hope and expectation, that He, who, by His Providence and Spirit, has raised up these Native Christians effectually to co-operate with us in this best and most beneficent of all designs—the Salvation of the perishing Heathen—should so multiply their number in all Missions, as to supersede the necessity of any other supply of Teachers from Christendom than those Guides and Counsellors, who, availing themselves of the experience of all the older Churches of Christ in the West, may be the means of establishing and extending the rising Churches of the Heathen World? Nothing is wanting

to this great end, but the blessing of the Holy Spirit on the exertions of competent Instructors of Christian Converts.

While, therefore, the Committee do earnestly press on all the Members the great duty of unwearied and fervent prayer, for the especial and abundant influences of the Holy Spirit on all the Young Persons under preparation, in the Seminaries connected with the Society's different Missions, for future labours among their countrymen, they feel it their duty to do all in their power to send forth a body of Teachers, who may be competent to the task of leading forward the minds of such Young Persons to every practicable degree of enlargement and knowledge. In Sierra Leone, more than Twenty pious African Youths are prepared for Instructors of this description: in Calcutta and in Madras, this branch of the Christian Institutions of the Society, formed at those Presidencies, loudly calls for such aid: and at Cotym, among the Syrians, and in other places, the Seminaries of this description already established require more Instructors; while, not only in these places, but in other parts of India, in Ceylon, and in the Mediterranean, devoted Missionaries, nurtured in the admirable system of our Universities, might put their acquisitions to the most noble use in the service of their Heavenly Master, by training up in sound discipline and learning the future Pastors and Evangelists of the Unchristianized World. The Committee fervently beseech the Great Head of the Church to call forth such men!

Our Readers are already apprized of the intended establishment of a Seminary at Islington (see pp. 165 and 166 of the Number for April) with an especial view to the more efficient preparation of Missionaries.

Missions.

The survey of the Society's Nine Missions occupies, in this Report, about 140 pages, which is somewhat less than last year. The Appendix is much diminished in size, and consists of but Seven Articles; it being the intention of the Committee that the Journals of the Missionaries shall, in future, be given chiefly in our columns. Our Readers will see that about 100 pages have been devoted, in our

late Numbers, to an abstract of intelligence from most of the Society's Missions. The Report not having been got through the press till the beginning of December, Notes of reference to the details in our pages, as late as those in the month of November, are subjoined. The usual abstract, with new particulars, will appear, in their proper places, in the Survey.

The following Summary View is given of the Missions.

In the NINE MISSIONS of the Society, there are FORTY-THREE STATIONS, which have TWO HUNDRED AND TWENTY-SIX SCHOOLS connected with them; some of which Schools are, in fact, separate Stations, being established in considerable places, at a distance from the head-station. These Stations and Schools are occupied by THREE HUNDRED AND FORTY-SEVEN LABOURERS; of whom 109 are Europeans, and 238 were born in the respective countries where they are employed. The number of SCHOLARS under the Society is TWELVE THOUSAND THREE HUNDRED AND ELEVEN: of whom 8610 are Boys, 2354 Girls, and 1347 Adults. Many CHURCHES and CHAPELS have been erected; but these do not furnish any adequate criterion of the number of persons who may, occasionally at least, HEAR THE TRUTHS OF THE GOSPEL, as the greater portion of these hearers are, in most parts of the Heathen World, to be sought in the streets and highways. The number of real CONVERTS from among the Heathen, it is not easy to ascertain: in Sierra Leone, the Divine Blessing has peculiarly rested on the Society—upwards of 650 Africans having been admitted to Christian Communion, on the most satisfactory evidence of real conversion; all of whom were, within the last very few years, in a state of the grossest darkness and degradation. For the more rapid and extensive diffusion of sound knowledge and Christian Truth, the Society has established PRINTING-PRESSES in those Missions which are connected with a numerous and reading population: and its Missionaries are supplying these Presses with the Scriptures, the Liturgy, and Tracts, in some of the principal languages of the respective countries; while large editions of the Scriptures, in others of those languages,

are printed for the Bible Societies in several quarters.

The Committees speak with pleasure of the manner in which the subject of progress and success is treated in the Reports of different Associations, and quote passages on this point from four Reports. We extract the shortest, but one full of meaning:—

There is success enough already, to encourage the most fearful, and to stimulate the most lukewarm; while there is trial enough, to maintain in us the habitual conviction of the inefficacy of the best human means in themselves, and the duty of fervent and unceasing prayer for the succours of the Holy Spirit, "without which nothing is strong, nothing is holy."

Conclusion of the Report.

While the Committee record, with gratitude to Almighty God, the opportunities for exertion which He has been pleased to open before the Society, and the measure of success which He has vouchsafed, they are truly happy to add that their coadjutors in this great work continue also to be blessed by Him. The increase of the Society's means and exertions has not been at the expense of kindred Institutions. All have prospered. By the efforts of all, a degree of progress has been attained, which would have otherwise been aimed at in vain.

For the protection and favour of Persons in Authority, this Society continues to have cause for gratitude. Both the Government at home, and the Local Governments abroad, have, in various ways, assisted its designs.

The Committee have had the pleasure to add, during the year, to the List of the Society's Vice-Presidents, the Heads of Four Colleges at Oxford and Cambridge—the Provost of Oriel College, and the Principal of Magdalen Hall, at Oxford—and, at Cambridge, the President of Queen's College, at present Vice-Chancellor of the University; and the Master of Corpus Christi College; to these has been added the name of Sir Robert Harry Inglis, Bart., long a warm friend of the Society. The Right Hon. Lord Barham, having succeeded to the Peerage, and the Right Hon. Lord Bexley, having been called by His Majesty, in acknowledgment of his able and faithful services, to the Upper House—have become Vice-Patrons of the Society; having been

enrolled, for several years previously, among its Vice-Presidents.

In conclusion, the Committee wish to remark, that, encouraging as the progress is which has been already made, a far greater work yet remains to be done; for the work, on which the Christian Church has yet entered, can be called great, only in comparison with that of former years: it is little indeed, when considered in reference to the exertions which are still required.

And, to these exertions, the Christian Church is now manifestly called. It is the COMMAND of God, that this sacred work of evangelizing the world should be undertaken—His PROMISE is engaged in support of His servants, while they labour herein to make Him known; the manifestation of whose Glory, as displayed in the Gospel, is placed, as it were, in their hands—His PROVIDENCE opens before them the opportunities and the means of labour—His POWER will uphold their weakness, and subdue their foes—and His GRACE will crown their conflict and toil with a Victory, which shall be the subject of everlasting praise.

Appendix to the Report.

1. Instructions to the Rev. Henry Williams, proceeding as a Missionary to New Zealand; with Mr. Williams's Reply, and an Address by the Rev. Edward Garrard Marsh: delivered Aug. 6, 1829.
2. Instructions to the Rev. Messrs. Beckauer, Gerber, Metzger, and Schemel, and Messrs. Lisk, Vaughan, and Bunyer, with Mrs. Gerber, Mrs. Metzger, Mrs. Schemel, Mrs. Lisk, Mrs. Vaughan, and Mrs. Bunyer, proceeding to the West-Africa Mission; and to the Rev. Mr. Deininger, proceeding to the Mediterranean: with an Address to them, by the Rev. James Haldane Stewart: delivered Sept. 24, 1822.
3. Extracts from the Journal of the late Rev. W. Johnson, at Regent's Town, Sierra Leone; from February 1822 to February 1823.
4. Rev. Bernhard Schmid's Method of Conducting the Timnevelly Schools.
5. Statement to the British Resident in Travancore, by the Society's Missionaries, of the Condition of the Syrian Christians.
6. Correspondence between the College of Fort St. George and the Syrian College.

7. List of Works relative to the North-American Indians.

FORMATION AND PROCEEDINGS OF ASSOCIATIONS.

Formation of the Prescott Association.

An Association, in aid of that for Liverpool and West-Lancashire, was formed at Prescott, in the evening of the 8th of July; the Rev. G. Driffield, Vicar of the Parish, in the Chair.

Movers and Secondors.

Rev. W. Rawson, and Rev. R. W. Allix—Rev. T. Tattershall, and Rev. B. Powell—Rev. John Jones, and Rev. W. Hatching—and Rev. John Cooper, and Rev. A. Dawson.

Twelve persons gave in their names as Collectors. The proceeds of the first month, including Benefactions and Subscriptions, were 19*l*.

Rev. G. Driffield, *M.A. President.*

Mr. W. Ackers, *Treasurer.*

Messrs. Threlfall and Southern,
Secretaries.

Formation of St. Helen's Association.

Another Association, in aid of the Liverpool and West-Lancashire, was formed, at St. Helen's, on the 18th of August; the Rev. T. Pigot, Minister of St. Helen's, in the Chair.

Movers and Secondors.

Rev. W. Rawson, and Mr. Greenall—Rev. T. Tattershall, and Mr. James Bromilow—Rev. John Jones, and Rev. G. Jeckell—and Rev. R. W. Allix, and Rev. John Cooper.

Thirty-six Collectors gave in their names, and nearly 30*l*. was contributed at the Meeting.

Robert Sherbourne, Esq. *Patron.*

Rev. T. Pigot, *M.A. President.*

Mr. Peter Greenall, *Treasurer.*

Mr. James Bromilow, *Secretary.*

First Anniversary of the Deddington.

The Meeting of this Association, which embraces Deddington, in Oxfordshire, and its vicinity, was held at Lower Worton, in the evening of Nov. 17th; the Rev. Walter Mayers, in the Chair.

Movers and Secondors.

Professor Macbride, Principal of Magdalen Hall—Rev. R. Greaves—Rev. John Hughes—Rev. G. Browne—Rev. C. Smalley—Rev. T. Woodroffe—and Rev. G. Gilbert.

First Anniversary of the Epperston.

On Sunday, Nov. 16th, Sermons were preached—at Arnold, Calverton, and Epperston, Nottinghamshire, by the Rev. J. D. Wawn; and, at Arnold, by the Rev. H. Jenour. The Meeting was held at Epperston, on Monday Evening; the Rev. H. Jenour, Rector, in the Chair.

Movers and Secondors.

Hon. and Rev. H. D. Erskine, and Rev. J. Leach—Rev. J. Storer, and Mr. Greaves—and Rev. J. G. Brey, and Rev. J. D. Wawn.
Collection, 14*l*. 7*s*. 7*d*.

Formation of the Pinner Association.

On Wednesday, Nov. 19th, the assistant Secretary attended at Pinner, to aid in organizing an Association. Contributions had been collected there for some time. A Meeting was held for the purpose, in the evening; and was addressed by him, and by the Rev. Messrs. Burnett, Munro, and Cunningham. Several persons gave in their names as Collectors.

Formation of the Southgate Ladies' Association.

On Thursday Evening, Nov. 20th, a Meeting was held in the School Room, at Southgate; the Rev. Dawson Warren, Vicar of the Parish, in the Chair; when an Association of Ladies was formed, in aid of the Edmonton Association.

Movers and Secondors.

Rev. Martin Boswell, and the Assistant Secretary—Rev. Francis Eliaby, and Mr. Joseph Biddy—and Mr. Nicholas Maniakes, and Rev. James Scholesfield.

Rev. Dawson Warren, *President.*

Mrs. Boswell, *Treasurer.*

Rev. Martin Boswell, *Secretary.*

Formation of the Hertfordshire Association.

On Sunday Nov. the 23d, the Assistant Secretary preached at Watton and Stapleford, near Hertford; and, on Monday Evening, at Ickleford, near Hitchin; preparatory to the formation of an Association for the County. A Meeting, for that purpose, was held on Tuesday, the 25th, in the Town Hall of Hertford; the Rev. W. W. Pym, Rector of Radwell and Vicar of Willian, in the Chair.

Movers and Secondors.

Colonel Latter, and the Assistant Secretary—Rev. J. H. Michell, and Rev. R. Pym—Rev. W. B. Hayne, and Rev. C. Prowett—Rev. Professor Farish, and Rev. J. W. Niblock—Rev. John Hunter, and Rev. Mr. Munro—and Rev. F. Close, and Rev. J. W. Cunningham.

The Collections and Contributions amounted to 107*l*. 19*s*. 9*d*.

Patron and President.

Rt. Hon. the Earl of Roden.

Vice-Presidents.

Rt. Hon. Lord John Townshend,

Rt. Hon. Richard Ryder, M.P.

Sir John Sanders Sebright, Bart. M.P.

Sir Culling Smith, Bart.

Nicolson Calvert, Esq. M.P.

Samuel Smith, Esq. M.P.

Abel Smith, Esq. M.P.

Robert Williams, Esq. M.P.

Rev. W. Dealtry, M.A. F.R.S.

Rev. Professor Lewton.

Rev. J. H. Michell, M.A.

Rev. W. W. Pym, M.A.

Colonel Brown,

Colonel Latter.

Treasurers,

Messrs. Samuel Adams and Co.

Secretaries,

Rev. C. Prowett, Rev. John Hunter,

Rev. T. Boys.

Formation of the St. Neot's Association.

On Sunday, the 30th of November, the Rev. Professor Farish preached two Sermons at St. Neot's: and on Monday, Dec. the 1st, a Meeting was held, for the formation of an Association; Owsley Rowley, Esq., in the Chair.

Movers and Secondors.

Rev. Professors Farish and Lee—Rev. Messrs. Obins, Holmes, Cooper, Howard, John Jowett, Whittingham, Sperling, Clarkson, Dowell, Matthews, Maberley, Blackden, Beachcroft, and Scholefield—and G. J. Gorham, Esq.

Contributions & Subscriptions, 24*l.* 13*s.* 3*d.*

Patron,

Right Hon. Viscount Mandeville.

President,

Owsley Rowley, Esq.

Treasurer,

G. J. Gorham, Esq.

Secretaries,

Rev. G. Freer, Rev. J. Holmes.

A Ladies' Association was formed, the next day.

Sermons in the Neighbourhood of London.

On Sunday, Nov. the 9th, the Assistant Secretary preached at Taplow, Bisham, and Maidenhead: on Sunday, the 16th, the Rev. Dr. Thorpe preached at Ram's Chapel, Homerton, in the morning; and the Assistant Secretary in the evening: and, on Sunday the 30th, the Assistant Secretary preached thrice at the Parish Church of Edmonton. The Collections amounted to about 100 Guineas.

It is gratifying to see that the Towns and Villages in the neighbourhood of London are beginning to take more interest than heretofore in the objects of the Society. Much, however, remains to be done among them. There are no Associations in most of the Towns near the Metropolis, while places from one to three hundred miles distant contribute liberally year by year. If all the wealthy places within but five-and-twenty miles of London contributed to the Society in the

proportion of *Blackheath, Clapham, Edmonton, Hackney, Harrow, Richmond, Staines*, and other Parishes within that distance, a very great and efficient augmentation would be made to the Society's means of diffusing Christian Knowledge among the Heathen.

Minute on the Death of Charles Grant, Esq.

At a Meeting of the Committee, held on the 10th of November, it was resolved, on the Motion of Sir Robert Harry Inglis, Bart., seconded by Zachary Macaulay, Esq., that a record of the respect which the Committee bear to the memory of Charles Grant, Esq., late one of the Vice-Presidents of the Society, be placed on the Minutes of Proceedings; a copy of which record we subjoin.

The Death of Charles Grant, Esq., one of the Vice-Presidents of this Society, having been communicated to the Meeting, the Committee, in recording the event, feel that it is due to the memory of their lamented friend and to their own sense of his value, to record, also, the expression of their deep regret for the loss of one, who, for more than half a century, was the cordial and consistent Friend of the Principles of their Society. In early life, and amidst the multiplied disadvantages and temptations of India, as it then was, he maintained the purity and integrity of the Christian Character; and, before he quitted that country, which he had benefited alike by his public labours and by his private example, he was enabled through the Divine Mercy, to provide, for those whom he left behind, the Blessings of Christian Instruction, by purchasing the Mission Church at Calcutta, and presenting to it the late excellent David Brown. He conferred his first appointment on Buchanan also—a name ever to be associated, in the gratitude of England and of India, with the growth of the Missionary Spirit in this country: and he promoted the nomination of a large number of pious and active Chaplains to every Presidency of India. In all his labours for the benefit of the Church, he united a cool and correct judgment and talents of the highest order, with an affectionate.

seal for the cause of Christ and the Salvation of his Brethren; and, in his more immediate connexion with this Society, of which he was one of the First Seven Governors, he established lasting claims to its grateful recollections. He assisted it in every season of difficulty by his counsel; and continued, to his death, his cordial support of its objects. Even in the last evening which he spent on earth, he mingled his thankful contemplation of the light actually spreading in the East, with the Hope that his children would be permitted to behold the fulness of that day, of which He had lived to enjoy the dawn.

BAPTIST MISSIONARY SOCIETY.

Anniversaries.

MARCH 19, *Sevenoaks*—25, at Biggleswade, Second of the *Bedfordshire*: Sermons, by Rev. Robert Hall from Is. viii. 20, by Professor Woods from Heb. xiii. 14, and by Rev. H. Lacey from Heb. v. 1, 2: Coll. 36*l*.—APRIL 1 & 2, at Bridge-water, the Fifth Half-yearly of *Part of the Western District*: Sermons from Acts iv. 12, and Luke vi. 36—29 & 30, at Chatham, the *Kent*: Sermons from John iii. 30, *He must increase*, and from Luke xiv. 23, *Compel them to come in*.—MAY 1, at Battersea, First of the *West-Middlesex*: Sermon from 1 Cor. xiii. 5, *Charity seeketh not her own*: Coll. 24*l*.: Income, 100*l*.—20, at Manchester, First of the *East-Lancashire*.—JUNE 1 to 5, First of the *Liverpool*: Coll. 89*l*. 5*s*. 2*d*.: Income, 262*l*. Os. 5*d*.—JULY 11, *Truro*—15, *Redruth*—17, *Helston*—18, *Falmouth*—21, *Penzance*.—AUG. 5 to 8, at Bristol, Fifth of the *Bristol and Bath*: Sermons, from Is. xi. 9, Luke xxiv. 26, and Acts ii. 1—4: Coll. 260*l*.: Income, 894*l*.—SEPT. 16 & 17, at Collumpton, the Sixth Half-yearly of *Part of the Western District*: Sermons, from Gal. iii. 13, and Phil. i. 12—23, at Colchester, Third of the *Essex*: Sermons, from Matt. xiii. 39, *The harvest is the end of the world*, and from Is. ii. 2, 3—

23 & 24, at Bradford, the First of the *West-Yorkshire*: Sermons, from Gen. v. 24, Eph. iii. 8, and Acts xiii. 37: Coll. 48*l*. 5*s*. 6*d*., making the Income of the year 437*l*. 13*s*. 2*d*.—29, First of the *East-Riding*: Coll. 86*l*. 13*s*. 1*d*.—OCT. 8, at St. Ives, Ninth of the *Huntingdonshire*.

New Auxiliaries.

1822. NOV. 11 & 12, at Gloucester, for *Gloucestershire*: Sermons, from Micah v. 7, 8, and from Dan. vii. 13, 14—20, at Manchester, for *East-Lancashire*.

1823. JULY 29 & 30, *Wellington*, *Somersetshire*: Sermons, from Matt. ix. 38, and Job xix. 25, 26—SEPT. 2, at *Birmingham*, on a larger scale than before, so as to embrace the neighbouring Congregations—OCT. 1, *Stogumber*, *Somersetshire*.

LONDON MISSIONARY SOCIETY.

Anniversaries.

MAY 27, at High Wycombe, First of the *South-Bucks*: Coll. and Sub. 59*l*. Os. 1*d*.—27, at Foulmire, Eleventh of the *Cambridgeshire*.—JUNE 3 to 5, at Leeds, Tenth of the *West-Riding*: Coll. 300*l*.—4 to 6, at Hull, Tenth of the *Hull and East-Riding*.—11 and 12, *Lincoln*.—18, *Howden*: Sermon from Is. xxvii. 13—19, Third of the *Barton-on-Humber*: Sermon from 1 Cor. xv. 58—JULY 8 and 9, at Dursley, Eighth of the *Gloucestershire*: Coll. 90*l*.—9, at Sandwich, Third of the *Kent*: Income, 646*l*. 4*s*. 8*d*.—22, at Dublin, Fourth of the *Hibernian*: Income, upward of 1000*l*.—AUG. 6 and 7, at Trowbridge, *Wilts and North-East Somerset*.—8, First of the *Bridlington*.—10 to 12, at *Liverpool*, *West-Lancashire*.—15, *Londonderry*.—18, *Thorne*: Sermons from Acts xi. 23. and 2 Cor. v. 19—18 and 19, Tenth of the *Kendal*.—19, *Hatfield*: Sermon from John iv. 28, 29—21, *Sligo*.—21, *Sunderland*.—22, *North-Shields*.—25, *Newcastle-on-Tyne*.

—25 to 28, Eleventh of the *Plymouth, Plymouth-Dock, and Stonehouse*—26, *Durham*—29, *Edinburgh*: Coll. 70l. 10s. 8d.—SEPT. 3, at Wincanton, Eleventh of the *Somersetshire*: Sermons from Ezek. xxxvi. 24—27, and Is. xi. 9: Contributions since formation, upward of 1900l.—8 and 9, at Truro, Eleventh of the *Cornwall*: Sermons from Is. lx. 1. and Gal. iv. 18—9 to 11, at Birmingham, Ninth of the *Warwickshire, Staffordshire, and Worcestershire*: Coll. 400l.—14 to 16 at Manchester, *East-Lancashire*: Coll. nearly 700l.—17, *Brigg*—19, *Gainsborough*—24, at Edmonton, *North-Middlesex and South-Herts*—30 to OCT. 2, Eleventh of the *Bristol*: Coll. 621l. 11s. 8d.—8, at St. Ives, Ninth of the *Huntingdonshire*—15 and 16, at Dolgelly, Sixth of the *North-Wales*—21 to 23, at Swansea, Ninth of the *South-Wales*.

New Auxiliaries.

APRIL 9, for *Middlewich, Cheshire*—MAY. 26, for *Colne, Lancashire*—AUG. 18, at Exeter, for *East-Devonshire*—21, at Bideford, for *North-Devonshire*—28, at Ashburton, for *South-Devonshire*—SEPT. 8 and 9 for *Kidderminster*: Collections, 68l.—26, for *Whitchurch, Shropshire*—OCT. 13 to 16, for *Pembrokeshire*, by Meetings or Sermons at Milford, Haverfordwest, Pembroke, Tenby, and Narberth.

Notice respecting the Supply of the Society's Publications.

The Directors extract the following passage from the Letter of a friend in the country, who is zealously engaged in promoting the interests of the Society. The subject deserves the attention of all who wish to render Missionary and Bible Publications really efficient. A prompt and judicious circulation of these Publications, so that a copy of each may without delay reach every person entitled to it according to the regulations of the respective Societies, while any surplus

copies are employed with activity for the augmentation of Contributors, and the Officers of the Society are regularly apprized of all fluctuations and prospects, whether favourable or otherwise—this is the course of a truly efficient Agent. Such an Officer of an Association or Auxiliary becomes a host in himself.

In one of the recent *Chronicles*, I observe that reference is made to complaints, in some quarters, of prodigality in the article of printing; and the Society seems to be charged with printing and issuing an undue and excessive quantity of Reports, and Papers of various kinds.

It is possible that you may have laid yourself open to an imputation of this sort, by sending more of your publications than were required in some places: but I can assure you, that it is not the case with us, and that the quantity sent has been by far too small; so that, in apportioning the large and small Reports of the Society to the different Congregations in our Auxiliary, I have felt considerable difficulty, and have had my fears of giving offence, from the small number which it was in my power to send to each place. If, therefore, you could take, in future years, from those places which have been deluged with them, 40 or 50 additional copies to bestow upon us, I am sure they will be very acceptable.

One thing which may contribute to raise this outcry, I must beg leave to mention, as a fact very well known to me. When Reports have been sent for a Town or Congregation, instead of being speedily distributed among the subscribers, or those likely to become such, they have been suffered to lie neglected in a corner; and when they have been discovered at the expiration of a year or two, there is an exclamation against the profligacy of our great Public Institutions, which spend so much money in printing more Reports than are wanted; whereas the waste is attributable to those, who have so little consideration, or so little zeal, that they could not bear the trifling pains to put them into circulation.

WESLEYAN MISSIONARY SOCIETY. Anniversaries.

1822. OCT. 30, *Groombridge*—
Nov. 11, *Brighton*—12, *Lewes*

—14, *Knaresborough*: Income, 166*l.*—19, *Eastbourne*—27, Seventh of the *Woodhouse-Grove School*: since commencement, 100*l.*—29, First of *Liverpool Juvenile*: Coll. 58*l.* 13*s.* 10*d.*: since commencement, 170*l.*—DEC. 20, *London-East Juvenile*: Income, 359*l.* 6*s.* 3*d.*, being an increase of 59*l.*—25, Eighth of *Bradford (Yorkshire) Juvenile*: Coll. 41*l.* 16*s.* being an increase of 13*l.* 13*s.*: Income, 110*l.* 19*s.*—25, Seventh of *Huddersfield Juvenile*: Income, 112*l.* being an increase of 30*l.*

1823. JAN. 7, *Hackney*: Income, 104*l.* 1*s.*—FEB. 7, *Newcastle-under-Line*—12, *Southwark*—

MARCH 13, *St. Austle*—14, *Truro*

—17, *Penzance*—18, *Helston*

—19, *Redruth*—20, *Falmouth*

—21, *Bodmin*—24, *Plymouth*

—28 (Good Friday) *Rochdale*: Coll. 60*l.*—28, *Leek*: Income, 200*l.*—28, *Warrington*: Coll. 60*l.*

—28, *Leeds Juvenile*—30 and

31, *Bath*: Coll. 110*l.*—30 to

APRIL 1, Eighth of *Manchester*: Coll. 520*l.*—30 to APRIL 3, *Liverpool*—3 and 4, *Chester*—

6 and 7, *York*: Coll. 136*l.* 6*s.* 6*d.*

—6 to 8, *Belper*—13 and 14,

Halifax: Coll. 125*l.* 6*s.* 1*d.*—13

to 15, *Guernsey*—19, Second of

Stockton: Coll. 52*l.* 15*s.* 6*d.*—20

to 22, *Jersey*—21, *Newcastle-on-Tyne*—22, *Sunderland*—

23, *North-Shields*: Coll. 50*l.*—

24, *Durham*—25, *Bacup*: Coll.

65*l.* 11*s.*—28, *Pontefract*: Coll.

39*l.*—30, *London Districts*: Income, 5106*l.* 3*s.* 2*d.*; being an increase of 806*l.* 4*s.* 1*d.*—MAY 5,

Seventh of *Rotherham*: Coll. 30*l.*

—9, *Loughborough*: Coll. 71*l.* 9*s.*

—12, *Norwich*: Coll. 51*l.* 15*s.* 2*d.*

—13, *Thetford*: Coll. 20*l.*—

13, *Worcester*: Coll. 45*l.*—13

and 14, Fifth of the *Derby*: Coll.

113*l.* 11*s.* 6*d.*—14, *Diss*: Coll.

20*l.*—15, *Bury St. Edmond's*—

15, *Burnley*: Coll. 51*l.*—18

and 19, *Birmingham*: Income,

1429*l.* 14*s.* 4*d.*; being an increase

Dec. 1823.

of 81*l.* 13*s.*—18 to 21, *Staffordshire Potteries*, at *Burslem*, *Tunstall*, and *Lane-End*: Income, 286*l.*; being an increase of 100*l.*—18 to 21, *Bristol*: Coll. nearly 300*l.*—

19, Second of *Dudley*: Coll. 118*l.*: Income, 300*l.*; being an increase

of more than 150*l.*—20, *Kidderminster*: Coll. 50*l.*—20, Ninth of

Selby: Income, 93*l.* 13*s.* 2*d.*; being an increase of 23*l.* 11*s.* 8*d.*—

22, *Boston*—22, First of *Coventry*: Coll. 68*l.*: Income, 138*l.*; being an

increase of 76*l.*—23 to 28, *Halifax District*, at *Bradford*: increase

in the District, 350*l.*—27, *Redditch*: Coll. 26*l.*—28, Third

of *Market-Raisin*—29, *Melton-Mowbray*: Coll. 29*l.*—JUNE 4,

Lincoln: Coll. 71*l.*—4, *Market-Harborough*—4, *Sandhurst*—

12, *Barnard-Castle*: Coll. 56*l.*: Income, 158*l.*—16, First of the

Daventry: Coll. 31*l.*—16, First of the *Kettering*: Coll. 55*l.*—

16, *Gloucester*—17, *Tewkesbury*—

17, Fourth of the *Northampton*: Coll. 51*l.*—22 and 23, Eighth of the

Wakefield: Coll. 96*l.*—30, *Oxford*—JULY 21 and 22, *Bury, Lancashire*: Coll. 116*l.*—SEPT. 13,

Horncastle—16, First of the *Hanley*: Income, 100*l.* 3*s.* 4*d.*—23,

Glasgow—OCT. 7, Third of the *Wolverhampton*: Income, 86*l.* 18*s.*; being an increase of 45*l.*—12 and

13, Tenth of *Leeds District*, at *Leeds*: Coll. 210*l.*: Income, 2220*l.*, being an increase of 210*l.*—

12 to 14, *Darlington*: Coll. 51*l.*—

13, *Coningsby and Tattershall*—

14, *Doncaster*: Income, 370*l.*—

14, *Spilsby*—15, *Waynfleet*—

16, *Alford*—20, *Tunbridge-Wells*—

—22, Third of the *Colchester*: Coll. 30*l.*: Income, 181*l.* 7*s.* 4*d.*

New Auxiliaries.

FEB. 3, *Chelmsford*: Coll. 28*l.* 13*s.* 3*d.*

—MAY 13, *Penrith*—15, *Long-Martin*—28, *Cambridge*—JUNE

20, *Leighton-Buzzard*—30, *Ashburton*—JULY 1, *Buckfastleigh*—

10, *Burton-on-Trent*: Coll. 65*l.*—

17, *Whitchurch*—SEPT. 30, *Big-*

3 Y

gleswade—OCT. 15, *Bedale*: Coll.
28l. 10s.—23, *Marlborough*.

JEW'S SOCIETY.

FIFTEENTH REPORT.

Progress of the Society.

ON a review of the transactions of the past year, your Committee are again enabled, through the goodness of God, to congratulate you on the increasing prosperity of your Institution. The calls for its exertions have been multiplied—the sphere of its operations extended—the efficacy of its labours rendered more apparent. Its resources, also, though still inadequate to its prospects of usefulness, have been progressively enlarged.

United in the same glorious cause with Bible and Missionary Societies, if it partakes in their trials, it is favoured also with a share of their success: and whilst, in common with the conductors of other kindred Institutions, your Committee are from time to time admonished to *cease from man*, they are no less amply encouraged to confide in an omnipotent and omnipresent God.

It affords your Committee much satisfaction to be able to state, on the concurrent testimony of the Society's friends and advocates throughout the kingdom, that there is a manifest increase, among their countrymen, of enlightened, scriptural zeal, for the spiritual welfare of Israel. Of this, indeed, the most satisfactory proof has been given in the increase of contributions to the Society's Funds; by means of which, its income has been raised to 10,994l. 2s. 7d. exceeding that of last year by 230l. 14s. 3d.

Successful Exertions of Ladies.

For this augmentation in the Funds of the Institution, your Committee are deeply sensible of the extent of their obligations to their Female Friends; whose contributions have, as heretofore, constituted so large a portion of the pecuniary supplies of the year. To mention one or two instances only—an increase of 150l. in the remittances of the Bristol Auxiliary, in the course of the year 1892, is stated to have been chiefly owing to the increased exertions of the Ladies' Association connected with it. The Auxiliary Society recently established at Gloucester (which has given a most valuable pledge of future efficiency, by remitting nearly 400l. as

the produce of the first five months of its existence) has received nearly 100l. from the Ladies' Association: and, by the Ladies' Association of the Episcopal Jews' Chapel, 170l. has been contributed. Your Committee must not here omit to mention, that the Sale of Fancy and other Work, now so frequently adopted by the Ladies' Associations, has proved a very productive source of supply to the Society, during the past year: more than 500l. has been obtained from this single source, by the Ladies' Associations of Bath, Bristol, Gloucester, Derby, and London.

Increased Attention of British Jews.

While satisfactory evidence has been afforded of the diffusion of a benevolent feeling, on the part of British Christians, toward their Brethren of the House of Israel, indications of an awakening attention to the objects and efforts of the Society, have not been wanting among the Jews resident in this country. One proof of this has been the comparative frequency of their PUBLICATIONS on the subject of Christianity; which, if they do not manifest any great progress toward a conviction of its truths, argue at least a diminished hostility to its doctrines and advocates. It is plain, likewise, that they read our publications; and there can be no doubt that beneficial effects may be expected to result from amicable and temperate discussions of the points at issue between us and them.

To encourage this favourable disposition to examination and inquiry, Tracts have been distributed among the Jews living in London; many of whom have willingly received them, as also Bibles which have been lent them. And there is reason to hope that good has, in some instances, been effected by this silent and unobtrusive dissemination of religious truth. With a similar view, though not without a regard at the same time to the instruction of Christians, a series of MONTHLY LECTURES ON THE OLD TESTAMENT TYPES, has been commenced at the Episcopal Chapel in Bethnal Green: at these Lectures, Jews are particularly invited to attend.

Schools.

The Education of Jewish Children, voluntarily given up for that purpose by their parents, continues to occupy the attention of the Committee. Nearly 300 such children have enjoyed the

benefit of Christian Instruction in the Schools of the Society, since its commencement; and, in several instances, there is reason to hope that the good seed has not been sown in vain. Your Committee find no difficulty in obtaining situations, with Christian Masters, for the children who are of age to leave the Schools; and, in many cases, satisfactory testimonies to their conduct have been received from their employers.

Boys. Girls.

The number of Children admitted into the Schools, during the past year, has been 5 ... 11
Left, for service or apprenticeship 6 ... 4
At present in the Schools . . 33 ... 49

Seminary and Missionaries.

Five Missionary Students have been received into the Seminary, since the last Anniversary. Of these, four were sent over from Berlin, where they had been previously educating as Missionaries, under the auspices of Mr. Jaenické. The fifth has been recommended by the friends of the Society in Ireland; and, together with two of those just mentioned, is now on probation in the Seminary, conformably to the Rules which have been adopted for its management.

Three Missionaries have been sent out during the year—two, Mr. Wendt and Mr. Hoff, Germans, to Poland; the other, Rev. W. B. Lewis, of Trinity College, Dublin, to the Mediterranean.

The Rev. Charles Neat, an English Clergyman, well known to your Committee, whose attention has for some time been directed to the Society's objects, has been designated as Missionary to Leghorn and the parts adjacent; and is now perfecting himself in the knowledge of Hebrew, under the Teacher at the Seminary.

Mr. Alexander M'Caul, of Trinity College, Dublin, whose Mission to Poland was mentioned in the last Report, after spending a year in active and successful exertion among the numerous Jews of that country, returned home in November last, for the purpose of receiving Ordination; and is now about to return to the interesting scene of his former labours, accompanied by a fellow-countryman, Mr. O'Neill, who has been for some time a Student in the Seminary.

Thus far the views of the Committee, in establishing the Missionary Semi-

nary, have not been disappointed. They trust the event will prove, that it has already been rendered, in a considerable degree, subservient to the important interests of the Institution: and they feel, more than ever, convinced of the expediency of having those, who are to go forth as the Society's representatives abroad, placed under the previous superintendence of its conductors at home; and trained in that specific course of preparatory study, which is requisite to qualify them for the peculiar duties of their future destination.

The number of Students in the Seminary at present, including Mr. O'Neill, is seven: its accommodations, however, are adapted to not fewer than ten; and your Committee earnestly hope that this deficiency may speedily be supplied by Young Men of piety and talent, anxious to embark in a Missionary Service, which becomes every year more inviting, and to avail themselves of the peculiar advantages of preparation which the Seminary affords.

The Society has now Twelve Missionary Labourers.

Publications.

The Press employed by the Society has, under its direction, been engaged in the printing of new Tracts, or reprinting of old ones, mostly on stereotype plates—some in English, and other modern European Languages; others in Hebrew, or its various dialects as used by the Jews in different parts of the Continent. Various publications, of the class just specified, have also been printed, during the year, at the Society's expense, in Germany. Other similar publications are in progress. The issues have been as follows:—

Testaments: Hebrew, 600; German-Hebrew, 800; Judeo-Polish Hebrew, 500—*Prophecs:* Hebrew, 1500; German-Hebrew, 2000—*Prophecs and Testaments,* Hebrew, bound together, 1034—*Bibles and Testaments,* Hebrew, bound together, 300; *Psalms,* Hebrew, 2100. Total Scriptures, whole or in part, 8834.

Tracts: Hebrew, 15,000; German-Hebrew, 16,000; English, 43,000. Total, 74,000.

Cards: Hebrew, 5500; German-Hebrew, 8,000; English, 1000. Total, 14,500.

These various publications have been circulated during the last year, in the following places:—

Nice, Naples, Marseilles, Genoa,

Gibraltar, Malta, Hamburg, Detmold, Posen, Königsburg, Dresden, Frankfort, Berlin, Madras, Calcutta, Serampore, Boston, Massachusetts, Charlestown, Columbia.

In these and other places, at home and abroad, more than 10,000 copies of the Hebrew New Testament have been circulated since the formation of the Society; besides many thousand copies of the New Testament in the German-Hebrew and Judeo-Polish. Many hundred thousand Tracts, in various languages, on the subjects at issue between Jews and Christians, have, in the same period, been distributed by the Society. Who shall compute the good that may have been or that shall be done, to the present generation of Jews, and to generations yet unborn, by these silent heralds of salvation! Oh that each volume, given and received, were given and received IN PRAYER.

Foreign Relations.

A digest of the information relative to the Society's Continental Proceedings, will appear in an early Number of our next Volume. Notices respecting other Foreign Parts will be found in their proper places in the Survey.

To the preceding extracts from the Report, we add the following statement, collected from the Jewish Expositor of the present year.

Anniversaries, Meetings, and Sermons.

From the end of July to the beginning of September, Sermons were preached or Meetings held at Ipswich, Potton, Lubenham, Ashby, Holville, Leicester. Rothley, Somerby, Twyford, Hungerton, Desford, Thurlaston, Stoney Stanton, Syston, Melton Mowbray, Derby, Sheffield, Beverley, Hull, Leeds, Bradford, Halifax, Sowerby, Eliland, Manchester, Budworth, Bowden, Tunstall, Kendal, Preston, Lancaster, Liverpool, Seaforth, Chester, Knaresborough, Latchford, Cheadle, Newcastle-under-line, Lane End, Tipton, and High Wycombe. The Rev. Messrs. Simeon, Marsh, and Woodd were a

Deputation on this occasion, from the Committee: from Leicester, Mr. Woodd returned home; and, at Manchester, the Rev. David Ruell joined the Deputation. The Collections amounted to about 800*l*.

In the latter half of September, the Rev. John Sargent and the Rev. W. A. Evanson preached or attended Meetings, at the request of the Committee, at Exeter, Plymouth, Plymouth-Dock, Dorchester, Poole, Milborne Port, Sherborne, Yeovil, Bruton, and Pitcombe.—The Collections were about 125*l*.

In the latter half of October, Meetings were held and Sermons preached at Bristol, Gloucester, Hereford, and Worcester: at which places, the Rev. C. S. Hawtrey and the Rev. G. Hamilton attended on behalf of the Society; and were assisted, at Bristol by the Rev. J. H. Stewart and the Rev. W. A. Evanson, at Gloucester and Hereford by the Rev. W. Marsh, and at Worcester by Mr. Evanson and Mr. Marsh. Mr. Hamilton also preached at Cheltenham, and Mr. Evanson at Monmouth.

Anniversaries were also held as follows: Aug. 3, the Third of the Bedford—Aug. 29, the Sixth of the Colchester, after Sermons by the Rev. Messrs. Woodd, Stewart, and Marsh: Coll. 105*l*.—Oct. 5 to 9, the Sixth of the Norwich: Seven Sermons: Coll. 65*l*.—Nov. 9 and 11, Cambridge: Sermons by Rev. G. C. Gorham and Rev. C. Simeon: Coll. 81*l*.

The following Sermons were likewise preached:—Jan. 11, St. John's Chapel, Bedford Row, two; by Rev. C. Simeon: Coll. 125*l*.—March 28, Good Friday, Episcopal Jews' Chapel, in aid of Ladies Association; by Rev. A. M'Caul and Rev. W. Borrows: Coll. 40*l*.: Income, 170*l*.—May 11, Trinity Church, Cambridge; by Rev. John Sargent and Rev. C. S. Hawtrey: Coll. 50*l*.—June 22, Wheler Chapel; by Rev. C. S. Hawtrey and Rev. E. Bickersteth: Coll. 21*l*.—Oct. 14, Clare,

Suffolk; by Rev. David Ruell: Coll. 11l. 1s.

New Auxiliaries were formed—
Jan. 20, at Clapham, two Sermons having been preached on the 19th by the Rev. C. Simeon: Coll. 74l.—
Aug. 12, at Guernsey: Coll. 70l.—
Blackheath: Coll. 40l.

NATIONAL-EDUCATION SOCIETY.

TWELFTH REPORT.

State and Progress of the Society.

THE Report for the present year affords the gratifying view of the largest totals, in their proper columns; and if the funds of the Society have been transferred into those general amounts, the stewardship will be well rendered, although it be necessary now to state that the means have been exhausted.

The Committee have the pleasure to state, that 77 New Schools have been received into the Union since the last Report; in which, from the present and former Return, there may be reckoned 150 children for each, making a total of 11,555; which, added to the former, amounts to the gratifying number of 383,555.

The Society appears before the Public, rich in benefits procured, but pressed by an honourable need; which would create rebuke, if it should not be repaired in a manner answerable to the good which has already been effected, and to that which remains yet to be done. The seed has been cast upon well-watered furrows—the harvest has abounded—and the fertilizing flood we doubt not will return.

Central School.

The average number of Boys at present in the School is 451, and of the Girls 280.

There have left the School, 378 Boys and 151 Girls; many of whom have received all the benefits of the Institution.

Training Department.

Of the Training Masters and Mistresses, this year, there have been received, from the Country Schools, twenty-one Masters and eleven Mistresses; and, for Missionary Purposes, five Lutheran Clergymen, with two Schoolmasters and three Schoolmistresses.

Twelve temporary Masters and five

Boys, and eight temporary Mistresses and five Girls, were sent out to different Schools. Fourteen Schools have also been supplied with permanent Masters, and nine with permanent Mistresses.

Two Masters have been trained for Classical Schools, and one Lady for the purpose of introducing the System into her private Seminary.

A Boy and a Girl, who had been entirely educated in the Central School, were sent out to be permanent Master and Mistress in considerable Schools.

The Committee have divided the Training Masters into three classes: the first, Masters on the pay list; the second, Candidates for situations; and the third, those on Probation: and the same classification has been adopted concerning the Training Mistresses.

Pecuniary Grants.

The Grants have amounted to 42, and the sums granted to 3415l.

Funds.

The Net Income of the Year was 1996l. 15s., and the Expenditure 4667l. 14s. 11d.

The Balance in hand is now reduced to 597l. 2s. 7d.

Conclusion of the Report.

The great truths of Religion are designed for all—for families and states; for men and nations. To this end, the provisions were originally made for its collective numbers, when the first triumphs of the Gospel were accomplished. In turning our views, therefore, to the rule of faith and practice, to the regulated state of things in Christian Countries, and to the scheme of National Instruction inseparable from those orderly appointments, we look directly to united objects, which Christ and his Apostles have combined. Our limits, then, in these respects, are but commensurate with the boundaries of the Christian Household in one State; and, in this country, they correspond, accordingly, to the settled Constitution of the Realm.

It is enough to have shown, by the clearest documents, concerning this new and salutary method of instruction, that it extends itself with ease and certainty to vast numbers, who must otherwise have wanted such advantages; and what the consequence would be, where this defect should be suffered to remain,

will be calculated in a moment, by those who feel rightly for their own interests, and, by the same sure standard, for the interests of others.

It was manifest, beyond the power of contradiction, that, with respect to the larger districts of our native land, it was hardly practicable, if not quite impossible, to instruct so many in a way so sure, so expeditious, and attainable at so small a cost.

Such an Institution could not fail to attract the best regard of the noble minded—the chief in rank and station—the liberal, prudent, and religious—those who honour God; and are deeply mindful, that, in His fear only, the ground must be laid of every benefit in public or in private life, and with reference to present things or future.

The support and maintenance of the work, so happily begun and so successfully pursued, will not, therefore, fail to engage new efforts on the part of those, in whom a reverence for the great Author of their being begets a just regard for all who share a common nature with them, together with a zeal for the welfare of their country. The first claims must arise there, however wide may be the compass of that Charity, which extends itself to all. Such men we shall be sure to find at the head of plans like that before us; and it is obvious of how great importance it is, that such designs should be so encouraged and sustained. Next to their intrinsic worth, the fair examples, and decided patronage of the chief and most distinguished persons in the public body, will tend most to promote their increase, and to insure their stability.

If this were the place for replying to the cavil, in which we are sometimes reminded, that the infidel will sow upon the ground which we prepare, the answer would be easy. We need not dread the conflict. The truth will maintain its influence, when it is once implanted in the human mind. The transcendent value of its own discoveries, and the need which we have of what is so revealed in order to render our very being and existence of any real worth to us, will secure that triumph.

Above all, we must first persuade ourselves, that God will forsake His own cause, before we can consent, for any timorous apprehension, to forego our part in the service which we owe to others, or to relax our labour in the

welcome task of training many sons to glory.

RELIGIOUS TRACT SOCIETY.

TWENTY-FOURTH REPORT.

New Tracts.

ADDITIONS have been made, during the year, to the Society's Tracts.

To the First Series, for general service, now containing 195 Tracts, have been added—

The Spiritual Guide—On Licentiousness—On the Seventh Commandment—Irish Peasant—On Union to Christ—The Watchmaker and his Family—The Christ of God—Swiss Peasant—Woodman of Switzerland—The Two Old Men—The Nature of an Oath explained—Letter to a Mother on the Birth of a Child.

To the Second Series, or Narratives for the Young, now consisting of 83 Tracts, have been added—

Market Day—Dialogue between Thompson the Carpenter and Mr. S.—Sunday Evening—The Earthquake—All Right—Weekly Earnings.

The following Occasional Tracts have been printed:—

The Fair—Last Moments of a Malefactor—Letter from a Criminal—Address on Missions—On Love to Christ.

To the Broad Sheets, for walls, now 31 in number, were added during the year—

Bible Happiness—Earthquake at Aleppo—Mary Jones, or The Soldier's Daughter.

To the Children's Series, now containing 39 Books, were added in the year—

Pilgrim's Progress, Part II.—Children's Reward Book, Parts I. to VIII.—Christmas Box, or New-Year's Gift—History of Joseph—History of Samuel—History of Shadrach, Meshach, and Abednego—Young Cottager—Bible Happiness—Irish Peasant—The Watchmaker and his Family—Sunday Evening—Good Boys! or, Examine Yourselves—Village School—the Image Boys—History of Abdallah, the Merchant of Bagdad.

The following Series of Hand-Bills has been published:—

A Wonder in Three Worlds—The

Sabbath Day—Eternity—Where [Whither] are you going?—What shall I do To-morrow?—Way to be Happy—Reader!—A Caution—Eternity!—Whose Servant are You?—Remember the Sabbath Day—The Truth, the Whole Truth, and Nothing but the Truth—Riches—The World—The Bible—A Message from God unto Thee—A Secret to a Sabbath Stroller—Have You lived too long in Sin?—A Question—Is it Good to be Here?—Strolling on the Sabbath—A Sad Scene—What doest Thou Here, Elijah?—Sunday Evening.

Of this new Series, it is said—

The small Hand Bills have been much approved and extensively circulated. They are intended to convey a few words of counsel or admonition in a cheap and unostentatious form, which renders them peculiarly fitted for gratuitous distribution.

Of another Series, the Committee say—

To the Children's Books attention is particularly requested, as they are now presented in a form, which, for superiority of execution and variety of embellishment, exceed any yet offered to the public.

Channels for Distribution.

Your Committee have continued to avail themselves of the important channels for the gratuitous distribution of Tracts, which have been adverted to in former Reports; considering, that, in thus applying a portion of the funds committed to their charge, they are consulting the wishes of their constituents.

Increased supplies have been given to Seamen in the Port of London, and elsewhere: many thousand Tracts have been distributed in Workhouses, Hospitals, Prisons, and Convict Ships.

At the Fairs in the Metropolis and its vicinity, 105,000 Tracts have been circulated. For this object a Tract has been printed, entitled "The Fair;" and 60,000 of these, and 2000 of a suitable Placard, in addition to 5000 other Tracts, were distributed at the Fair in Smithfield last autumn. Considerable as this number may appear, it was by no means adequate to the demand.

During the last summer, an extensive distribution of Tracts was made on Sundays, in the Metropolis and its environs.

The distresses in Ireland presented

an opportunity which your Committee thought should not be neglected; and 48,000 Tracts were placed at the disposal of those, who engaged in attending to the temporal wants of the Sister Country.

Circulation of Tracts by Loan.

An excellent plan has been arranged, for circulating Tracts by loan, and exchanging them monthly. The publications of the Society have been divided into twelve parts, or classes, for this purpose.

The Committee earnestly recommend this plan to general attention. The Twelve Parts, containing nearly 150 Tracts, may be had by Subscribers, neatly stitched in stiff covers, for 7s. 6d.; and Books for keeping a regular Account of Distribution and Exchange, at 1s. each. From the Letter of the Friend who suggested this plan, we extract a statement of its advantages:—

Being done up in stiff covers, they may be kept clean and entire for a twelvemonth together; during which period they may all be read by a considerable number of persons, at a very small expense to the individual, who, feeling the importance of the object, shall adopt this mode of distribution. The loan of them, under an engagement that they shall be returned, to be exchanged for others, at a given period, is also more likely to ensure the reading of them, than the permanent possession, which might induce the procrastination of the business to a season that would never arrive. The adoption of this plan may be attended with the most beneficial results: those who would not stoop to pick up a single Tract of any description, might be induced to look into a neat little book, coming under their notice by being in the hands of a servant or inmate. This plan is well adapted to Hospitals, Workhouses, Prisons, and on board of Ships, &c. A resident in each of these situations, or one who visits them at stated periods, may make the distribution and exchange, by means of the Loan-book, with the utmost regularity and ease, till the whole is gone through: the person thus employed is brought into immediate contact with the objects of his benevolence, which is an additional advantage, as it may afford

the opportunity of ascertaining the good effected by the distribution, which might otherwise never be known.

Last Dying Speeches.

The attention of your Committee has long been directed to the trash usually sold under the name of "Last Dying Speeches" of Criminals; which, instead of conveying any useful lesson, were rather calculated to destroy the salutary impression which should be caused by these awful events. Your Committee had many difficulties to surmount, but are enabled to report, that this class of Publications is now exhibited in a form, which, when compared with their prior state, must be gratifying to every reflecting mind. The Venders are supplied with those printed under the control of your Institution; and, during the past year, 906,000 of these Papers have been sold. Much that was evil has thus been excluded from circulation, and replaced by a few words of important truth; and the plan has been acceptable to the purchasers, for the numbers printed by your Society far exceed the quantity which the Venders formerly printed on their own account. This important measure occasions considerable expense to the Society: the loss upon those printed during the past year exceeds One Hundred Pounds. It is necessary to add, that these Papers are not sold at your Depository, nor classed among your Publications; as it by no means appeared desirable to turn the circulation of them into new channels, but to confine it to the usual Venders, resting satisfied with rendering an instrument of evil subservient to the promulgation of good.

Beneficial Effects of Broad-Sheet Tracts.

The Rev. S. Kilpin has completed his engagement of affixing Twenty Thousand Broad Sheets to the walls of cottages, &c. in the West of England: the circumstances attending this work, as detailed by his agents, are most interesting. To estimate the value of this labour, as a moral as well as a religious benefit, it would be needful to glance at the bundles of RIBALDRY and TRASH displaced, to make room for your Broad Sheets. In this mass of corruption, the publication falsely and absurdly called "Our Saviour's Letter," was prominent: upward of THIRTY DISTINCT EDITIONS of it appeared; and the marvellous effects attributed to its influence, by our unenlight-

ened countrymen in the present day, equal, if not exceed, the narratives of faith in talismans and charms, which appear hardly credible when related of the Natives of Africa. These heaps, now committed to the flames, contained much to which your Committee dare not even to allude; it is, however, necessary to say, that not a single specimen of what is termed "Old English Ballads" appeared—a fact seemingly of little value to notice, but really of no small importance, as an incontrovertible proof of the change in "popular literature," which has been effected of late years, by the infidel and demoralizing principles which have been promulgated through the land.

Issues of Tracts.

The number of Tracts issued from your Depository, during the last year, amounts to 5,711,000; being an increase of nearly Half a Million. The whole number issued since the formation of your Institution exceeds FIFTY-ONE MILLIONS: to which must be added several other Millions, printed at the expense of your Society abroad; or reprinted from your Publications, in America or elsewhere.

The Gratuitous Issues, during the past year, exceed 940l; and the loss on the Hawkers' Series amounts to more than 200l.

Usefulness of Tracts.

The Appendix to this Report adds many instances to those of former years, of the usefulness of Tracts in all quarters, in the awakening and conversion of the careless, and even of the profligate and wicked.

From one of the Circulars of the Society, we extract a very encouraging instance of the success, with which one of the causes of public profligacy has been weakened. It is contained in a communication from the Superintendent of the Fitzroy Schools.

The Tract, published with a hope that it might in some degree counteract the evils of Bartholomew Fair, by restraining the young people of Sabbath Schools, and others, from partaking in its idle and destructive amusements, was distributed among the children of the Fitzroy Schools. They were given on the Sunday Afternoon before the Fair, accompanied with such general admonitions as

might, under the Divine blessing, further the important object which you had in view.

We have 600 children in these Schools; 400 Boys and 200 Girls: and, upon the strictest examination toward the close of the week, we found that no more than three Girls and five Boys had been to the Fair; and that these would not have gone, had not their parents taken them. Two or three cases occurred, in which the children begged their parents not to take them; saying, that their Teachers would be sorry to know that they had been, and that they were sure no good could be got by going. We have every reason to be satisfied, that the parents, in general, were suitably affected at this proof of our care, both of them and of their children; and that it had the effect of very generally restraining them from increasing the crowds who frequented that scene of all that is evil.

Foreign Operations.

Your Committee regret to state, that upward of One Hundred and Twenty Auxiliaries and Associations still withhold every part of their funds from the Foreign and General Objects of your Society: indeed, with some splendid exceptions, there has been an apathy on this point, which must appear unaccountable, if considered with reference to the Parent Society; and unprecedented, as compared with any other Institution. Your Committee hesitated to mention these circumstances; but they consider, if this statement was withheld, due justice would hardly be rendered to the disinterested exertions of those Auxiliaries and Associations, which have felt for the wants of others. In future, they trust, at least a fourth-part of the receipts will, in every instance, be devoted to assist the General and Foreign Objects of the Parent Institution.

We select some notices relative to the Continent:—

The Societies formed in Germany, during preceding years, continue their labours, which extend over every part of that country: their efforts have been considerable, and crowned with much success.

The Prussian Tract Society continues its labours with much energy. Since its formation in 1814, about half-a-Million of Tracts have been printed at Berlin, in the German, Welsh, Lithuanian,

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and Polish Languages, and circulated by that Institution.

The Evangelical Society at Stockholm, one of the earliest Institutions formed on the Continent by the instrumentality of your Society, has circulated between Two and Three Millions of Tracts.

In Russia, since the year 1822, nearly 100 different Tracts have been printed at St. Petersburg and Moscow; and about 600,000 copies have been issued, and are now in the hands of all classes in every province of the Empire.

The attention of your Committee, in former years, was directed to the state of Poland; and recently has been again called to that country, where infidelity, and its inseparable companions, licentiousness and vice, are stated to prevail; and twelve millions of inhabitants are comparatively destitute of opportunities of instruction, in those truths which alone can make wise unto salvation. Considering how peculiarly Tracts are adapted for usefulness, in a country where a great part of the population is thinly scattered over extensive districts, your Committee have appropriated 50*l.* for Printing Tracts at St. Petersburg, in the Polish language; and a further sum of 80*l.* for the purchase of French and German Tracts, to be circulated in Poland.

Assistance has been rendered to other parts of the Continent; and to various places in Africa, the East, and America. Grants have been made of Tracts, Printing Paper, or Money: those to India and China have amounted to upward of 450*l.* Some notices relative to India and South America will appear in the next Survey.

South Africa.

Colony of the Cape.

Proclamation for the Religious Instruction, and Meliorating the Condition, of Slaves.

HIS Excellency, the Right Hon. General Lord Charles Henry Somerset, Governor of the Colony, has issued a Proclamation, so equitable and humane in its provisions, in behalf of the Slave Population,

that we have great pleasure in laying it, at large, before our Readers.

WHEREAS I—having taken into consideration the happy increase of the means of Religious Instruction, and the opportunities for Religious Worship, which have been established in this Settlement, and the benefit which is resulting therefrom to the community at large; and being confident that there exists but one feeling in the breasts of the Inhabitants, that it is the bounden duty of every true Christian to civilize the lower classes, and to ameliorate their condition, as far as may be, consistent with the security of the State, and with a due consideration to the rights and privileges of all; and whereas, it must be evident to every well-disposed and religious Person, that the propagation of Christianity among Slaves will tend, beyond any other measure, to promote morality among them, and to improve their condition and conduct—do, under a sanguine hope that the following Regulations may conduce to those desirable objects and to the removing of any existing evils, hereby proclaim and order, that—

1st.—Sunday being commanded, in all Christian States, to be a day of rest, it is hereby forbidden, and declared illegal, to compel a Slave to perform field labour on the Sabbath Day, or any other work but such as is ordinarily considered work of necessity. Complaint in such case to be made to the Local Authority; who is hereby empowered to exact a penalty for every such offence, if proved, not exceeding 50 Rds. nor less than 10 Rds.

2d.—Slave-Proprietors, who have caused their Slave Children to be baptized in the Christian Religion, shall, as far as relates to such Slaves, be exempt from any tax which has been imposed on Slaves in this Colony.

3d.—The manumission of a Slave who has embraced the Christian Religion, shall not be subject to the customary payment of 50 Rds. to the Reformed Church; but such Slave shall nevertheless be entitled, the same as other Members of the Church, to support from the Vestry under the usual regulations and conditions.

4th.—Christian Slave-Proprietors, residing in Cape Town, and other Towns and Villages, and their immediate vicinity, where Free Schools are or may be

established, are, after the first day of June next, to send their Slave Children, above three years and under ten years of age, at least three days in each week to the established Free School nearest to their dwelling; and those, whose residence will not permit them to afford this consoling advantage to their Slave Children, are anxiously invited to avail themselves of any means which may offer for giving them instruction.

5th.—Slaves who have been baptized, and who are not within the prohibited degrees of consanguinity, may intermarry, with their Proprietor's, or respective Proprietors', consent, had in writing, and delivered to the Local Authority; and the Children of such marriages shall be the property of the Proprietor of the Mother. The same shall hold good with regard to Slaves of either sex, intermarrying with free Persons; in which case also, when the Wife is a Slave, the Children of such marriage belong to her Proprietor.

6th.—The consent, in writing, of the Proprietor, or respective Proprietors, as the case may be, transmitted to the Clergyman through the Local Authority, shall supersede the necessity of being asked in the Church, or of appearing before the Matrimonial Court, to legalize the marriages of Slaves: and the respective Local Authorities shall be responsible, that all marriages between Slaves are without delay enregistered, as all other marriages are; and that a notification of the marriage be made to the General or District Office, as the case may be, established for the enregisterment of Slaves. Slave Marriages shall be celebrated in the Church, on Sundays, where the locality will permit; and, in other cases, the Clergymen will, once in twelve months, appoint the most convenient places in their respective Districts, for the purpose of marrying Slaves and baptizing Children, so as to remove the inconvenience arising from remote habitations: which marriages it shall be lawful for the Clergyman to perform, upon receiving the written consent of the Proprietors, through the Local Authority, as above directed. The marriages of Slaves, and the baptism of their Children, shall be performed without fee or reward.

7th.—After the celebration of marriages, it is forbidden for the Parties to be sold separately; or the Children of such marriages, without the Parents, or

the Survivor of them, until such Children shall have attained the age of ten years, except under a Decree of the Court of Justice.

8th.—Children not born in wedlock of a Slave Woman, who has embraced the Christian Religion, and has been baptized, shall not be sold from their Mother, unless they shall have fully attained their 9th year: neither shall such Christian Female Slaves, so baptized, be sold, without selling to the same Person, any Child she may have under the age of nine years, except under a Decree of the Court of Justice.

9th.—The regulations prescribed in the preceding clause, respecting Children born of Mothers who have embraced the Christian Religion and have been baptized, shall also be observed with regard to Children born of Slaves not of the Christian Religion, and not having attained their eighth year, to whom the special care and attention of the Mother must be considered indispensable; and all Sales, not in conformity to the restrictions comprehended in this and the foregoing Clauses, are hereby declared null and void.

10th.—In order further to ensure the observance of the preceding clauses, separate books shall be kept in the respective Offices for the enregistrement of Slaves, of all Slave Marriages, and of all Slave Children born in lawful wedlock; for which purpose Owners shall report to that Office, in their respective Districts, the date and proof of baptism. Those who neglect causing the Children of their Christian Slaves, born in wedlock, to be baptized within twelve months after the birth of such Children, shall incur a penalty of not less than 25 Rds. and not exceeding 100 Rds. for each offence, and shall be compelled to have such Child or Children baptized at their own expense.

11th.—Slaves, who have embraced the Christian Religion, and have been incorporated in the Church, by baptism, (although transferred, or become the property of Heathens,) are not to be deprived of the right of attending at Church, or Place of Christian Worship, on Sundays, under a penalty of 10 Rds. to be paid by the Proprietor; unless justifiable cause can be shewn for such prevention.

12th.—The evidence of a Slave, upon oath, after baptism, may be received by the constituted Authorities, or compe-

tent Courts, the same as that of any other Christian.

13th.—The property possessed by a Slave, whether acquired by work in extra hours, (with the permission of the Proprietor,) by donation, legacy, inheritance, or by any other honest means, is inherent in the Slave; and in no event belongs to the Proprietor, except in cases of suicide. In cases where differences may arise with respect to the property of a Slave, or the means by which such property has been acquired, either Party may bring the case under the cognizance of the local competent Court. Every Slave is entitled to dispose of his or her property, or other rights legally acquired, as well during life as by Will at his or her demise, according to the Laws of the Colony; but, in consideration of the peculiar circumstances which attach to this Class of the Community, it is hereby enacted, that, if a Slave die intestate, having no Husband, Wife, or Child, as the case may be, the last declaration of the Party, relative to the disposal of his or her property, if made before two credible witnesses, of the age of 25 years or upwards, assembled for the purpose, who shall depose on oath to the truth of their statement, shall be considered valid and effectual for the disposal of his or her property, under the direction of the Orphan Chamber, provided such disposal be not in favour of either of the said two Witnesses; and the Orphan Chamber shall make the disposal accordingly. In cases where intestate Slaves have no relations, and make no declaration, or last Will and Testament, such as above described as to the disposal of their property, the property shall be paid, by the Orphan Chamber, into a fund formed for the purchase of such Female Slave-Children, as shall have been at one of the Established Schools during a period of four years; and who shall be particularly recommended by the Committee, for their moral and exemplary conduct during that period: the value of the Female Slaves, whose freedom is thus purchased, shall be fixed according to their actual value at that period, by a Commission of the Court of Justice; and such purchases shall be exempt from all taxes and charges, ordinarily imposed upon the manumission of Slaves. This Fund shall be placed under the direction of a Board, consisting of His Excellency the Governor for the time being, the Colonial

Secretary, the Chief Justice, the President of the Orphan Chamber, the Colonial Chaplain, and the senior Ministers of the Reformed and Lutheran Churches, and such other Person or Persons, as the Governor for the time being shall be pleased to appoint; who are also empowered to receive all Donations and Legacies, which may be made, in aid of the objects of this Fund. In the disposal of property left by Slaves, the fees to which the Orphan Chamber shall be entitled, shall be on a scale of one-half, only, of the established fees of that Institution.

14th.—Every Slave is to be daily supplied with sufficient and wholesome food: and, in cases of dissatisfaction relating thereto, appeal may be made, by either Party, to the Local Authority; and if deficiency, or bad quality, be proved, the Proprietor or Employer, for the time being, shall incur a penalty of 25 Rds. and, for a second offence, a penalty

50 Rds. to be disposed of as hereinafter directed, in clause 23. If, on the contrary, the complaint be proved to be unfounded, or frivolous, the Complainant may be proceeded against as hereinafter directed.

15th.—Every Slave is to be kept provided with good and sufficient clothing, by the Proprietor for the time being; and, in case of dissatisfaction, appeal may be made, under the same provisions and penalties on either side, as stated in Clause 14.

16th.—Slaves employed in garden or field labour, are not to be compelled to work more than 10 hours in each 24 hours, from the 1st April to the 30th September; nor more than 12 hours in 24 hours, from the 1st October to the 31st March, inclusive: except during the ploughing or harvest seasons, or on extraordinary occasions; when a remuneration shall be made to them in money, or by an additional proportion of food, according to the discretion of the Local Magistrate, if appealed to, under a penalty not exceeding 50 Rds. nor less than 10 Rds.

17th.—Proprietors, or Persons employed by them, are not at liberty to inflict any punishment on a Slave, beyond what may be considered a mild domestic correction. This correction is only to be given with rods, or other implements of domestic punishment: it is not to exceed 25 stripes; and is, in no case, to be repeated within 24 hours,

nor until the Delinquent shall have recovered from the effects of any former correction, under a penalty, in breach of any of the provisions of this Clause, not exceeding 100 Rds. nor less than 50 Rds. for each offence.

18th.—Should it be necessary, for the security or safety of a Family or Individual, to put a Slave in irons, the same shall be reported within 24 hours, to the Local Authority, under a penalty of 50 Rds.; stating the cause and circumstances under which such measure could be justified.

19th.—Maltreatment of a Slave by the Proprietor, not attended with death, may be punished by fine, imprisonment, banishment, or other sentence of the Law, according to the nature of the case, and the degree of cruelty exercised; and the Slave may be publicly sold, for the account of the Proprietor, but under special condition of never again coming into his power, or into that of his Parents, Children, Brothers, or Sisters: but, when the maltreatment of a Slave has been attended with Death, it must be recollected that the Court, in giving judgment, will be guided by the Law applicable to Homicide.

20th.—Maltreatment of a Slave, by the Overseer or Representative of the Proprietor, or other Individual, shall be punished as if the same had been inflicted on a free Person, placed under the superintendence or direction of such Overseer or other Representative of the Proprietor. Domestic punishment is forbidden to be inflicted on a Slave, by any other hand than that of the Proprietor, Employer, or Overseer, (not being a Slave,) except in cases where the Proprietors or Employers, having no free Person in their employ, are Females, or infirm, or suffering under disease, or are upward of 60 years of age; under a penalty of 100 Rds. nor less than 50 Rds. to be paid for each offence, by the Person who has caused such illegal punishment to be inflicted.

21st.—On the complaint of a Slave to the Local Magistrate against the Proprietor or other Individual, the Magistrate shall take charge of the complaining Slave, and inquire into the case forthwith; in order, should the complaint be well founded, to proceed against the Person complained of, in such manner as the Law directs: but, should the complaint prove groundless, the Slave shall be condemned to such legal

punishment, as the nature of the case may require.

23d.—The corpse of a Slave shall not be interred, without permission being first obtained from the Fiscal, Landdrost, or Field Cornet, under whose immediate jurisdiction the Employer, for the time being, resides; under a penalty of 50 Rds.

23d.—All penalties, incurred under the provisions of any of the Clauses in this Proclamation, shall be disposed of as follows—one-third to the Informer, and two-thirds to the Fund specified in Clause 13, for purchasing the freedom of Female Slave-Children, of the Free Schools.

24th.—It is clearly to be understood, that none of the provisions contained in the foregoing Clauses, do, or will affect, in any degree, the property of the Proprietors in their Slaves, or their just claims to their services.

And that no Person may plead Ignorance hereof, this shall be published and affixed, in the usual manner.

GOD SAVE THE KING!

Given under my Hand and Seal, at the Cape of Good Hope, this 18th Day of March, 1823.

(Signed) C. H. SOMERSET.

By Command of His Excellency the Governor,

(Signed) C. BIRD, *Secretary*.

SOUTH-AFRICAN MISSIONARY SOCIETY
WE have briefly noticed the measures of this Institution in some of the later Surveys; and now lay before our Readers, from a Circular, addressed, by the Directors, to "all Professors of Christianity," an account of the

Design and Proceedings of the Society.

The Directors of the South-African Missionary Society take the liberty of submitting to your candid perusal the Design and Proceedings of the Society; and to solicit your prayers and pecuniary aid, in its behalf.

With the full concurrence of the then-existing Government, a Society denominated the "South-African Missionary Society," was established in this Colony, in 1799; having for its object the Evangelization and Civilization of the benighted Heathen, and the less enlightened, in this Promontory of South

Africa, by means of teaching and preaching the Gospel.

The measures which have been successively adopted, during its existence, have been progressively blessed; and been productive of the most salutary effects. At present, a small Church, formed from among the Baptized Heathen, under the care and charge of our beloved fellow-labourer, the Rev. James H. Beck, presents the most pleasing prospects in this Town; while, on the borders of Zwelendani, another Institution, called "Zoar," intrusted to the care of the Missionary P. J. Joubert, exhibits evident marks, that the Almighty is disposed to bless every endeavour, instituted for the extension of the Redeemer's Kingdom.

After an appeal for support in their plans, the Directors give the following statement of the course of labour pursued in Cape Town:—

On the Sunday Morning and Afternoon, in the Society's Chapel, the Heathen are taught to read and spell; and, on the Evening of the same, Catechetical Instruction is given by the Rev. J. H. Beck.

On the first Monday of each month, the Society unites, with other Missionary Societies, in a Public Prayer Meeting, for the spread of the Gospel. On the second Monday, the Teachers of the Sabbath and Thursday Schools meet for prayer and business. On the last two Mondays, the Candidates for Baptism are examined.

On the first Tuesday of every month, a Meeting is held with those baptized, for their edification; when an opportunity is given them, to evince the progress which they have made in Divine things.

On the Wednesday Mornings, the Heathen are again taught to read and spell; and, on the Evening of the same day, a Sermon is preached to the Friends of the Society, and those who may attend, by the Rev. J. H. Beck.

On the first Thursday of every month, the Directors meet for business; and on every Thursday Evening, the Heathen are taught to read and spell.

On Friday Morning, they are again taught to read and spell; and on the Evening of the same, an Exposition of some part of Scripture is delivered to them.

On the Saturday Evening, a Prayer

Meeting for the Country, and for the Church of Christ, is held by our fellow Brother and Director, Mr. S. Strouck.

May this short sketch of the Object and Proceedings of the Society constrain you, by your liberality, to assist the Directors in extending its operations with more vigour; and thereby to add to the Church of Christ, from among the Heathen, such as shall be saved!

That the God of all Grace, and Father of our Lord Jesus Christ, may quicken you in these labours of love, by His Holy Spirit, and grant you His Peace, is the fervent prayer of the Directors of the South-African Missionary Society.

On their Behalf,

(Signed) R. METTLERKAMP, Sec.

India beyond the Ganges.

MALACCA.

LONDON MISSIONARY SOCIETY.

ANGLO-CHINESE COLLEGE.

FROM a Circular, published at Malacca, we extract the following account of the College.

College Buildings.

The College, which is a square edifice, including lower and upper stories, garrets and verandahs, is situated just without the western gate of the town of Malacca, on the premises of the Ultra-Ganges Mission, facing the sea.

The length of the body of the house, walls inclusive, is 90 feet, and its breadth 34. The height of the side walls, from the level of the ground, is 35 feet: the foundations are about 5 feet deep; that, from the nature of the bottom, being deemed sufficient. A spacious verandah goes all round, which is 16½ feet broad in front and back; making the whole breadth of the building 67 feet: at the ends of the house, the verandahs are about 6½ feet wide, thus making its whole length, 103 feet; and its circumference about 340.

The plan admits of nine rooms on each floor, beside the verandahs. On the lower floor, there are four rooms on each side, and a hall in the middle; and the same divisions on the upper floor. The rooms below are each 14½ feet, by 13 and 7 inches: the hall is 29½ by 30 feet; and the height of all, is 15 feet. The rooms on the upper story are likewise eight; but, in consequence of the walls being half-a-foot thinner above

than below, they are a few inches larger than the lower ones; but the height is only 13 feet. The garret, with the exception of height, has the same space with the second, or the lower floor, and the same general divisions; and, with some additional expense for a stair and windows, would furnish ten or twelve comfortable dormitories for native students: the verandah-garrets are also roomy, and fit for miscellaneous purposes. Thus, the house, exclusive of garret and verandahs, contains eighteen rooms: but it is proper here to remark, that, as they are not all for the present needed, so they are not yet all partitioned off: this can easily be done, as they are wanted; and, should any general purpose require a room of larger dimensions, two of them may be thrown into one. From the height of the room, the size of the windows, the construction of the doors, and the healthiness of the situation, it is presumed that each apartment will be airy and comfortable.

For the present, the verandahs are quite open all round: but, if shut in by slight venetians, they are convertible into the most valuable purposes for a study; forming, on each side of the house, a clear open gallery, from end to end, of 103 feet long by 16½ wide.

The house has 36 double-leaved doors, 18 of which are venetianed; and 36 windows, 34 of which are venetianed, double-leaved, and have shutters. Below, the verandahs are supported by 38 substantial brick pillars, ten in front, ten behind, and four at each end; and, above, by an equal number of strong wooden pillars. The foundations of the house are chiefly of stone; the walls of brick, well-built, and very substantial. The beams, rafters, door and window posts, upper verandah pillars and railings, and other essential parts of the wood-work, are all of a strong and very durable timber called Murbow, and which is proof against the attacks of the white ants. The plank and other materials are esteemed as good as any which the colony affords. The tiles for the pavement were brought from China: the other bricks, tiles, lime, &c. were manufactured at Malacca, and are esteemed good. The locks, hinges, and part of the nails, are of European manufacture; and the other parts of the iron work, though very inferior, are as good as could be procured. The stair is built behind, and clear of the verandah; but

another is wanted in front, which will be accordingly added as soon as the funds will admit. The pavement is well raised, and the lower rooms are secured against damp and white ants, by preparations of charcoal and lime, directly under the tiles.

Convenience, strength, and durability have been studied in the plan and erection of the house; and economy has been most scrupulously regarded through the whole.

Library, Museum, and Philosophical Instruments.

THE LIBRARY contains about 3380 volumes: 2850 of these are in Chinese, and treat of Ethics, Law, Geography, Topography, Astronomy, History, Poetry, Composition, Letter-writing, Forms of Official Papers, of the Chinese Character, the Religions of China, Natural History, Medicine, &c. The above include the Emperor Kang-He's famous work on European Science, consisting of 100 volumes; and a Statistical Account of the whole Chinese Empire, 240 volumes. The other books in the Library are in English, French, Latin, Greek, Hebrew, Arabic, Bengalee, Tamil, Malayan, Siamese, &c. and contain much valuable information respecting the Religion, History, and Literature, both of the Eastern and Western World. Among the European Books are included the Encyclopædia Britannica, Rees's Cyclopædia, and the Pantalogia.

THE MUSEUM contains a variety of Chinese Drawings, illustrative of Chinese Customs, Objects of Worship, &c. Maps and Charts, Chinese Anatomical Plates, Musical Instruments, sounding Vases used in temples, &c. Weights and Measures, specimens of the Materia Medica of China, specimens of Natural History, &c.

THE PHILOSOPHICAL INSTRUMENTS consist of Globes, Electrical Machine and Battery, Chemical Apparatus, Air Pump, Barometer and Thermometer, &c.

Admission of Students.

The following regulations respect Native Students admitted on the Foundation:—

All Students who enter the College must have a good character.

Native Students must remain three months on probation, before they are regularly received into the College.

If, after a trial of three months, they

are considered suitable persons, they shall be received, on condition that they remain six years.

They receive, for the first year, three rupees monthly; for the second year, five rupees; for the third and fourth years, six rupees; for the fifth, seven rupees; and for the sixth year, eight rupees: with two suits of a College dress annually.

From a Contract subscribed by each Chinese Student at his admission on the Foundation, we add some further regulations:—

During the term agreed on, he is not permitted to assume the liberty of making excuses for idleness and stealing repose. If there be any real cause of absence, it must be previously stated: and, in every affair, obedience must be paid to the Laws and Statutes.

During the first year, he may return to his home to eat and sleep; but the rest of the years, it will not be allowed.

In the College, he must attend respectfully to the instructions of his preceptors, and not dare to oppose.

After the expiration of six years, his remaining or going away will depend on a subsequent agreement, according to the pleasure of each party. Lest, hereafter, there should be no proof of this arrangement, the present Contract is written out, and a copy deposited in the Anglo-Chinese College.

Besides the Native Students on the Foundation, other Students are supported by their friends; and the following regulations have been adopted with respect to such Students:—

Any person desirous of educating a Chinese Youth, from the age of twelve to eighteen, may support him at the Anglo-Chinese College for 100 Spanish Dollars a-year. Clothes, washing, and a servant, if one be required, are not included.

An European Youth may be supported at the College for 100*l.* per annum. For this sum he will be supplied with food, lodging, washing, and education. Clothes are not included. If a servant or horse be required, the student must find them himself.

The Managers of the College will engage to board, lodge, clothe, and educate a destitute Chinese Youth, or a fatherless or orphan lad, for 25*l.* annually.

Preparatory Schools.

The Charity Schools of the London Missionary Society, at Malacca, contain, of Chinese lads, on an average, about one hundred. These Schools are visited by the Officers of the Anglo-Chinese College; and they, although not originally designed to do so, serve the purpose of Preparatory Schools, from which to select Youths for the College.

Duties of the Officers.

The Duty of the **PRESIDENT** is, to promote the general welfare of the Institution; and, when present at the College, to teach such departments of knowledge as may seem to him expedient.

The **PRINCIPAL** has the ordinary general superintendence of the College concerns; and is to teach the Native Students the English Language, Geography, the Use of the Globes, Arithmetic, and Book-keeping, History, and such other branches of knowledge as circumstances may direct.

The **PROFESSOR OF CHINESE** is to teach the Chinese Language to European Students; also to teach the Natives Logic, Theology, and Ethics; and to assist the Principal, as circumstances may require and his time permit.

The **CHINESE MASTER** is to teach the Chinese Classics; the reading of the Sacred Scriptures, and other books on the Christian Religion, in Chinese; to assist Foreign Students in learning Chinese; and to teach Chinese Writing to Native and to Foreign Students.

Course of Instruction.

The Native Students shall be taught to read and understand the Chinese Classics; to read and understand the Christian Scriptures; to read and write the English Language—History, Geography, the Use of the Globes, Logic, Moral Philosophy, Theology, &c.

Lectures must be attended three times a-day; viz. at NINE in the morning, FOUR in the afternoon, and at EIGHT o'clock in the evening.

The Chinese Students are expected to attend prayers, in Chinese, morning and evening, every day in the week; and to be present to hear a Sermon in the College-hall on Sundays.

As the College advances, the Mechanical and Chemical Sciences, Natural History, Botany, &c., will, it is hoped, be taught; also Geometry, and the higher branches of the Mathematics. The plan of the College does not exclude any

branch of human knowledge, not any one of the circle of the sciences.

India within the Ganges.**SERAMPORE.****BAPTIST MISSIONARY SOCIETY.****THIRD REPORT ON THE COLLEGE.**

THE substance of the Second Report on the College appeared at pp. 515—519 of our last Volume: we shall now give an abstract of the Third, which is dated Jan. 21, 1823.

Object of the Institution.

The great object of the Institution is, to diffuse that light throughout the country, as far as its influence can extend, which shall promote the welfare of India, by meliorating its intellectual and moral condition. This it aims at accomplishing, by giving a Classic Indian-Education to the ablest of the Youths furnished by its increasing Native-Christian Population; together with a knowledge of the Sacred Scriptures, of General History, Geography, and Natural Science; and of the English Tongue, to a select number—by imparting general knowledge to such Hindoo and Mussulman Youths as may be placed on the Institution, by subscribers who have that privilege—and by holding out to those European and Indo-British Youths, who may wish to study at Serampore College, all its advantages, without any distinction relative to birth, nation, or religious creed. Such are the principles on which this Institution is established; the grand wish of its founders being, to render it, in every possible way, a blessing to British India.

Reasons for instructing Native-Christian Youths in Sanscrit.

To some, a few words respecting the first part of this plan may not be altogether superfluous. Some may have inquired—"Why instruct Native-Christian Youth in the knowledge of Sanscrit? Why not answer every purpose at once, by putting them to the study of English?"

To this the Committee reply, that they would readily have adopted this course, could they have believed that it would have answered any valuable purpose: but they apprehend that such a step, in the first instance, would have

gone far toward frustrating the very design of the Institution. Such is, at present, the cupidity of the Native Mind, that, had they pursued this course, the moment a Native Youth found that he had enough of English to enable him to copy an English Letter, a stop would have been put to his studies. As the College cannot be made a prison, ignorant as Native Youth are, at present, of the value of substantial and extensive knowledge, nothing could prevail on them to study longer, while they imagined there was a prospect of their getting 16 or 20 rupees monthly as English Copyists in the Metropolis. This course, therefore, instead of promoting the welfare of the country, would have transformed its finest youth into mercenary copyists, ignorant of their own language, and even of English as to any purpose of mental improvement.

But, exclusively of this, it must be evident, that, if anything be done toward effectually diffusing knowledge throughout the country, provision must be made to enable Native Youth not only to acquire knowledge, but to communicate it to their countrymen; and this is the highest advantage. To secure this, however, a previous course of study is absolutely requisite. They should be able, not only to speak, but to write their own language with some degree of orthographical and grammatical accuracy, or their writings will be held in contempt by those whom they may wish to instruct; and if, to grammatical accuracy they could add an easy, perspicuous, and attractive style, truth would be no loser. Those, however, who think that a Native Youth will acquire all this accuracy and neatness of style in his own language, without study or exercise, merely by learning a little English, which can give him neither the orthography nor the meaning of a single word in his own language, should ask themselves, whether a correct and perspicuous style be acquired so cheaply in the English language; whether seven years be not often spent at School, and sometimes seven more at College, in order to attain this object; and whether every one who has spent seven years at College, be quite equal to the task of conveying his ideas in a perspicuous and attractive manner. Yet, without this, in the present improved and improving state of the native state, the advocates of truth and genuine science must appear

quite to a disadvantage in the eyes of their countrymen.

To the effectual diffusion of genuine knowledge, also, some acquaintance with the prevailing errors of the age is absolutely necessary. Without this, the advocate for truth will labour under serious disadvantages. Unless it be obtained, he must of course combat in the dark: as, without a knowledge of the errors which he wishes to remove, and of the grounds on which they are defended, it will be impossible for him to oppose them in the most direct and effectual manner. From this will also result another disadvantage: if he be unacquainted with what his countrymen esteem real knowledge, his being ignorant of what they know and highly value will tend to lessen their respect for his attainments: if they find him quite unacquainted with the knowledge current among themselves, they will not readily give him credit for the possession of superior knowledge: they will rather infer, that his differing from them on these subjects arises rather from his ignorance than from his superior knowledge; and that had he studied the points in dispute with as much diligence as themselves, he would have been of their opinion.

If, therefore, it be important, that Native Youths, trained up in European Science, should diffuse among their own countrymen the ideas which they gain themselves, and without this little will be done toward enlightening India, it must be important, not only that they should obtain such an acquaintance with the languages of their own country as shall secure them from contempt and enable them to convey their ideas to the highest advantage, but such a knowledge of the system of error in all its bearings, whether it be on Geography, Astronomy, Metaphysics, or Theology, as shall enable them to attack it in the happiest method, and with the highest effect; and, in this case, a thorough Sanscrit Education cannot be without its value to those Native-Christian Youths who may be thoroughly instructed in the Sacred Scriptures, in genuine Science, and in the English Language itself. Thus the Reformers, in the first hundred years after the dawn of the Reformation, seized all the learning of their opponents, and made themselves acquainted with all the vulnerable points of their system: together with the

authors on whom they chiefly relied, as well as with the Sacred Scriptures: and, having thus stripped them of their armour wherein they trusted, they foiled them with their own weapons; and laid open the evils of their system, beyond the possibility of its deadly wound being ever healed.

College Buildings and Premises.

The College Buildings are so far advanced, as to admit of business being conducted in them.

The twelve side rooms of the Central Building are nearly all finished, together with the Lecture Room and Library.

Of the four suites of rooms for the Professors, two are finished—those on the east side of the Central Building. The foundation is also laid for the two on the west side, of precisely the same dimensions, and at the same distance from the Central Building, 48 feet. Each suite contains eight rooms of various sizes, four below and four above; with an upper and a lower verandah to the south, in breadth 15 feet, and extending the whole length of the building, with a staircase at each end, the upper verandah being supported by 16 pillars of the Ionic Order. As the lower rooms are raised four feet from the ground, they also are perfectly dry: these eight rooms in each suite, therefore, will furnish convenient accommodations for a family should it be pretty large.

The want of the Crescent behind for the Students is so fully met, at present, by the range of rooms on the west side of the College, with the use of which the Serampore Missionaries have gratuitously accommodated the Institution, that its erection will be rendered unnecessary till the number of Students be greatly increased.

Since the last Report was published, the Committee have purchased a piece of ground contiguous to the College Premises on the north-west side, containing five bigahs; with the view of erecting thereon a Preparatory Seminary, for those Native-Christian Youths sent to the College too young to enter immediately on its duties. Such a Preparatory Seminary, in which these can be boarded, and fitted by previous instruction for admission into the College; they found highly necessary; and hence felt happy in embracing the opportunity, thus afforded, for purchasing a

piece of ground so well suited for this purpose, and so near the College Premises. In this piece of ground, they have this year dug a tank, 900 feet long and 120 wide; which has furnished them with the means of levelling the College Grounds, while it forms a convenient appendage in the vicinity of the College.

Number and State of the Students.

The Students in the College at the date of the last Report were 45—fifteen in the Preparatory Seminary, and thirty actually studying in the College; and although two have been excluded, four removed by death, and four have returned to their own homes, the number at present on the College Foundation is fifty—fifteen in the Preparatory Seminary, and thirty-five pursuing their studies in the College.

Of the four who have died, one, in the Preparatory School, about nine years old, was the son of a Brahmin who embraced Christianity about 17 years ago; and died about four years since, after maintaining to the day of his death a character highly honourable to religion: this child, who had been trained up in the knowledge of the Scriptures, though so young, afforded hope in his death. Of two College Students who have died one, originally from Dinagepore, gave considerable evidence of his piety long before his illness: for a long time previously, he was remarked for his diligence in studying the Scriptures, and his attention to the means of Christian instruction: his progress in his Sacred Studies was such as to afford the Committee very great pleasure, and to entitle him repeatedly to their rewards for proficiency given at each Quarterly Examination: in his illness, the hope which he expressed in the Divine Mercy through the Redeemer of men, evidently showed that he had not studied the Scriptures in vain.

The two expelled the College for evil conduct had made considerable progress in their studies. But the attachment of one of them to the smoking of intoxicating herbs was so strong, as to be proof against all admonition; and to leave the Committee no alternative but that of expelling him, or sanctioning the introduction of this sordid and unworthy practice among all the other Students. The other Youth was guilty of open immorality: hence, though among the ablest Students in the College, the morals of the other Students appeared

more important, than one Youth's obtaining superior knowledge whose mind was evidently imbued with vice.

Respecting one of the four who have returned home, the Committee have already received the most pleasing accounts.

The vacancies thus occasioned by death, withdrawal, or expulsion, have been more than filled. The Committee have been able to admit six of the Youths in the Preparatory Seminary to the studies of the College, this year; who have been replaced by six Native-Christian Children, sent from different parts of the country.

In addition to these six, they have admitted two Mussulman Youths from Delhi, on a fund termed the Delhi School-Fund, under the direction of Capt. Gowan, who, on his late departure for Europe, thought he could not better provide for the future diffusion of knowledge in that city, than by two Youths from Delhi being constantly supported at Serampore College on the interest of this fund: of these two Youths, one is now studying Persian, and the other Sanscrit. A third admitted is a Mah-ratta Brahmin about twenty, a good Persian scholar; whom Capt. Gowan has placed here, for three years, at his own expense, with the view of enlarging his mind: he is now studying Sanscrit and English, in addition to Geography and the Newtonian System of Astronomy. These three Students, with the six Brahmins who are studying astronomy in the College, as their caste will not permit them to eat in the College, receive a certain sum monthly to board themselves according to their own ideas of caste, while they regularly attend the College at the appointed hours.

It may not be improper to add, that, since they have been on the College Foundation, neither the Brahmin nor Mussulman Youths have been requested to do any thing, which, in the least degree, militates against their ideas of caste: while a regular attendance on the exercises of the College, and correct moral behaviour, are indispensably necessary to their continuance in the College, it is an invariable rule of the Institution to offer no violence whatever to conscience, however mistaken it may be in its governing principle. The Christian Youth, of course, attend all the religious exercises of the College; and should any one of the other Youths

choose to attend, he is not prohibited; but his attendance is perfectly optional: he is never treated, in the slightest degree, as an offender, for absenting himself from any exercise, which may run counter to his own ideas of religious duty.

Besides these, the Committee have also admitted as Divinity Students, two Native-Christian Youths, about 22 years of age, exemplary in their conduct and ardent in their thirst for knowledge.

These make 35 Students now pursuing their studies in the College, beside the 15 in the Preparatory Seminary. Of these, 26 are Native Christians, two Mussulmans, and seven Brahmins. Of the 26 Native-Christian Youths, 10 are from Serampore, 6 from the district of Jessore, 7 from Cutwa, and 3 from the Native-Christian Population at Dinage-pore.

Progress of the Students.

In addition to the progress made in their Sanscrit, Persian, and English Studies, the entrance which these Youths have this year made on Geography has been found highly pleasing and respectable. The Compendium of Geography drawn up for the use of the Bengalee Schools about five years ago, they have read three times, under the direction of Mr. Mack; who then took an opportunity of illustrating the different kingdoms and countries mentioned, by anecdotes and short remarks respecting their state, productions, and general history. The Introduction to Astronomy, prefixed to this work with the view of explaining the first principles of the Newtonian System, they have committed to memory. On a map, containing the various countries and islands of Asia without their names, they readily name any country or island pointed out to them; and also point out, without hesitation, such countries as are mentioned to them: and certain specimens of maps drawn by themselves, in the last three months, would do credit even to English Youths. This proficiency in a study of which the Natives of India have hitherto been almost wholly ignorant, and which, duly cultivated, must shake the credit of a religious system productive of incalculable misery and built on the grossest mistakes in geography and astronomy, cannot fail to excite a pleasing hope relative to the future effects of the Institution on the Illumination of India.

The details are given of a satisfactory Public Examination, being the Fourth Quarterly Examination, held, on the 9th of January, in the College Hall, in the presence of His Excellency the Hon. Colonel Kretting, Governor of Serampore.

Scientific Professor.

In the last Report it was mentioned, that Mr. Ward was expected to bring out from England a Professor for the College. Our expectations have been realized, in the arrival, with Mr. Ward, of the Rev. John Mack, in September 1851, who has been appointed to the duties of the Scientific Department of the College. He is, at present, employed in giving a Course of Chemical Lectures in Calcutta, with the Apparatus belonging to Serampore College; it having been supposed that such a Course of Lectures, given previously in the Capital, would tend to interest the minds of the wealthy and intelligent among the Natives, who are making such advances in liberal ideas—especially if they saw a Course of this kind attended by respectable Europeans, whose example they so much regard.

Mr. Mack's coming to India in the same ship with Mr. Ward, enabled him to commence the study of Bengalee during the voyage; his application to which was so steady and successful, that, in a few months after his arrival, he was able to enter on the duties of the College with the Native Students; and, in the course of the year, he has conveyed ideas to their minds on the subject of Geography and General History, in a manner highly advantageous to them, and satisfactory to the Committee for managing the College.

It is intended in the ensuing year to give these Native Youths, particularly such of them as are studying English, some knowledge of the first principles of Chemistry; and thus to lead them gradually forward in scientific pursuits, while they advance in their philological studies. With this view, the course of Lectures given in Calcutta will be delivered in Serampore College, as soon as finished there. To these Lectures will be admitted, gratis, a number of intelligent Natives who are not on the foundation of the College, with the hope of diffusing a taste for science more widely among them. There seems little difficulty in implanting a love for science in

the minds of the Youths educated in the College. If we may judge from the ardour with which they have this year pursued the study of geography and the first principles of astronomy, their desire after knowledge will be ultimately found little inferior to that evinced in the European World.

Divinity Professor.

It has been already mentioned, that, of the Four Youths who have died this year, two gave reason to hope that they had not become acquainted with the Scriptures in vain. Among those now studying in the College there are five decidedly pious; and the Committee now heavily feel the want of a Divinity Professor among these Christian Youths, who bid so fair for future usefulness. Divine Worship is performed daily in the College, in Bengalee; and, on the Sabbath, a Lecture is also given: while, in the vicinity of the College Premises to the Mission House, gives the Students an opportunity of attending the religious exercises held there in Bengalee, both on the Sabbath and the evenings of the week. Mr. Ward also does all in his power to supply to them the want of a Divinity Professor; but his hands are otherwise so full, that the time which he can thus devote to them is necessarily limited. Youths like them, in some degree the future hope of the Native-Christian Church in Bengal, would amply repay the labour of a Divinity Professor, who should devote himself wholly to the enlargement of their minds and the improvement of their talents. If, with a view to their future usefulness, instruction of this nature for years be judged necessary for pious Young Men in Britain, after they have grown up in the full blaze of that light now furnished by the Scriptures, and by so many writers on divinity, history, chronology, and general science; surely it cannot be less necessary for pious Youth just emerging from the darkness of Heathenism.

The Committee, therefore, feel that they shall not have discharged their duty to these Native-Christian Youths, till they shall have procured a man pious, learned, and able, who, as Professor of Divinity, shall devote his whole time to the instruction of pious Native Young Men. Nor will a great sum be needed, for the support of such a Professor of Divinity, as a suite of apartments is already prepared sufficiently accommodated

for even a large family. Two hundred and fifty rupees monthly, the salary fixed for each Professor in Serampore College, will enable a man whose whole mind is absorbed in the love of piety and knowledge, to support a family with comfort, in a situation so quiet and retired. And should the generosity of the Public enable the Committee to meet this additional expense in the course of the ensuing year, no further delay will be necessary.

Medical Professor.

Respecting a Medical Professor, the Committee have felt it their duty to apply for assistance to Government. Since publishing their last Report, their attention has been particularly turned to the importance of attempting to introduce sound medical knowledge among the Natives. The number of those who perish year by year, almost wholly through ignorance of the first principles of the healing art, is truly affecting; while many others are rendered almost helpless for life, through a partial recovery from wounds and fractures. The fact is, that neither Hindoos nor Mussulmans have any correct knowledge of anatomy, on which so much of the healing art depends; and hence, with the medicines which they have in use, some of which are powerful, they kill almost as many as they cure. This want of medical knowledge lately appeared in a lamentable degree, in that dreadful disease the cholera: of those who, when seized with it, enjoyed the benefit of European skill and care, scarcely two out of ten died; while, in some instances, almost whole villages perished, when they were left wholly to their own native pretenders to medicine. Next to their moral wants, therefore, their deplorable state relative to medicine claims the highest attention.

It is also a fact, that, while the few among them who pretend to a knowledge of medicine are mere quacks, ignorant of the human frame and the right use of the medicines which they so profusely administer, they are seldom deficient in cupidity and rapacity. Often, they will not look on a patient, till they have previously received the sum at which they value his recovery; which to a poor Native, is sometimes so heavy a sum, that relatives are obliged to sell or pawn all that they are worth, before the unfeeling pretender to medicine will even look at their dearest relation perishing by disease.

While a small portion of that sound medical knowledge possessed by Europeans would be the means annually of saving thousands of lives, it might prove the means of diffusing light through the country in the most happy manner. Enlightened and humane Natives, skilled in medicine as well as in the classic language and literature of their country, would be welcomed in every part of India; as Physicians rise above all caste—even the Hindoo Shasters declaring, that whatever forbidden food or liquid be received as medicine, interferes not with caste in the least degree. Such Native Physicians, animated with benevolence, therefore, might become the means of the most extensive good among their own countrymen, even though Christians. It is well known how much Arabians and even Jewish Physicians were valued throughout Europe, six or eight centuries ago, notwithstanding the abhorrence in which their religious profession was held: and we have reason to believe that Native Physicians, superior as they would be if trained up in European medical science, would not be unacceptable, even though imbued with the knowledge and the spirit of the Sacred Scriptures. Such men, sent forth from year to year, might in time become real benefactors to their country.

Impressed with these ideas, the Committee, in November last, addressed a Petition on this subject to the Most Noble the Governor General in Council, mentioning their design of establishing a European Professor of Medicine in Serampore College, and respectfully requesting the assistance of Government in meeting the expense. To this Petition, Government were pleased to reply, that they thought the establishment of a European Medical Professor in the College might be productive of great good to the country; and that when a suitable man was procured, they would take their request for assistance in meeting the expense into favourable consideration. Encouraged by this generous assurance, the Committee have written home for a man, who shall unite sound medical knowledge to sterling piety and a regard for the welfare of India.

College Observatory.

In cultivating the study of Astronomy among the Native Students, the importance of an Observatory has not escaped the notice of the Committee

and, happily, the height and firmness of the Central Building of the College will admit of one being erected with very little expense. The extreme height of the building is 60 feet; and as the front wall is raised four or five feet as an equipoise to the weight of the pediment on the pillars in front, that wall, 90 feet in length, admits of an observatory's being raised on it, which will easily command the horizon free of all obstruction, at an height of nearly 70 feet from the surface of the earth, and in a situation where no rumbling of carriages can possibly affect the instruments. As an astronomical clock, and other instruments requisite for an Observatory, were brought out by Mr. Mack in 1831, or have been received since, the Committee suppose that it may be completed for less than 1000 rupees. The utility of an Observatory to those Natives who study astronomy, must be too obvious to need mentioning: actual observations made from time to time, must carry to the mind demonstration of the truth of the Newtonian System and the falsehood of their own, in its own nature irresistible.

College Library.

The Library has, this year, received considerable additions. The side rooms, which contain it, being ready, the Serampore Missionaries have presented to the Library of the College about 3000 volumes, which they have been assiduously employed above twenty years in collecting; together with a number for which they have been indebted to the generosity of various friends in Britain, deeming it impossible to render these volumes more useful than by adding them to the College Library. In addition to these, the Library has also been enriched by donations of books from various friends, both in India and Britain; whom they now intreat to accept their warmest thanks for this proof of their generous regard for the interests of the Institution, and the promotion of knowledge in India. They beg leave to add, that, while they shall feel grateful for any book or manuscript, in the languages either of Europe or India, with which any individual may be pleased generously to enlarge the College Library, they shall feel peculiar obligations to any Society or learned body, in India, Europe, or America, who may be pleased to enrich it with sets of their Transactions.

English Class.

It was mentioned in the beginning, that English is taught, in this Institution, rather as a learned language fraught with the treasures of knowledge, than as merely qualifying Native Youth to become copyists in an office. Hence, it is not set before all of them, as the first thing which they have to learn on their entering the College; but rather reserved to reward their diligence, in making themselves thoroughly acquainted with their own language, as the grand medium of imparting to their own countrymen those ideas which they may acquire themselves.

The Committee, however, now beg leave to mention a Class of Youths, whose native language is English, and whose circumstances seem to claim a share in the benefits of this Institution. In different parts of the country, there are from ten to fifteen persons employed, in superintending Schools, or disseminating the Gospel as Missionaries, either itinerant or stationary. The duties incumbent on these useful men call them so much from home, that it is impossible for them to educate their own children, after a certain age; and their salaries are too limited, to permit their placing them at any respectable English Seminary. To give the children of these worthy men an English Education, while they are growing up conversant with the languages of the country, seems equally the dictate of humanity and of wisdom. Thus educated, should they possess real piety, they may equal or possibly exceed their parents in usefulness to India, in the same calling; and, in any case, such an education would render them useful members of society, in some other employment. This could be easily secured, as seven years spent in Serampore College, after the age of twelve or thirteen, would enable them, in addition to English, and to Latin if deemed advisable, to acquire Sanscrit, Persian, or Arabic, together with a knowledge of European Science, which, with diligence and probity, might fit them for usefulness in a variety of situations to be found in India.

The chief expense, which would attend the education of a Class of these Youths in this College, would be merely that of their food and clothing; which, however plain and simple, must still be European. But this would not be great.

The expense of a Native Youth for board and clothing in Serampore College does not, on the average, exceed seven rupees monthly; and, independently of Professors and Teachers, the monthly cost of 100 Native Students would not exceed 700 rupees. The board and clothing of Youths in the European mode would not exceed thrice that sum; and, with the exception of an English Teacher, the cost of Professors, Pundits, &c. would be precisely the same. The expense of such Youths, therefore, which would probably be as many as the families of these worthy men would furnish for the College at one time, would be covered, the Managers hope, by 200 rupees monthly: and this will not appear a great sum, when it is considered, that, while this would remove a vast load of care from the minds of their parents, it would train up a body of Youth in English habits, in the plainest and simplest mode of life, in sound Christian Principles and a competent measure of Indian Literature and European Science; and thus fit them for usefulness, in whatever part of India Providence might assign them their future sphere of action.

Scholarships.

As among the Gentlemen in various parts of India who honour the Institution with their patronage, some may be desirous that its benefits may extend to the part of the country in which they reside, and hence wish to send thence some intelligent Native Youth to be trained up in the College, any Gentleman subscribing 100 rupees annually, will be considered as the patron of a Scholarship so long as such subscription be continued: to which Scholarship, he may recommend any Native Youth for support and education in the College, free of further expense, whether he be Christian, Hindoo, or Mussulman; it being only understood, that the Native Youth thus sent shall be subject to the Rules of the College, respecting diligence and correctly moral conduct.

State of the Funds.

Having thus submitted to the public the present state of the College, with their views and wishes relative to its future operations, the Committee beg leave to mention the State of its Funds. These have been applied wholly to the purchase of the ground, and the support of the Teachers and Students; the Se-

rampore Missionaries having taken off from the public all the expense of the College Buildings. But the monthly expenditure of the College, with the purchase of the ground for the Preparatory Seminary, has left them at the close of this year, also, 4000 rupees behind.

In its annual expenses, however, the Committee have studied the strictest economy; and it is their constant wish so to watch over them, that every rupee expended shall make its full return of value in promoting the welfare of India. The moderate scale of the expenses, indeed, will be sufficiently evident, when it is considered that a College containing forty-five youths on its foundation, a European Professor, and a sufficient number of Native Pundits and Teachers, has this year been supported at the monthly expense to the Indian Public of little more than 600 rupees. The plan which they have pointed out respecting a Divinity Professor, and a Class of Youths in European habits, will, it is true, make the expenditure rather exceed 1000 rupees monthly in future; but they humbly trust, that the objects likely to be secured by this sum will be found such, as fully to counter-balance this expense in their utility to the country at large. And, after more than a lack of rupees has been expended in providing buildings and premises in a situation well suited for such an Institution, it would be a matter of regret, were it to be so straitened in its operation for want of funds, as to frustrate its object and design. But this, under the Divine Goodness, they cheerfully leave to that public, who have hitherto so generously encouraged all their attempts to promote the welfare of their Indian Fellow-subjects; entreating them to accept their warmest thanks, for the patronage with which they have already honoured this Institution.

Ceylon.

WESLEYAN MISSIONARY SOCIETY.

Account of the Devil Worship of Ceylon.

MR. CLOUGH, whose return from Ceylon was stated at p. 327, has furnished the Society with the following account of the awful superstition of Devil Worship which prevails in that Island. It is more full and particular than any which

has before appeared; and should awaken earnest prayer for the deliverance of a people, held under such debasing and cruel bondage.

In Ceylon, there exist Five Systems, at least, of Heathen Idolatry—Brahminism, Buddhism, Capoisim, Baliism, and Yakadurism. A minute description of these different forms of idolatry, the nature and tendency of the ceremonies connected with them, and the demoralizing effects which they severally have upon the native inhabitants, would excite the deepest sympathies in behalf of these benighted Heathens.

The literal meaning of "Yakadurism" is, the "Expulsion of Devils;" but when the whole round of its ceremonies is considered, it properly means the "Worship of Devils."

Whether such a form of idolatry does really exist in any part of the Heathen World, has, I am aware, been called in question. That people, at a distance from the spot where such scenes are practised, should entertain doubts, is not to be wondered at; for, on the first announcement of so deplorable a fact as that of the Devil being worshipped, the thing appears altogether so shocking, that very strong testimonies are required to make such a relation of human woe at all credible. But this Paper will be filled up with a statement of a few facts, collected by one who has been many years resident in the country, and has availed himself of every means of information on the subject; and, for the purpose of satisfying his own mind, has often done violence to his feelings, by being present on occasions when these horrid ceremonies have been performed: and it is hoped that a testimony of this kind will give additional weight to similar statements, which have been often made in Missionary and other communications from that part of the world.

Therefore I now state, and I wish it to be heard in every corner of the Christian World, that the Devil is **REVEREDLY, SYSTEMATICALLY, AND OBSCENOUSLY WORSHIPPED BY A LARGE MAJORITY OF THE NATIVE INHABITANTS OF THE ISLAND OF CEYLON!**

The ESTABLISHED Heathenism of this island is Buddhism, which both condemns and prohibits the Worship of Devils: at the same time, the essential

principles of Buddhism are such as open the way for the introduction and establishment of the degrading notions, which have established this species of Satanic Adoration in this country. Buddha was an atheist, in the most absolute sense of the word: his writings, or, more properly, the writings of his learned followers, which are very voluminous, exhibit a most complete and sophistical system of atheism. In these writings, the eternity of matter is asserted—the existence of a Creator is unequivocally denied—every idea of the existence of one Eternal Almighty God, the maker and upholder of all things, is banished from the minds of the reflecting Buddhists: they are truly left in the state described by the Apostle—*without God in the world*. They have no "Universal Father"—no divine Superintending Power: the world has no moral and righteous Governor; and, consequently, no final Judge!

So that, strange and affecting as the statement may appear, yet it is an awful fact, that, in every part of the world where Buddhism has established its atheistical influence, the inhabitants are left to the uncontrolled dominion of the Devil! And in such regions, presenting so few obstacles to the usurpations of the grand adversary of mankind, Satan has established his throne—usurped universal empire—legislated for his own dominions—dictated the form of his own government—and prescribed the religious ceremonies (if such words can be used) that are most congenial to his own mind! Viewing a large proportion of the family of man under such circumstances, it is by no means difficult to conjecture, what would be the nature and tendency of a system of devotion dictated by the Devil, and of which he himself was to be the object.

It is an humiliating fact, that, while Buddhism has made so many successful efforts to erase from the minds of men all ideas of the existence of a God, their writings everywhere abound with accounts of the Devil: for during the 350 transmigrations of Buddha in the different bodies which he assumed, the existence of the Devil is acknowledged, and Buddha meets him at every turn as his grand and chief adversary; and a native painting, made in the Burman Empire, is now by me, representing Buddha's last grand conflict with the Prince of Devils, who is leading on an army of devils to

oppose his assumption of the character of Buddha: so that, in these writings, the existence of the Devil is acknowledged, and he is recognised also in his own infernal character.

In the form of Devil Worship established in Ceylon, this Chief of Devils, in his own real character, is also recognised and acknowledged. Under him is a succession of subordinate devils, of different sizes, dispositions, and colours! These all have to do with human affairs. In a word, the world, and all things in it, is under their control and government. The Demon Worship of the Greeks and Romans acknowledged good as well as evil demons: but, from all that I have ever been able to collect, I have never yet heard of a benevolent being in the worship, as practised in Ceylon. They are all evil; exercising a most wicked and malicious influence over the affairs of men: and, on this account, the Natives are in continual fear of them. Hence a very sensible Native Young Man, in my company one evening, refused to pass under a large tree which overhangs the road; and, on my asking his reasons, he told me, with great gravity, that every branch and twig of that tree was full of devils. The ideas, which the Natives have of the nature and character of these objects of their devotion, may be inferred, both from the accounts given of them in their books, their attempts at representing them in pictures, and the manner in which they invariably speak of them; all of which, if we may add the services rendered them, go to shew that these invisible beings, in the opinion of the Natives, are wicked, malignant, mischievous, cruel!—in a word, diabolical! And such are the objects of devotion pointed out by the Yakadurism of Ceylon!

This System of Idolatry has its prescribed forms; which are found in records, the antiquity of which it is not easy to trace: it has its priests, and round of established ceremonies; which point out, in all their appalling display, the place from whence they sprang. The object to which all these lead, is the Devil. From the brief sketch just taken of the atheistical opinions of the people, it is plain that he must be considered by them as the being, into whose hands fall the government and sole management of human affairs. To conciliate the esteem and friendship of the Devil, or, more properly, to avoid his malignant or mis-

chievous interference in their concerns, the Natives propitiate him by various offerings and ceremonies, which it is impossible in this place to detail.

The chief actors in these ceremonies are the "Yakadurayas." These men are supposed to carry on continual intercourse with the Devil: they are also supposed not only to have a particular acquaintance with him, but also great influence over him. I here give no opinion on this subject; but on my questioning these men *in private*, whether or not they really did hold converse with the Devil, they have replied in the affirmative; and yet such has been their confusion or peculiar agitation of mind on these occasions, that I have had reason to believe that they made the confession reluctantly, and with no design to impose on me. However, this I leave; only remarking, that, in the person and whole demeanour of these men, there is something exceedingly strange and unaccountable; and I never could prevail on one of them to look me in the face: they generally converse with much agitation; and I never met one in the country, on the road, but he would hide his head in the jungle till I had passed.

These men, having a particular knowledge of the devils, are resorted to in cases when persons dedicate themselves to one of these infernal beings; which is a practice of the Natives, to place themselves under the protection of the devil. I forbear to describe the ceremonies practised on these occasions of self-dedication to Satan. Like most of their *works of darkness*, they are performed in the night. Children, at the hour of their birth, are generally dedicated to some one of these evil beings: and it is an awful fact, that, in hundreds and thousands of instances, the poor deluded people are so anxious to place themselves and all connected with them under the care and protection of the devil, that their children are solemnly dedicated to him before they are born! In such cases, the first thing put on the body of the infant, at the period of its birth, is the amulet or the charm, or, in other words, the writing which contains the name, the colour, the office, the influence, and general character of that devil to whom the child is dedicated.

So generally does this superstition prevail, that, in a Sermon which I once heard the worthy Petrus Panddetta Sekera preach out of doors to a large congrega-

gation against the Worship of Devils, he made a solemn appeal to his congregation; and said, that he feared almost every individual who heard him that day was living in the practice of Devil-Worship. He stated, also, a fact, which shews to what an extent the superstition prevails—That when he was a priest of Buddha, he commenced a journey to the city of Kandy, with a number of other priests, to attend a celebrated festival: they arrived at a certain place, one evening, said to be under the government of a very noted devil; and all his companions feared to pass through that part of his dominions, without making some offering to him: Petrus, Heathen as he was at the time, remonstrated with his fellow-travellers, but in vain: every one of them went to the place where the devil was worshipped, and, by an act of devotion, acknowledged their submission to his power.

When the Portuguese had possession of the Island of Ceylon, they prohibited Devil-Worship by Government Regulations; and made it a capital offence, for any one to profess himself a Devil-Priest. The Dutch enacted laws against it, but less rigorous. How far such measures were successful, it is difficult to say; but it is a fact, that the delusion has so completely a hold on the hearts of the people, and occupies their hopes and fears so strongly, that nothing but the Gospel of Christ can effectually succeed in eradicating its principles and destroying its practice.

Of late years, many important steps have been taken toward a complete overthrow of this system. The Missionaries, on the various stations which they now occupy, have directed much of their attention to it; and have exposed it by every prudent means: and in all our Schools, among the Children, the horror of this wicked worship is deeply impressed on their minds. So successful have we been in this respect, that the Christian Youths, taught in our Schools, not only refuse to have any thing to do with such ceremonies themselves, but, by the most public opposition, manifest their dislike. When they hear of preparations being made, in any house, for what is called a "Devil Dance," a small party of them will often go to the spot, remonstrate with the people, and, if their own arguments will not avail, threaten to inform, and bring the Missionary, which is generally successful.

In the large and populous village of

Colpetty, I have known many instances in which our Elder Boys have, by their own exertions, put down these vile ceremonies: hence, in that village, which a few years ago abounded with such practices, a ceremony of this kind is now scarcely ever performed. At another large and populous village, about two miles to the south of Colpetty, where the same practices were very prevalent, a number of "Yakadurayas" and "Cappoas" united together to have a grand ceremony, which was to continue a week, and at which thousands of people were expected to attend with offerings: in this village several pious Natives reside, who have been truly converted to God: they were shocked to witness the preparations going on: they united to protest against the ceremony—exerted all their influence to prevent it—and came to me, to beg that I would assist them. I went to the spot, witnessed the shocking preparations, and shall never forget the zeal of the pious Natives, who were principally females: after contending the matter for two days, with a whole host of devil's priests, our friends succeeded in preventing this ceremony from being performed; and, pleasing to tell, these men have scarcely ever since been able to raise their heads in public.

Our excellent friend, George Nadori, a short time before I left the country, was taken very ill; and was ordered, by the doctors, to go to his native village for a change of air. That village (Ambion Goddy) is the most notorious in the island for Devil-Worship, and is proverbially given up to it. When George arrived there, he was instantly surrounded by his family, his friends, and their numerous connexions; entreating him to allow them to send for the devil's priests, to expel the devil, and cure him of his disorder. But George was firm, and proof against all the attempts made upon him: and not only opposed these practices, as they related to his own case; but continued, while there, to reason with the people on their wickedness; and assured them, that Christianity had taught him to look to God, and to cast all his concerns into the hands of a merciful Saviour, Jesus Christ. God graciously raised him up from the bed of death, and restored him to his friends and his work again; and, on his return to Colombo, I had from himself the particulars of this Christian Triumph over the works of darkness.

One of those agents, of Setap, with whom I had much conversation on the subject, lately begged a New Testament from me; which I gave him, on his solemnly promising that he would take care of it, and read it with attention and PRAYER. A day or two before I went on board, he came from his village, about fifteen miles from Colombo; and brought a petition, signed by about 50 of the chief men of the village, requesting a Christian School, with the names of about 50 Children as a commencement. He offered himself as the Master; and engaged, if we would help and stand by him, that he would not only teach the School on Christian Principles, but would drive the Worship of the Devil both from his own and the neighbouring villages.

Polynesia.

Sandwich Islands.

AMERICAN BOARD OF MISSIONS.

State and Progress of the Mission.

From the Thirteenth Report of the Board, we extract a General View of the Mission, omitting such parts as were anticipated in our last Survey.

The intelligence from this Mission, received during the period embraced by this Report, furnishes a continued history of the labours and trials of the Missionaries, of their hopes and encouragements, from Nov. 20, 1820, to the close of the year 1821. It cannot be expected, that every part of this history should be equally interesting with the account of the first landing, or the early proposals to the chiefs and people. The most arduous efforts of Labourers in a new field must relate to things in a great measure devoid of attractions. This is not said by way of apology for any comparative want of interest in the accounts from this and other Missions; for the Committee are confident, that the expectations of the judicious public have been more than answered in this respect: but it is well to be reminded, that the most useful services of Ministers at home, as well as of Missionaries abroad, are always unobtrusive in their character, and often unobserved.

The communication of Divine Truth must be comparatively slow at first. The languages of Pagan Nations are commonly unsettled, difficult to be acquired, and barren on moral and religious subjects. But there is no language

so difficult, that it cannot be learned by the patient and zealous Missionary; and none so deficient, but that the simple truths of the Gospel can be ultimately expressed in it. This is, indeed, a striking trait of the Bible; that, when honestly translated by men of competent abilities, it conveys the same grand and saving doctrines to persons of all classes and characters, however diverse their external condition or their state of intellectual improvement.

At the two principal Stations in the Sandwich Islands (Woahoo and Atooli) attempts were made at the first, and have been continued without interruption, to communicate Divine Truth by means of interpreters, chiefly in the way of conversation. These attempts have succeeded to some extent. Knowledge has been gained by a few adult individuals, and by more children, with respect to the spirituality of God, His universal providence, the holiness of His Law, and the blessings of His Gospel. Preparations have been made for preaching in the language at no distant day, and for printing books of elementary learning.

The Schools are continued with becoming perseverance; and will, doubtless, prove the precursors of a general system of instruction. The number of regular pupils has varied from 50 to 80. Quarterly examinations are held; and the improvement, from one quarter to another, is very perceptible. On these occasions, a considerable number of foreigners, masters of vessels and others, are usually present, and testify their surprise at the progress of the children.

In the course of the period above-mentioned, the Missionaries have made various tours, in different parts of the islands. The Natives have uniformly received them with kindness; and hear, without opposition, such truths as can be explained to them. It is to be expected, however, that, when the restraints of religion and the awful danger of a state of sin shall be pressed upon the conscience, the same dislike of the truth will be manifested, as is exhibited in other countries.

The King professes to admit that Jehovah is the true God; and he declares himself willing to have his people instructed: his transient efforts, in the business of learning to read and write, have not as yet been crowned with much success: the habit of intemperance, into

which he has fallen, threatens to prevent the salutary influence, which his station would enable him to exert. Several of the Chiefs, however, who exercise very considerable authority, are kind to the Missionaries, and susceptible of good impressions.

The more the condition of the people is ascertained, the more evident their wretchedness becomes. The authority of the King and Chiefs has been, from time immemorial, altogether arbitrary: the common people can be dispossessed of their land, and other property, at a moment's warning. This custom discourages industry; and leaves the mass of the inhabitants in extreme poverty, though dwelling in one of the finest climates upon earth. The sacrifices required by the odious and abhorred superstitions, derived from remote antiquity, till lately pressed the people into a very low state of subjugation to the priests: they are now liberated from this class of burdens; but will have nothing to expand their minds and elevate their pursuits, till they can understand the doctrines and feel the motives presented by the Gospel.

The population of Woahoo is estimated at 20,000 by Mr. Loomis, who made the tour of the island: he supposed there were 4000 houses; and that the houses contained five persons each, on an average: the population was formerly supposed to be much greater; and there is no doubt that it has been diminished by war, pestilence, and vices introduced by foreigners. Mowee and Atooi are about the size of Woahoo: there are several smaller islands, and Owhyhee is much larger: so that the whole number of immortal beings, inhabiting this group, must be very considerable.

It is to be mentioned with devout gratitude, that many foreigners, who touch at the islands, or reside there, have shewn repeated acts of kindness and generosity to the Missionaries; and the attestation given by so many individuals, in different ways, cannot but produce a considerable effect. One of the most remarkable cases, in which a public spirit in behalf of the Mission appeared, was the voluntary subscription of Masters of Vessels and others for the erection of a Place of Worship—the first that was ever built for such a purpose, on these long-neglected shores.

The Governor of Kantonatka addressed

a Letter of Congratulation to the Missionaries, declaring the great satisfaction which it gave him to hear that the Gospel was brought to the Sandwich Islands; and his readiness to maintain a friendly correspondence, with a view to promote the interests of Christianity.

From the North-West Coast of our own continent a voice was heard, entreating that Teachers might be sent to these desolate regions. A Chief of more intelligence than ordinary was very importunate on this subject; and very anxious that his own children should enjoy the benefits of instruction. Judging from such information as can be obtained, the Committee have good reason to think, that a Mission might be immediately established on this coast, with good prospects of safety and success. That it is the duty of the American Public to make the experiment, there can be no doubt; and nothing is wanting in order to make it within a short time, but pecuniary resources.

The continued smiles of Providence upon the Mission at the Sandwich Islands are observable, and should call forth devout acknowledgments and thankful praises. By what has already been experienced, the friends of the Redeemer in this country should be willing to make greater exertions than any which have yet been witnessed. When these islands are supplied with Teachers, there are other islands, and parts of vast continents, which will continue to press their imperious claims, till they are heard and regarded.

From Instructions delivered by the Board, in November of last year, to Missionaries who embarked on the 19th of that month for the Islands, we extract some further statements relative to the Mission.

Of the condition of the Natives and the means of benefiting them, it is said—

These people you will find in the greatest possible want of instruction. Though they burned their idols and discarded their odious and abhorred superstitions, before the first Missionaries reached their shores—an event altogether unprecedented in the history of man—yet their minds are still in utter darkness as to religion: their hearts are under the influence of depraved passion, and their lives are deformed by gross vices. Pain

ful indeed it is, to behold any portion of our race in such a debasing subjection to the God of this World: but we are not to shrink from a knowledge of the true state of things, when that knowledge is essential to the best performance of our duty.

Though your Brethren, already in the field, have communicated some general notions of God, of Providence, and of the Gospel, to a few individuals around them; yet the mass of the inhabitants you must expect to see still remaining *without God and without hope*. Some preparations may have been made toward conveying instruction, both by means of interpreters and in their own language; but the progress of Divine Truth among Pagans, speaking a strange tongue and not even having any language adapted to moral subjects, must be slow at first. You must, therefore, consider, that, so far as the arduousness of the work is regarded, you and your Brethren are yet to commence the business of general instruction. Before any great results can be expected, the rudiments of moral truth must be conveyed to the minds of multitudes—the conscience is to be informed and enlightened—the heart is to be assailed by the simple, yet commanding motives of the Gospel—man's native sinfulness and wretchedness are to be fairly exhibited—the pardon of sin is to be proclaimed; the love of Christ displayed; the atonement, with all its blessings, described—and the destinies of eternity to be presented to the mind. Your reliance on the pure doctrines of Revelation must be firm and undeviating. No other doctrines, no other moral process but the preaching of these doctrines, will ever prove a remedy for the diseases of the soul.

Nothing will so speedily convince the Natives of the excellence of your Mission, as a laborious attention to its appropriate duties. Untutored people are almost universally idle in their habits, prodigal of time, and prone to dissipation of almost every kind. A life of industry, therefore, spontaneously exerted, and persevered in from motives of public utility, is to them a singular phenomenon; and one, which makes a striking impression on their minds. Be urgent, then, in preaching the Gospel, in teaching the young, and in every branch of useful labour which your various faculties and acquirements may enable you to accomplish. You will feel that no time is to be lost. Even now,

almost while I am speaking, intelligence is received, that your services are imperiously demanded—that your arrival will be hailed as the signal for new establishments—that the Schools are increasing—that, on the first Monday of last January, the printing of an Elementary School-Book was commenced, in a language never before reduced to writing—and that the number of readers will be multiplied, faster than the translations and printing can be executed.

You take with you, as an interesting part of your family, Three Natives of islands in the Pacific; who, having received the benefit of Christian Instruction at the Foreign-Mission School, and having, as we trust, experienced the power of Divine Truth on their hearts, are now about returning to the land of their fathers. These Youths are committed to you as a precious deposit. They will be exposed to many dangers and temptations; and the utmost vigilance, both in you and in them, may be the means, which God will use in preserving them. When further instructed, they may be of important service in various departments of your work. Cherish them most kindly and tenderly, not only as pupils, but as Christian Brethren; and may the Great Shepherd recognise them as lambs of His flock, and bring them to His fold!

Treaty between Tamaahmaak and Tamoree.

This Treaty was noticed at p. 71 of the Survey. The Board thus speak on the subject:—

In the month of July 1894, the King adopted a measure, which is of some importance in the history of the islands. He suddenly, and against the advice of the Chiefs, went down to Atooi in an open boat, and sought an interview with Tamoree; an experiment, which was looked upon by some with considerable anxiety. The experiment succeeded perfectly—Tamoree formally and explicitly acknowledging Reho-reho as his sovereign, and resigning all his possessions into the hands of the King; who, in his turn, restored all, and only insisted that the island should be held under himself, as it had been held under his Father.

Mr. Bingham gives the following particulars.

Tamoree proposed, in a very formal

manner, to surrender himself, his island, and all that he had, to Beho-reho; and, with some agitation, addressed him to this effect:—

King Beho-reho, hear. When your Father was alive, I acknowledged him as my superior. Since his death, I have considered you as his rightful successor; and, according to his appointment, as King. Now I have plenty of muskets and powder, and plenty of men at command: these, with the vessels I have bought, the fort, and guns, and the island, all are yours. Do with them as you please. Send me where you please. Place what Chief you please as Governor here.

Nike, the Karakekooah Chief, addressed the Council in a few words; and referring to the Treaty made between the two Kings, confirmed the fact, that Tamoree had held this island under Tamaah-maah. A solemn silence pervaded the house for some time, while all waited, with deep solicitude, to hear the reply of the Young King, on which so much appeared to be suspended. Then, with a mild and manly aspect, he addressed Tamoree as follows:—

I did not come to take away your island. I do not wish to place any one over it. Keep your island, and take care of it just as you have done, and do what you please with your vessels.

To this succeeded a shout of cheerful and hearty approbation from all parties; and Tamoree retired from the Council with a peaceful smile. Thus, without noise or bloodshed, the Treaty, made with the late King, is recognised and ratified with his Son and successor—a Treaty, which allowed Tamoree the peaceful possession of the Leeward Islands, as Tributary King. In this transaction, it is difficult to say which of the two has shown the most sagacity or magnanimity.

Remains of Superstition.

The Missionaries thus speak of the notion prevalent among the Natives, of the power of their Priests "to pray people to death."—

The belief, that the priests had power to pray a person to death, has been deeply rooted and universal among this people, and cannot be easily eradicated. But we hope that the time is near, in which this magic mode of execution will be no longer dreaded; nor prayer be regarded as a bloody engine of government, of malice, or of priestcraft, for the destruction of those, who fall under the condemnation of justice or caprice. That

many have died, through the influence of a belief in the infallible efficacy of the prayers of a Heathen Priest, we cannot doubt. The undetected thief, learning that a priest had begun to pray him to death, and hearing the people speaking with so much certainty of its fatal consequences, restores the lost property; or, if that is not in his power, in the full expectation of death, refuses to eat, pines away and dies. Even the great Tamaah-maah feared to have a priest get possession of his "spirit-box," lest the priest should take advantage of the saliva to give efficacy to his prayers: at least, he professed such fear, and acted accordingly. The fact, that they have now a law against praying people to death, proves the strength of their superstition, even after their idols are abolished.

The following description is given of the "Hoodah-hoodah," a public dance which continues eight or ten days.

The scene of the play is a large yard, contiguous to the house of the Governor. The ground is covered with rushes. Those, who danced, were arranged in seven long rows: when one moved, all moved in the same way; and, though they advance and retreat, turn round, incline to the right or left, and employ a great variety of motions of the arms, legs, and body, yet there is no interchange of station, nor material change of relative situation among them. The musicians, or those who sing and violently beat with a small stick upon a longer one, thus measuring the time with great exactness and also by stamping their feet upon the ground, are arranged in two long rows behind the dancers, having their leader in front of them. Those who dance, often sing with the musicians; and, sometimes, one female voice alone carries on the song, while all the rest are silent. One of the musicians, being asked what number of men and women were engaged in the dance, replied, in their method of enumeration, "three forties and three tens of men, and three forties of women;" that is, 270 in the whole.

In relation to this dance, the Missionaries found that a superstitious practice still prevailed.

At the close of the day it was discovered, that, in an enclosure, near the gate of the yard, the Natives had set up a small image, dressed out with beads.

On being interrogated as to its nature, they said it was "Akooah hoodah-hoodah," the "God of the dance."

What is the real design of setting up this lying vanity, it is difficult to tell. It seems the master of the Hoodah-hoodah found it somewhat difficult to preserve perfect order in the play, without resorting to some such expedient as that of setting up an idol, or reviving at least a part of the taboo system. Some were unwilling to acknowledge the authority of such a deity, particularly as it was contrary to the views of the King. Reho-reho expressed his disapprobation of the manner in which this god had been acknowledged, and refused to allow him an image. The senseless and shapeless stick of wood, which had stood in the place of the "God of the Dance," was removed, his little court laid waste, and the visible offerings suspended. But the King, as we are informed, told the Governor of the island, that, if the dancers pleased to acknowledge the Laka in sport, they might do it. We are informed by our pupils, some of whom are obliged to join in the dance, that all the dancers, except those, who belong to our School, acknowledge the Akooah hoodah-hoodah, in order to keep up their attention, and not lose, but acquire skill in dancing; that they eat to the Laka—they smoke to the Laka—they dance to the Laka—they call their ornaments the Laka's; saying, that, if they do this, the Laka will bye and by give them good knowledge and expertness to dance well, and those, who refuse to do this, will not become accomplished in the art.

Some of the people refused to submit to the restraints of the taboo system, because they were convinced of its folly; and others, on account of the intolerable task which it imposed; but others still, feeling the evil of living without any god, chose, as a lesser evil, to have what is confessedly a false God. None but Jehovah knows their hearts; but so much as this appears probable, that, were not idolatry an intolerably heavy burden, we should have distressing reason to fear, that, in spite of the light of Revelation, which begins to shine here, and the efforts of Christians to establish the kingdom of Christ, a great portion of the people would return to their abominations.

On a subsequent occasion, a num-

ber of Idols were discovered and burnt. In reference to this circumstance and to the state of the people at that time, it is remarked by the Board—

Perhaps some may inquire how it is, that Idols were still detected, and brought forth to be burned, and that the people were waiting for the King to give a decided countenance to the Missionaries, when idolatry had been abolished almost three years before, and the Missionaries had been established at the islands more than two years. The explanation is briefly this. Where the idols were as very numerous, and there were so many household gods, it is not to be supposed that all would be destroyed at once; though the burning was general, some idols would be clandestinely preserved, after the destruction of the idols and consecrated places, the people were as destitute of any just views of religion as before. They were, also, as much addicted to their vices. From want of knowledge of the language, Missionaries are never able at first to convey religious truth to the minds of Heathens. In the case before us, though the rulers of the Sandwich Islands admitted the Missionaries to reside there, and have treated them with kindness, great pains have been taken by unprincipled foreigners to prejudice all classes of the Natives against evangelical exertions; and to excite suspicion of the motives, which brought the Missionaries thither. This evil was always anticipated. It must always be met, in similar cases; and met patiently and firmly. In the mean time, it was to be supposed, that the minds of the chiefs and people would remain in a state of indifference, till they knew more of religion; and in a state of suspense, as to what part they should ultimately take. The final issue, however, is not doubtful. Christ will be acknowledged and obeyed in these islands; and in the whole world, which now lies in wickedness.

Barbarous Conduct toward Infants.

On occasion of receiving under their care a sick and friendless child, the Missionaries say—

In this land, there are many infants, that are left with as little care as was this child: nay, Mothers sometimes destroy their little ones, to save the trouble of taking care of them. Formerly,

when sharks were worshipped by a particular class of the Natives, infants were often sacrificed, by throwing them into the sea, to be devoured by the monsters.

After describing the contention of a man and woman respecting a child, which both wished to retain, when about to separate from each other, the Missionaries add—

Such contentions and separations are not unfrequent in this country. Mr. Young related to us the following incident, which shews something of the barbarity, sometimes practised here:—

A man and wife having determined to separate, each insisted on having a child, which had been born to them. The Father kept it for a while, then the Mother got possession of it: the Father took it away again; and so things went on, till the Father, to end the dispute, put an immediate end to its life.

Letter of Thomas Hopoo, a Native Christian.

This Young Man was one of the Natives who accompanied the Missionaries from America. It is remarked on this Letter—

We give his own language. There is a satisfaction in beholding the exact lineaments and workings of a mind, once shackled and degraded by the grossest superstition, but now set free and ennobled by the Gospel. Comparing the two states, we perceive an illustration of the divine saying—*If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.* We see the contrast. The views and feelings, the motives to action and the objects of pursuit, the apprehensions and the hopes, are quite different from those of the former state. Hopoo may not be a true Christian; but he writes like one, and we trust will be enabled always to feel and act like one.

The Letter was addressed, from Woahoo, to his former Instructor in the Mission School. It is dated Oct. 6, 1821.

My Dear Friend—

I am glad to receive your most affectionate Letter, that you send by George Sandwich. I always like to think of you, and those of my dear countrymen with you. I remember you, my Dear Friend, in my prayer, ever since I bid

you, and your favoured Institution, farewell.

I have not the least doubt, that you will rejoice to hear, that God has inclined the kings of these islands to cast their idols into the fire: and now they are wishing to have the knowledge of the True God. I hope I shall soon reap this great harvest of souls. May the Lord bless my feeble labours, in these very islands; and make me an instrument of turning many souls of my countrymen *from darkness to light, and from the power of Satan unto God.*

The Lord has, indeed, poured out a rich blessing upon this island, where we are now settled. It was last month we had a Meeting-House finished. This work was done by the charity of the sea captains, who have often visited these islands. I think it is my duty now to view this noble blessing, as a token of love from that Saviour, whom I am bound to serve, as a foretaste of eternal good. It becomes me, who now labour together with God, to stretch my imagination to the utmost of the Sandwich Islands, and to raise my soul higher than Moun-ah-ka-ah*, while I am among these dwellers of the sea. I hope not one of my thoughts shall miss of the object before me; nor a wish of my heart be disappointed. For I know that the Lord is now preparing many hearts of the Natives of this place, as I trust, to come and fill this very house.

This news, as I doubt not, from your friend Thomas, will now gladden your very pious heart; and cause you to say, like the old Simeon, *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.* May you and I remember the prayer of Henry Obookiah, and his sweet words—he who, I hope, knows what you and I are doing now. If my life is spared, and my health preserved, I must try to do all that Henry Obookiah wanted to do, to make known Christ and His great salvation to my countrymen. I hope you will pray to God for me, that I may still be supported by grace, until Christ shall commence His universal reign upon the Sandwich Islands.

About a year and seven months since, I had a great pleasure of talking daily with Reho-reho, and his Queens, about Jesus, at Owhyhee, Mowee, and Woahoo. My common visits about the great salva-

* The high mountain of Owhyhee.

tion among chiefs and men, were many and good. It is, indeed, a pleasure to me to visit them, so often as I have time, to make known Jesus unto them. In my favouring these dwellers of the sea, it was no small joy to me, that I should be a worker together with God, in the accomplishment of His holy purpose, respecting that joyful event, and the glory of His church on earth. Oh, when will the time arrive, when my friends Reho-reho and Tamoree shall be favoured like Pomare, with fruits of the Christian Love!

Speaking of the arrival of Tamoree at Woahoo, he says—

How glad am I to see Tamoree here, as a friend of the Mission! I think Tamoree's goodness is very great, in taking good care of Mr. Ruggles' and Mr. Whitney's families, in Atooi. I hope Jehovah will bless his soul, and make him a blessed fruit of Atooi.

After sending his salutations to a number of his friends, he adds—

All these, I hope, will remember Reho-reho and Tamoree, in their prayers to God; that they may soon be brought to know Jehovah their God, and Christ their Saviour.

The Mission Family here, and at Atooi, send their respects to you, and to your School. I wish you would, Dear Sir, write to me, and tell me as much as you can about Connecticut. And while you live, may Jehovah ever be with you; and in your death, may His grace conduct you to glory!

Promising Indications in some Natives.

In a Letter to Mrs. Daggett, the Wife of his former Teacher, Thomas Hopoo gives a detailed account of his visits to Holo, a chief of Woahoo, while on a sick bed, from which we make the following extracts.

After I had said a few words to him about Jehovah, he would turn his eyes to heaven and say, "Jehovah, come quickly down to save me!" After a season of great distress, he said, "If I put my trust in your God, I need not fear what mowee (sickness) can do unto me."

I often had good seasons with this man, in praying together alone at his bed-side. Our souls, I thought, then, appeared to be knit together, like those of David and Jonathan. This man al-

ways felt composed, after a season of prayer. He inquired for the Doctor, "Does he say that I shall get well?" I answered him, "He thinks it uncertain." He then said, "The King, Jehovah, will kindly take care of me." "It is very good day," he observed to me. I said to him, "You are very glad to see the light of Jehovah's day, after a dark, distressing night."

Aug. 9—This evening I went to preach Jesus to him. My heart was, indeed, wide awake, during the whole night. I thought, in the night, it was good for me to preach Jehovah to this poor man. This made my heart cry, Lord, prepare this soul to receive that crown of immortal glory. I spent the great part of the night in secret prayer to God for this man, and found a sweet communion with God. It seemed as if I could not enjoy my heart in any worldly business, as I did in praying to God for this sick soul. I can say, as I trust, that the Spirit of Jesus has been with me this night.

Aug. 16—This day, he requested his people to weep, before Jehovah take him. Many people attended, and many tears were shed upon every cheek, for the losing of their Chief. "If you," said I, "were to die now, where will you go?" "I go to Jehovah in heaven."—"Do you love Jehovah?" "Yes, I very much love Jehovah."—"Well, follow not," I said to him, "after the example of your countrymen about you, but after Jehovah; and make no kind of excuse but turn now unto God, and live." I went out. He said to me, "You will remember me to the Mission Family. Tell them, I hope I shall see them soon. You must tell them, I hope I pray to Jehovah every day and night."

Hopoo then gives, in the language of Owhyhee, a prayer of this Chief, of which the following is a literal translation.

My Father, which art in heaven, hallowed be thy name. Thy kingdom on earth come. My Father, which art in heaven, clothe me with thy power. Jehovah, holy King, Jehovah, do right. Take me, Jehovah, in heaven, when I die.

Mr. Bingham says of another man, a native of Atooi—

John E-e came to the Mission House, where he has lately boarded, though for two or three days he has attended the

Queen, and said to me, in a very pleasant and sober manner, "I am come near to going away from you: I want you to pray with me first." Taking him to my room, we kneeled down together, and I endeavoured to commend him to God, and the word of His grace, and implored blessings on the Kings and people. To my inquiry after prayer, he answered, that he understood, in some measure, what I prayed for. I then requested him to pray with me. He replied, very modestly, "I do not know how to use the words, but I pray in my thoughts." I replied, "God can understand your thoughts, when your words are but few and broken, or even without words; but it is well to express your thoughts sometimes, in words." He knelt again with me and, in a child-like manner, offered a short prayer to this import—"Our one Father in heaven, we love thee—we desire thee to take care of us—take care of the King and all the Queens. Make all the people good. Take care of all the land—make the devils give it up. We thank thee that Missionaries come here. Take good care of the Missionaries here, and at Woahoo, and of all good people. May we go to heaven. Amen."

Encouragements and Trials.

On Sunday, March 24, 1822, the Missionaries at Woahoo write—

The King, five or six of the principal Chiefs, and of honourable Women not a few, with a goodly number of the common People, besides the Seamen in port, in all not less than 300, listened to the Word preached from Is. xlv. 23. It was peculiarly pleasing to see so many assembled in the House of God, and listening to the words of eternal life. We have increasing reason to believe, that the holy truths of the Gospel are exerting a silent influence on the minds of this people. We are also encouraged to hope, that the Sabbath, at no very distant period, will be acknowledged by the Natives of these islands.

It is, however, extremely painful, to see how much exertion is put forth to turn away the minds of the King and Chiefs from the truths of God's Word, and from the hopes and promises of the Gospel: even in the House of Worship, efforts are made to divert the attention of the King and Chiefs from the subject of discourse; and, at the close of Divine Service, before leaving the House of

God, they are sometimes invited to dine at a table spread with fruits and wine, for the purpose of destroying the good effect, which the duties of the Sanctuary are fitted to produce, and also for the sake of telling them that the Bible is a fable and the Missionaries impostors! For one to make his boasts of such wickedness as this, is arriving at a pitch of depravity that is seldom found, and is assuming a responsibility which might well cause him to tremble. We are happy, however, to state, that, in the present instance, the King refused to comply with the invitation, saying, "I shall eat and drink in my own house to-day. I must take care of this day." We rejoice that the heart of the King is in the hand of the Lord, and that He can turn it whithersoever He will. He can cause the wrath of man to praise Him, and the remainder thereof He will restrain.

Letter from Tamahamoh to the Board.

The following Letter was composed and wholly written by the King. It is dated Woahoo, March 18, 1823.

To the Body of the American Board.
Great affection for you all, dwelling together in America.

This is my communication to you all.

We are now learning the FALAPALA, [reading, writing, &c.] We have just seen, we have just now heard, the good Word of Jehovah. We are much pleased with [or much do we desire or love] the good instruction of Jesus Christ. His alone is the good instruction for you and us. [That is, for all.] This, recently, is the first of our being enlightened. We have been compassionated by Jehovah. He has sent hither Mr. Bingham, and Mr. Thurston, and the whole company of Teachers, to reside here with us. Our islands are now becoming enlightened. Our hearts greatly rejoice, in their good instructing of us. Greatly do our hearts rejoice in what Jehovah hath spoken to us. This part of my address is ended.

This is another communication to you.

You have heard perhaps before; but I will make it more clearly known, for your information. Our gods, in former times, were wooden gods; even in the time of my father before me: but, lately, in my time, I HAVE CAST AWAY THE WOODEN GODS. Good, indeed, was my casting them away; before the arriving

here of Mr. Bingham, and Mr. Thurston, together with all the company of instructors.

Our Common Father hath loved you all. Benevolent also was Jesus Christ; that, in speaking unto you, He should say unto you, "Go ye, teach all nations! proclaim the Good Word of Salvation." The Ministers came hither, also, to do good to us; and we have been exceedingly glad. Moreover, at some future period, perhaps, we may possibly become truly good. We are now observing the SACRED DAY of the great God of Heaven, the Author of our Salvation.

Spontaneous was your love, in your thinking of us; and in your sending hither, to this place. Had you not sent hither the Teachers, extreme mental darkness would even now have pervaded all our islands. But no. You have kindly compassionated us; and the people of our few islands are becoming enlightened.

Grateful affection to you all. May you and we be saved by Jehovah, and also by Jesus Christ our common Lord.

TAMAARMAAH,

King of Hawaii.

North-American States.

BOARD OF FOREIGN MISSIONS.

THE Thirteenth Report supplies the following account of the

Foreign-Mission School.

The School now contains thirty-five members—viz. eight from the Sandwich Islands, one Tahitian, one New Zealander, one Malay, eight Cherokees, two Choctaws, two of the Stockbridge Tribe, one of the Oneidas, two Tuscaroras, one Narragansett, two Caughnawagas, and an Indian Youth from Pennsylvania, a Chinese, and four Youths of our own people. From this list it will be seen, that, of the 31 Youths of Heathen Parentage, 19 belong to eight tribes of the

American Aborigines, nine are from Polynesia, one is from Asia, one from the Asiatic Islands, and one from Australasia.

It is becoming a subject of conversation among intelligent Christians, and a subject of serious inquiry, whether more extensive measures cannot be adopted to educate Young Foreigners, who are cast upon our shores ignorant and destitute; but who, in many instances, are susceptible of great improvement, and might hereafter, with the advantages which this country is well able to afford, prove great blessings to their countrymen. Should such measures obtain the sanction of the public, a selection of the most promising Youths might be made for the Foreign-Mission School; and thus a succession of well-instructed Heralds of the Cross might be going forth to many distant communities now lying in darkness and the shadow of death.

Number of Labourers.

The Board state, on this subject—

Besides the Missionaries and Assistant Missionaries, who are waiting to embark for the Mediterranean and the Sandwich Islands, two Licensed Preachers have been received under the patronage of the Board, and another will probably be received in the course of the present month. There are several applications, also, from individuals, who wish to engage as Assistant Missionaries among the Indians, and who may probably be sent in that capacity.

From a late Circular, we add the following summary of the whole number of Labourers connected with the Board:—

There are 71 persons employed by the Board among the Heathen: of whom 28 are Ordained Ministers of the Gospel, and 7 Licensed Preachers. Besides these there are 54 Female Helpers, a few of whom are Single Women, but most of them are Wives of Missionaries.

Miscellanies.

THE BURYING OF A HINDOO WIDOW ALIVE.

(With an Engraving.)

THE Engraving connected with this article is taken from a representation, by a Native Artist, of a mode of self-immolation almost entirely confined to the Widows of one caste among the Hindoos. The Priests have surrounded their victim, who is repeating the formularies which they dictate to her; and, while nature speaks strongly in the grief of some of her relatives who follow her to the grave, other

Natives, employed for the purpose, are filling the air with sounds of exultation, and others dancing as in celebration of a great exploit.

At p. 477 of our last Volume, we quoted from the late Mr. Ward's "Farewell Letters," an affecting description of this species of suicide: from his "Hindoo Mythology," we here add some further particulars.

The Widows of the Jogees, a description of Weavers, are sometimes buried alive with their deceased Husbands. If the person have died near the Ganges, the grave is dug by the side of the river. At the bottom they spread a new cloth, and on it lay the dead body. The Widow then bathes, puts on new clothes, and paints her feet; and, after various ceremonies, descends into the pit that is to swallow her up: in this living tomb she sits down, and places the head of her deceased Husband on her knee, having a lamp near her. The Priest (not a Brahmin) sits by the side of the grave, and repeats certain ceremonies; while the friends of the deceased walk round the grave several times, repeating words, which, in their common use, are equivalent to "Huzza! Huzma!" The friends, if rich, cast into the grave garments, sweetmeats, sandal wood, rupees, milk, curds, clarified butter, or something of this kind; and the Widow directs a few trifles to be given to her friends or children. The Son, also, casts a new garment into the grave; with flowers, sandal wood, &c.: after which the earth is carefully thrown all round the Widow, till it has risen as high as her shoulders; when the relations throw in the earth as fast as possible, till they have raised a mound on the grave; when they tread it down with their feet, and thus bury the miserable wretch alive. They place on the grave, sandal wood, rice, curds, a lamp, &c. and then, walking round the grave three times, return home.

Among the *Voishnavus* also, are instances of Widows being buried alive with the dead bodies of their Husbands.

On inquiring among the Brahmins and other Hindoos, employed in the Serampore Printing-office, I found that these murders were much more frequently practised than I had supposed. Almost every one had seen Widows thus buried alive, or had heard of them from undoubted authority.

In the Papers, printed by Order of the House of Commons, on "Hindoo Widows and Voluntary Immolations," this practice of Self-interment is repeatedly mentioned. The number of such sacrifices was small, however, compared with that by burning the living Widow with the deceased Husband.

In 1815, the Widow of Gorynauth, a deceased Jogee, refused to comply with this barbarous custom of her tribe. She was moved with compassion for her child, a girl of ten years of age, who, at the instant of the final parting from her parent, when the mother was on the eve of submitting to be buried alive with her deceased Husband, uttered such bitter lamentations as to shake the resolution of her Mother, and lead her to spare herself for the sake of her child. (Papers, p. 75). In various instances of intended self-immolation, the voice of nature has thus prevailed over the infatuation or delusion of this wicked system.

This subject having been brought, by different Gentlemen in the service of the Company, under the notice of Government, an inquiry was instituted into the authority on which the practice rested. The result was, that the following Regulations were adopted, Sept. 9, 1817, for its Abolition, and were issued in Circular Instructions to the several Magistrates and Police Officers:—

The following Rules, prohibiting Widows of the Jogee Tribe from burying themselves alive with the bodies of their Husbands, are published for general information:—

1. It having been ascertained that the *Shaster* contains no authority for a practice, which has prevailed among the Jogee Tribe in some parts of the country, especially in the district of Tipperah, of burying alive the Widows of persons of that tribe who may desire to be interred with the bodies of their Husbands, such practice must necessarily be regarded as a criminal offence under the general Laws and Regulations of Government.

2. The Magistrates and Police Officers, in every District where the practice above-mentioned has been known to exist, shall be careful to make the present Prohibition as publicly known as possible: and if any person, after being advised of it, shall appear to have been concerned in burying a woman alive in opposition thereto, he shall be apprehended and brought to trial for the offence before the Court of Circuit.

3. The Magistrates and Police Officers are further directed to use all practicable means for preventing any such illegal act, and an attempt to commit the same, after the promulgation of these Rules, though not carried completely into effect, will, on conviction, be punishable by the Zilla or City Magistrate, or by the Court of Circuit, according to the degree of criminality, and circumstances of the case.

At the close of the next year (1818), one of the Acting Magistrates, in allusion to the quiet Abolition of this practice, thus argues (Papers, p. 239) in favour of the Abolition of the more general and destructive practice of Concremation. The forcible reasoning of this humane Magistrate (E. Lee Warner, Esq.) applies equally to any mode by which the Hindoo Widow is seduced to self-destruction.

The attendance of the Police Officers gives a legal sanction to this practice; and, by so doing, enhances the reputation of the family of the person who devotes herself.

But this interference, with the exception of giving it a greater degree of publicity, I consider almost nominal. The Police Officer receives intimation from some part of the family, that the Widow wishes to burn herself on the funeral pile of her Husband. He, in consequence, attends: a statement is drawn up, by setting forth that the woman voluntarily devotes herself, that there is no obvious objection; and that all is conducted in conformity to the Orders of Government and the Shasters. The consent is obtained, evidently previous to information being given, and all the necessary preparations made. Supposing the woman wished to withdraw the consent already given, what time has she for it? All is bustle and confusion—the poor creature, suffering under the distress and agitation of mind, caused by the recent death of her Husband—the corpse before her—and the surrounding friends and relatives calling upon her to devote herself; praising her resolution, and pointing out the bliss declared to be awaiting her on the consummation of this act. Considering these circumstances, can it be wondered that so many instances occur? Who are these women? And what opportunity has the Magistrate of ascertaining the real facts of the case? The suttie invariably takes place before the official inquiry is sent: after its conclusion, who will come forward to point out any illegal act during the performance of the ceremony? Besides, who are those persons who sign their names to the paper, stating that the woman, of her own free will, devotes herself?

A law might, doubtless, be promulgated for the abolition of this practice, without causing any serious disturbance. It has already been done in regard to the sacrifice of children at Saugor, and elsewhere; as well as the practice of destroying female infants, and the burying alive of women. Why, if these customs, which, were also generally practised, have been abolished by a humane Government, should not the practice of suttie be abolished? The destruction of a woman or of a child, in the eye of the law, is equal: the free consent, alleged in palliation of the sacrifice, appears to me inadmissible: that is, no fair judgement can be passed upon a person *non compos mentis*, assenting to the performance of this act; for can a person be called actually in a sound state of reason and of mind, under the agitation of grief? and would a person's deposition under this state of mind, be received in a Court of Justice, in a case where life and death were at stake? Is the practice of suttie in any part of the Shasters insisted upon? or is it only recommended? Can the performance of this ceremony be in truth called a voluntary act? Is the custom prevalent throughout India? or is it confined, in a great degree, to the districts adjacent to the Presidency? Look at the statements—they exhibit a class of people who must have been generally ignorant of the Shasters.

I trust you will pardon any freedom of remark, in giving my opinion on this subject to the best of my judgment.

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Recent Miscellaneous Intelligence.

American Board of Missions.

Mr. Daniel Chamberlain arrived at Boston, Aug. 21st, with his family, in the brig Pearl, from the Sandwich Islands, partly on account of declining health, and partly because there was no scope for agricultural skill beyond what the Natives themselves possess.

The Rev. Edmund Frost, with Mrs. Frost and Mrs. Graves, embarked at Salem, Sept. 27th, in the Pagoda, for Calcutta, to proceed thence to join the Bombay Mission.

Baptist Missionary Society.

Mr. Andrew Leslie was appointed, at Coventry, on the 14th of October, to the Missionary Service; on the same day, Mr. Thomas Burchell, at Trowbridge; and, on the 23th, Mr. Ebenezer Phillips, in Little Alie Street, London. Charges were delivered to them, respectively, from Acts xxvi. 16-18, Rom. x. 12-15, and 1 Sam. xvii. 37. Mr. and Mrs. Phillips embarked at Gravesend, on the 29th of October, in the Ocean, Captain Whittle, for Jamaica—Mr. and Mrs. Leslie, at Portsmouth, on the 30th, in the Providence, Captain Remington, for India—and Mr. and Mrs. Burchell, at Gravesend,

on the 15th of November, in the Garland Grove, Captain Pengilly, for Jamaica.

Church Missionary Society.

The Rev. Isaac Wilson has removed (see p. 199) from the Madras to the Calcutta Mission, and has since married Miss Cook, who is in charge of the Society's Female Schools.

At a Meeting of the Committee, held on the 10th of November, Thomas Bainbridge, Esq. in the Chair, Mr. Richard Davis, with Mrs. Davis and Mr. Charles Davis, were dismissed to their appointment, as Settlers in New Zealand. Mr. Richard Davis is a Farmer, and has Six Children. Mr. Charles Davis, not a relative, though he bears the same name, is a Carpenter. The Assistant Secretary addressed them on the Trials, Duties, Encouragements, and Helps, which they might look for in their labours; after which they were commended, in prayer, by the Rev. J. H. Stewart, to the grace and protection of Almighty God. They embarked at Woolwich for New South Wales, on the 22d of November, on board the Brothers, Captain Motley, and sailed from the Downs on the 6th of December.

* Vol. 1829, p. 32, col. 2, l. 9 from the bottom, for *came*, read *comes*; and line 7 for *completed*, read *complete*—p. 76, col. 1, l. 11 from the bottom, for *beginning* read *beginning of last year*; and p. 403, col. 1, l. 13, for *prayer* read *prayer*.

Vol. 1823, p. 480, col. 2, l. 11 from the bottom, the reference should be to p. 25, not to p. 26—p. 504, col. 1, l. 2, for *Pollak* read *ollak*.

